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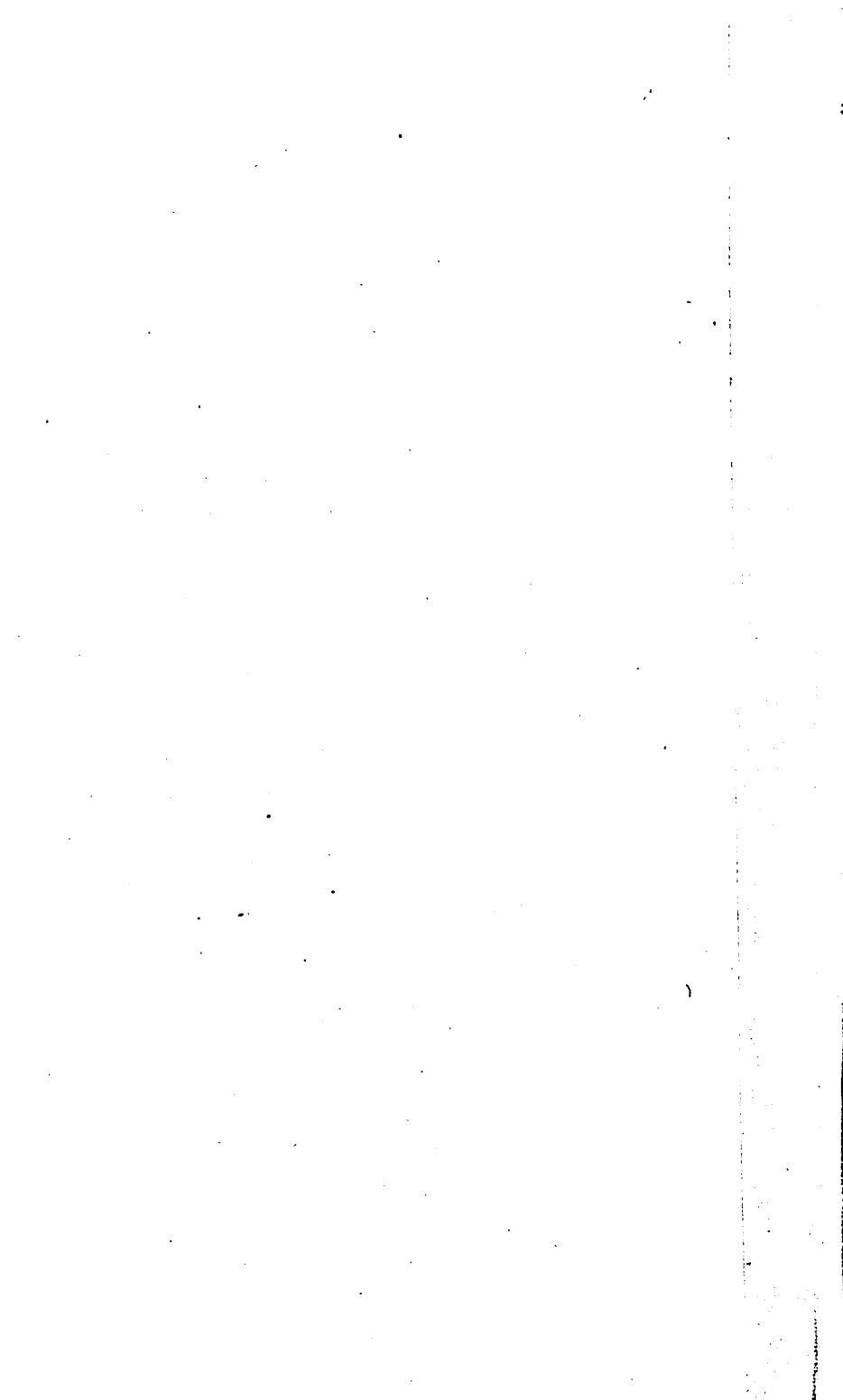
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DETAILING THE

PROCEEDINGS

OF THE

CHURCH MISSIONARY SOCIETY

FOR

THE YEAR 1842.

FOR A GREAT DOOR AND EFFECTUAL IS OPENED UNTO ME, AND THERE ARE
MANY ADVERSARIES. 1 CORINTH. XVI. 9.

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Church Missionary Record.

No. 1.]

JANUARY, 1842.

[VOL. XIII.]

WEST-AFRICA MISSION.

Timmanee Country.

IN our Number for February last, pp. 25—30, an account was given of the proceedings of a Mission of Research into the Timmanee Country. It was also stated, in the last Annual Report, that, in consequence of the favourable openings for preaching the Gospel which presented themselves in the course of this journey, the Rev. C. F. Schlenker, Messrs. Denton and Thomson, and two Schoolmasters, had been set apart for this work, and that they had entered upon their labours. We now propose to lay before our readers a more detailed account of this renewed attempt to carry on direct Missionary labours beyond the limits of the Colony of Sierra Leone.

Preparatory Measures.

In the course of the year 1840, several visits were made to the Timmanee Country by the Missionaries who were appointed to that district. In February, Port Lokkoh, a native town situated on the banks of the river of that name, and about forty miles distant from Freetown, was fixed upon as the most desirable spot for the Mission Station. At the same time, a verbal grant of a suitable piece of ground was obtained from Fatima Brahima, the King or Ali Kali of the country. This king, however, died a few weeks afterward; and on the 20th of October, Mr. Schlenker and his brethren proceeded to Port Lokkoh, to procure a ratification of the grant. They made known their wishes to Namina Modu, the headman of the town; who said he must consult the other chiefs of the place on the subject. Accordingly, a "palaver" was held; and on the 23d, the Missionaries were informed that all was settled; and a deed was signed by the respective parties, confirming the grant.

On the 17th of November, Mr. Schlenker again proceeded to Port
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Lokkoh, taking with him some of the Liberated Africans belonging to the congregation at Kissey, to assist in building the houses. The following Extract from his Journal describes the commencement of these labours:—

Clearing the Ground, and Erection of the Houses.

Nov. 20, 1840 — The clearing of the ground progresses very slowly, it being thickly covered with bush about seven feet high, besides many young trees, and stumps of trees which some time ago were cut down for fire-wood. I was, however, greatly cheered to-day, when I saw the old chief, Namina Modu, at the head of about twenty of his men, cutting down the bush with his cutlas, singing while he was working, and encouraging his men. I could not help taking a hatchet myself, to cut down a stump; and when they saw this, they shouted. However, I could not stand it long, under a burning sun. The old man, with his people, had worked for about three hours, when they wanted to go home. I wished them to stop longer; but they said it was their fast-moon, when they were only allowed to eat once in twenty-four hours, after sun-set; and therefore they could not work longer, being too hungry: they promised, however, that they would work longer at a time when the fast was over. I was very glad that I had brought

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some labourers with me, on whom I could depend for the work.

It is cheering to see a wilderness changed into a place where the sweet tidings of the Gospel shall be proclaimed to a benighted African Tribe, and where Jesus shall be worshipped *in spirit and in truth*. May the Lord own and bless this new Mission, and let His kingdom come into this country of heathen darkness !

Shortly afterward, however, symptoms of dissatisfaction appeared among some of the people. These feelings were excited chiefly by the instigation of Laminah Laih, and were occasioned in some degree by the arrival from the colony of the materials for building the Mission Houses.

Nov. 25, 1840—This evening, Namina Modu came to me with his interpreter; and told me, that a great many of the people were afraid on seeing the raft with the timber, supposing that we had come to take away their country. I told him that I was much surprised at the changeableness and fear of the people, as I thought we had given them sufficient evidence that we had not come from worldly motives. He replied, that he would call all the people together to-morrow; and then I must speak to them. I told him that I should be ready to do so; but directed my men to go on with the work, unless they were told to stop.

This meeting took place a few days afterward; and the result of it is thus stated by Mr. Schlenker:—

Nov. 30—To-day I was informed that all was settled, that all were satisfied, and that we were allowed to build the houses, as the people were convinced we had come for a good purpose. At the conclusion of the assembly, the oldest chief got up, and said, "Let them build houses and sit down: we will be good to them, and they will be good to us. Formerly, all rafts were floated down the river FROM us; now one has come up to us; surely that cannot but bring good tidings." The assembly dispersed when it was getting dark.

Before the meeting, Namina Modu came and said to me, through his interpreter, "I love you very much, for the sake of the motives which have induced you to come here. I am ashamed to come to you, because you see my people so shifting about; but you must not fear."

In January 1841, the houses were completed, and the Missionaries took up their permanent residence at the Station.

Virt of the Governor of Sierra Leone.

The following account of the interest taken in the work, and the effective services rendered to the Mission by the late lamented Governor of Sierra Leone, Sir John Jeremie, will be read with melancholy satisfaction:—

Jan. 27, 1841—The Governor of Sierra Leone and his family, accompanied by his staff and a military escort, arrived here, in order to be present at the election of the new king, and to form a treaty with him and the surrounding Chiefs. This treaty contains some articles of considerable importance; such as, preventing the exportation of slaves, and allowing the residence of a British Consul, and the free ingress and egress of Europeans, with liberty to practise and teach the Christian Religion. This, of course, is of peculiar interest to us; and occurring just as we are settling among them, we cannot but regard it as a favourable intimation from the Lord, that we are, in this undertaking, under His guidance and protection, and may also confidently expect His blessing. The Governor has shown us great respect, and appears to be much interested in the work which we have undertaken.

Jan. 31—This being the Lord's Day, Mr. Schlenker was requested to perform Divine Service before the Governor and his whole party. The place selected for Divine Worship was a large yard, in the midst of which stands an extensive mosque. Here, where the deluded votaries of the False Prophet offer their daily prayers, prayer was offered to Him who is the True Prophet of His people: upon the Impostor's own ground we sang Immanuel's praise, and testified that *there is none other name under heaven given among men whereby we must be saved, but the name of Jesus*. [Mr. N. Denton.

Choice and Coronation of Namina Modu as Ali Kali.

Feb. 8—To-day, the chiefs fixed upon Namina Modu, who was Governor of Port Lokkoh, and a son of the Ali Kali who preceded the last. He is the same individual who about ten weeks ago was engaged in clearing away the bush on the spot where our houses now stand. I think

this choice is favourable to our cause, so far as man is able to judge. Laminah Laih, who showed himself such an opponent to our settlement here, and his party, were opposed to the election of Namina Modu.

Dalla Mahomedu, the Chief at Medina, on the Bulom shore, is here, with a great number of his people. He no doubt has great influence here, as they would not elect an Ali Kali until he arrived. He, with a party of his people, called on me once, and was much pleased with the situation of our houses.

Feb. 13, 1841—To-day, Ali Kali was crowned; and as soon as the ceremony was over, the Governor left for Sierra Leone.

[Rev. C. F. Schlenker.

Feb. 15—From the 13th, the king has been concealed, for the purpose of being instructed by the elders of the people in the various laws and customs of their country. To-day they brought him forth, and publicly proclaimed him as Ali Kali, and, as they express it, "put the country into his hand." It would be in vain for me to attempt to describe the various exhibitions, processions, and dances that have taken place all this time. There was in attendance a country band, consisting of drums, horns, and cymbals; but the postures of their bodies were much more striking than the harmony of their music. There were singing-men, and a great number of female singers. The dresses of these individuals, as well as their actions, were truly ludicrous; and as they performed their several exploits, they were greatly applauded by the multitudes who surrounded them.

For about three weeks after, the chiefs were every day assembled in council, inquiring into aggressions and grievances during the last reign; or, to use their own phrase, "settling the country."

[Mr. N. Denton.

Strong Testimony of Dalla Mahomedu in favour of the Missionaries.

Notwithstanding all that had been done, however, the party who looked with suspicion upon the proceedings of the Missionaries were not quite satisfied. They charged the king with having sold the country, and receiving money in private; and they demanded that a yearly rent should be paid for the land. Another meeting was therefore held, at which Dalla Mahomedu again, in a remarkable manner, strenuously de-

fended the Mission. His speech is thus described by Mr. Schlenker:—

April 1—Ali Kali related the whole matter, from the beginning, before the assembly; and asked me, before them all, whether he had received money from me in private; which, of course, I denied.

After this, Dalla Mahomedu rose, and told the people that they had no reason whatever to be afraid of us: they would not see muskets or powder in our houses; but plenty of books, which would show them the way of God unto salvation. As to our paying rent for the land, he said he did not think it right that we should pay any; for it was a thing well known to them, that among themselves the priests did not pay any thing; on the contrary, they received tithes from the people. He added, "These people do not come to take away our wives, or to make our slaves free; but they will endeavour to promote peace among us."

To this, Mr. Denton adds—

After a few more remarks, he bore a delightful testimony to the character of the Christian Missionary, and the effect of prayer, in nearly the following words:—"I know well that God can stand behind these people. I lived in Sierra Leone when the French invaded the colony, and was close by the Missionaries' houses. I saw how kind they were, in protecting the people from their enemies; and while these proudly threatened them with destruction, they were engaged all night in prayer to God for their safety; and shortly after, to their astonishment and joy, they saw the French commodore wrecked on the opposite shore." This he believed was a deliverance which God had wrought, in answer to the prayers of the Missionaries. He then called upon those present, if they had any objection to make, or wished to ask any questions, to come forth and do so then, or ever after to keep peace. As no one had any thing to say, he commended us to the care and protection of the king and the elders of the country.

The matter, however, was subsequently arranged by the Missionaries agreeing to pay a small yearly rent for the land occupied by them.

Situation and Importance of the Station.

The locality of the Mission is thus more particularly described by Mr. Schlenker.

Nov. 27, 1840—The spot fixed upon is

a delightful place; as now, a good deal of it, being cleared, can be seen better than before. Many of the Timmanees, when they went up to see the spot, shook their heads, and said, "Ah, fine country! fine country!" It is on an elevated background, just behind the middle of the different towns which constitute Port Lokkoh.

Jan. 28, 1841—The united population of these towns is about 2500. There is what is called Old Port Lokkoh, Port Lokkoh properly so called, Robatt, and Santugo; but all these nearly join, and may be considered as one town. We have a large field of labour open before us.

April 1—The ground measures about 600 feet by 400. Our school-house is nearly in the centre of it; and the three dwelling-houses for Europeans are in a straight line on the top of the hill; so that there is a considerable space between each of them. The public roads, which pass along our land on the right and on the left, meet, a short distance behind our ground, in one road, which leads into the interior, to the Foulah Country, &c. From hence to Macbelih, by land, is one day's journey.

Mr. W. C. Thomson mentions a circumstance which shows the importance of this sphere of labour:—

In point of population and geographical position, it promises to be a highly important sphere of Missionary Enterprise. Being the thoroughfare of this part of Western Africa, between the interior and Sierra Leone, it is visited by the Natives of various countries lying to the eastward; and especially by the gold-traders, on their way to and from the colony. These are usually detained here for several days, both on their way to Freetown, and after their return to Port Lokkoh; and, as they are of an open and affable temper, they are easily induced to enter on religious discourse. Through the medium of the Arabic Scriptures, they may be led to at least such an elementary knowledge of the way of Salvation, as may lead to more serious inquiry and reflection on their way to their homes.

An example of these opportunities of intercourse with the Africans from the interior is related by Mr. Denton:

March 25—In the evening, a large party of strangers arrived from the interior, laden with gold; and the whole town went out to meet them, playing their

music, singing, and leaping for joy. The languid appearance of the strangers in their travelling costume, after a journey of more than two months, together with the unadorned sincerity of the people in welcoming them to their town, was truly affecting.

Customs and Superstitions of the Timmanees.

The following Extracts from the Rev. C. F. Schlenker's Journal throw some light upon the state of education and religion among the Timmanees, and make us acquainted with some of their customs and cruel superstitions:—

Nov. 20, 1840—Usually, in the morning, from cock-crow to full daylight, and in the evening when it is getting dark, a number of boys sit in a circle, each one having a board in his hand with some Arabic words or sentences on it. These words are pronounced one after the other by all the boys at the same time, sounding them as they have learned from their teacher's mouth; but they do not know the meaning of the words. It is a regular chattering when such a number of boys begin to read. In the evening, they make a fire in the midst of the circle; which serves them for a light, and is kept up by wood, which some of the boys collect previous to their lesson.

Nov. 21—There are many Mandingoes here, who sit down among the poor Timmanees, and persuade them to put on the garb of Mahomedanism, and by this means get their living. The Timmanees know very little about Mahomed and his doctrines. They perform a few ceremonies; and learn some prayers, which they do not understand.

June 16, 1841—There are many Foulahs here, who all profess Mahomedanism: some of them come to our church. The present Ali Kali is a quiet sort of man, not so fond of war as the late one. I was told that the late Ali Kali, whenever he entered upon a war, sacrificed an unmarried female: after her head had been cut off, the body was laid on the ground, and every warrior had to step over it.

Girls of five or six years old are here frequently espoused to their future husbands, who are sometimes not less than thirty years old. From the time of their espousals until the marriage, the man occasionally gives a present to the girl, especially clothes. Sometimes he takes the girl forthwith to his own house, and

trains her up till she is about twelve years of age, and then marries her.

Commencement and Progress of Missionary Labour.

The Rev. C. F. Schlenker and Mr. Denton, with the assistance of Mr. Thomson, have been engaged in translating the Holy Scriptures and the Liturgy into the Timmanee language. The greater part of the Daily Services, including the Litany, has been completed.

Public Worship.

April 11, 1841—To-day I delivered my first discourse in Timmanee: but few of the Timmanees were present. However, we must sow in hope. I have no doubt that a great field of labour is open for us here. After the Morning Service, I administered the Sacrament to the friends connected with our Mission here.

April 25—In the afternoon, I had Service in Timmanee. I read a part of the first chapter of St. Matthew, and the whole of the second. After the Service, one of the Chiefs who was present requested that we would inform him whenever we were going to have Service, that he might always come. The people here do not know one day from another, and do not keep any Sabbath. I am sorry we have no bell here sufficiently large to be heard in the whole town.

May 9—To-day, thirteen adults were present, among whom there were four females, decently dressed. Some of the Timmanees told us to remind them of the Lord's Day the evening before, that they might know it.

May 16—About twenty persons came

to-day, and seemed to be very attentive. Some of the Chiefs were present. The Timmanees think it strange, that, in singing, we should dwell so long on some words; and seem to be much interested in it.

June 16—I spoke to the Timmanees from John iv. 24: *God is a spirit, &c.* I was highly pleased to-day to see some Timmanees coming to church dressed in a Sunday suit, in a superior manner: it was also cheering to see our little flock of children sitting quietly, decently dressed, and joining us in singing, and attempting to make the responses.

We feel very thankful that the Lord has given us such encouragement to go on in our work with perseverance and joy. There are, no doubt, many difficulties connected with the commencement of a new Mission; but the Lord is faithful, and His servants have the cheering promise, *Lo, I am with you always, even unto the end of the world; and, as thy days, so shall thy strength be.* [Rev. C. F. Schlenker.

School.

April 6—We commenced our school. It had been previously made known to the king, and many of the people promised to send their children; but when it came to the point, they were very unwilling to do so. The first day we received only three, and the first week only four.

June 25—For many weeks we had only four children at school; but now we have fourteen. [Mr. N. Denton.

June 4—Our school is increasing; and consists now of ten children, among whom there are four girls. I think it a very favourable sign that we have some girls, as the Timmanees and Mahomedans do not bestow that education on the females which they do on the males. [Rev. C. F. Schlenker.

AUSTRALASIA MISSION.

New Zealand.

THE Report of this Mission is resumed from page 283 of our last Number.

EASTERN DISTRICT.

The principal occurrences in this District during the year 1840 have been already detailed in our Number for April last. The widely-spread spirit of inquiry prevailing in this part of the island—the desire for instruction—the demand for books—and

the fearful inadequacy of the means supplied to meet these wants, were forcibly described in the communications of the Rev. W. Williams. Since that time, Mr. Williams's journal for the second half of the year 1840 has been received, from which the following Extracts are made:—

General Progress of the Gospel—Resignation under Bereavement—Popery.

July 5, 1840: Lord's Day—At our usual Service there was a congregation of about 500, notwithstanding that Ngatikaipoho were at Werowero.

July 7—Conversed with 30 Candidates, principally from Ngaitauri.

July 9—Yesterday and to-day I spoke to 29 Candidates from Werowero, Patutahi, and Toanga. Had a Letter from the Wairoa, from Joseph, giving an account of his journey to Ahuriri; at which place he reports that there is a general feeling in favour of the Gospel.

July 10—A party of Ngatikahununu came, who had been with Joseph to Ahuriri. Their report confirms the statement made by Joseph. We want, for that place, two good Native Teachers, and a supply of books. I have promised to go down when the "Columbine" arrives. This is the southern extremity of my parish, being distant from hence, by land, about 100 miles. A Letter from one of the Chiefs of the place requests me to send them 1000 books. A party is returning thither shortly, to whom I give seven Catechisms, and as many slates, being all I can provide.

July 12: Lord's Day—Had Service on the plain. The congregation continues at about 500, which is as many as we can expect at this season of the year, in the absence of the accommodation of a church. Numerous small parties at a distance have Service at their own little villages. At Werowero, in the afternoon, the congregation numbered about 200. Several Natives, from inland districts, are at this place, preparing timber for our church.

Aug. 1—On my way to Toanga, I met a Native, who reported that some of the people were talking of giving up "karakia," in consequence of the many deaths which have occurred of late. I found Natives making coffins for Rangiwakamoia's children, three of whom now lie dead in his house. Poor man! he appeared to be much cast down; and after a short silence, spoke on the subject of his grief. He said, that on the first arrival of the Missionaries he had paid attention to what they said, and had been a principal mover in the rejection of all their old native superstitions; that he had been desirous to know what was right, though he was still in ignorance; and that he could not tell what was the reason of this sickness. I told him, that to mourn over his children was right, and that I should

do the same under like circumstances; but we must remember, that the cause for which our sickness came was sin, and that we had all sinned, and deserved much more chastisement than we received; that while our bodies must die on account of sin, God had mercifully sent His Son, that we might live with Him; and that the bodies of those who were in Him would be restored and live in glory. On taking leave, he asked me to go into the house, and see his children. The eldest, a boy about eight years of age, was already placed in a neat coffin. "See," said he, "I am not going to act with my children as one who throws aside your books. These children would be tied up in mats, according to old custom; but I am going to bury them." I left him with the recommendation to cleave to Christ, as his only source of true comfort.

Sept. 7—I held a meeting with the Natives about the erection of the church, when it was determined that the work should be proceeded with at once. More than 100 men were at work to-day; some carrying the timber to the spot, and some squaring the posts.

Sept. 28—I spoke to twenty-five Candidates for Baptism. A Native from Table Cape has come to remain for a time with me: he is a relation of Hapuku, a man of notorious character for his overbearing conduct to the Europeans living near him, and who has declared himself a Papist. He, however, directed this man to come to me for books; but added, that he was not to mention his name, because he would have nothing to do with them. I asked, "What is Hapuku's object in calling himself a Papist?" "It is because he can go through a form of karakia thus"—touching with his right hand his two shoulders, his breast, and his forehead; which, I observed, was done by the Papists at Werowero when they repeated the Gloria Patri.

Oct. 5—Numerous applications for Testaments continue to be made, and payment is brought; but I am obliged to refuse all, and merely to take an account of names against another supply.

In a Letter, dated Turanga, Nov. 13, 1840, Mr. W. Williams describes the progress made in erecting a church at his Station; and gives an account of a

Visit to Ahuriri and Wairoa.

The Natives have erected the frame of

a church, ninety feet by forty-six; upon which they have spent very much labour, and have exercised not a little skill. The roof will, I trust, be finished in a few weeks. The work, so far, will be at the expense of the Natives: boards for the sides and floor, with windows, doors, &c., will be at the expense of the Society. The Candidates for Baptism continue to visit me regularly; but I defer the baptism of any until the roof of the church shall be on, so that the building may be used on the occasion.

I set out on the 5th of October to visit the southern part of my parish, as far as Ahuriri, distant about 100 miles. The Natives there, rather more than 2000 in number, gave me every reason to be satisfied with my trip, as a first visit. There are many among them who read and write, and worship the God whom we worship; but wish to have the way of God expounded to them more perfectly. Who is to do this?—I found there a few books; some from Kapiti, one from Wai-kato, and two from the northern part of the island.

In my course homeward, I spent about ten days at Wairoa and the neighbouring villages. A Native Teacher is residing there, and is conducting himself much to my satisfaction. Some of those who first professed to receive the Word with gladness have since been offended; but there are many who give a promise of much fruit. A good native house has been erected for the accommodation of the first Missionary who may come this way. Until there shall be a resident Missionary, we cannot expect much to be effectually done.

It is with thankfulness that we are enabled to announce, that the appeal made to Clergymen at home to offer themselves for this important and interesting sphere of labour has not been in vain. Two Clergymen, whose services have been assigned to this district, are now on their way, in the same ship that conveys the Lord Bishop of New Zealand to his Diocese.

WESTERN DISTRICT.

Formation of a New Station at Kapiti.

In page 171 of our Number for August 1840, an account was given of the remarkable manner in which reli-

gious knowledge had been introduced, and Christian Worship established, among the tribes residing in the neighbourhood of Cook's Straits. It appears, from the communications of the Rev. W. Williams, that a Native, named Ripahau, or Matahau, who had received the principles of Christianity at Paihia some years ago, returned home to his friends at Rotorua. After living for a time in Mr. Chapman's neighbourhood, he went, about five years ago, to Kapiti, where he continued to be actively employed in diffusing a knowledge of the Gospel. An application for Teachers had been previously made to the Missionaries by Rauparaha, the principal Chief of that district. This application, which was made by Letter, was afterward followed up by a personal request, through the Chief's two sons or nephews, who arrived in the Bay of Islands in September 1839. These two Chiefs were able to read well; and they gave many interesting details of the progress of the work in that quarter, which had been carried on through the agency of the single individual before mentioned. An interesting account is given, in the following communications, of the labours of another Native, who had been baptized at Waimate by the name of Richard Davis, and who came to the neighbourhood of Cook's Straits about the time when the two Chiefs left that place for the Bay of Islands.

An appeal, so urgently pressed, to occupy a field of labour so important and promising, could not be resisted; and, accordingly, the Rev. Octavius Hadfield was appointed to that district.

Preparatory Proceedings.

On the 21st of October 1839, Mr. Hadfield, accompanied by the Rev. Henry Williams, left the Bay of Islands in the "Columbine." After landing at Tauranga, they remained at that Station for a few days; during which period an unsuccessful effort

was made to effect a reconciliation between the hostile tribes of Waikato and Rotorua. At the beginning of November they again embarked; and, passing Turanga, Mahia, and Cape Palliser, anchored in the harbour of Port Nicholson on the 7th.

In order to enable our Readers to obtain an intelligent view of the preparatory work that had been carried on in this neighbourhood, it will be necessary to make copious extracts from the Rev. H. Williams's Journal.

Nov. 7, 1839—We went under easy sail, and were soon in a most splendid harbour [Port Nicholson], called, by the Natives, Poneki; quite a different place from that laid down by Capt. Cook. We came to anchor in a perfectly sheltered place, with sufficient room for all the fleets of England. Some canoes came off: and we were informed, that a fortnight since, a dispute arose among some of the Natives, respecting land. Not being able to come to any satisfactory arrangement, they took to their guns. Of the aggressors, seventy fell, and of their opponents, twenty. The parties are now in open arms, though closely related, and sitting together.

Reihana came on board, and gave pleasing information of the progress of the Mission in Port Nicholson, and on the coast to the north. We went on shore, and had a long conversation with the Natives, who made numerous applications for books: we gave them some Testaments and some Prayer-books. Reihana (Richard), with his wife and family, appear to be established here, and I hope will be found very useful. He formerly lived, for several years, at Paibia; and on the removal of Mr. Davis to the Waimate, he accompanied him thither. He came here about three months since, and takes the lead in the Service among the Natives.

Leaving Port Nicholson, they endeavoured to proceed up the Straits to Kapiti; but in consequence of a strong contrary wind, they were obliged to anchor in Cloudy Bay, on the coast of the Middle Island.

Nov. 10: Lord's Day—We went on shore, and had Service with the Natives twice, and once with the Europeans.

Nov. 11—After breakfast, we had much conversation with two Europeans as to

the state of the Natives in this part of the Middle Island, and their desire for instruction and books. One of these gentlemen expressed his desire to assist in distributing books.

The wind still remaining contrary, the "Columbine" returned to Port Nicholson; and Mr. H. Williams and Mr. Hadfield having landed there, determined to proceed overland toward Kapiti. They were accompanied by Reihana and many more Natives. After visiting the Island of Mana, and several other places, they approached Waikanai, which is on the main land, opposite Kapiti, on the 18th.

Nov. 18—We were detained at four or five places on the road, by the people coming out to welcome us, and inviting us to remain and eat. They would not allow us to pass without giving them a few words, as they were believers in Jesus Christ. I was much surprised and delighted at so unexpected a change. All listened with great attention. As we drew near Waikanai, numbers joined our party. We arrived about an hour before sun-set, and had a most gracious reception. We were conducted into a spacious area within the Pa, where were assembled about 1200 people, with whom we held Service. We sang two hymns, the tunes of which were purely native—quite original. We were highly delighted with the great attention shown. In the evening, some of the Chiefs came to the tent, and kept me in conversation till I could talk no more.

Arrival at Kapiti.

Nov. 19—After dinner, the boat arrived from Kapiti to convey us over to Rauparaha, whom we found to be more agreeable than I anticipated. He had none of the savage appearance of so celebrated a warrior, and was a very intelligent man. He received us graciously, and entered fully into conversation upon the necessity of laying aside his sad evil ways. He said he had sent two Letters to me, at different times, requesting me to come down to him; and, lastly, he had sent his two sons to fetch me, and I had done well to come to him. I was much pleased with the apparent interest shown by the old man. We had Service at his place, and took up our abode on board the "Atlas."

Nov. 20, 1839—Ranparaha came off at daylight; and we had much conversation with him. He was much pleased that Mr. Hadfield had come to reside among them. He was interested with what his son had to tell him of all he had seen in the Bay of Islands, and among the Missionaries. The old man told me, that now he had seen my eyes, and heard my words, he would lay aside his evil ways, and turn to the Book; and that on the morrow he would proceed to his people, who live about sixteen miles to the northward, and "tread down the anger," that there might be no more fighting. It was then proposed that we should proceed to Otako, on the Southern Island, near Banks's Peninsula, to make peace with his enemy Tairoa; that he might plant and eat his potatoes, and catch his fish, and believe on Jesus Christ. In the afternoon, we went on shore; and the old Chief urged our conversation on the subject of Religion. He was much interested with the doctrine of the Resurrection. We held Service at his place, and were heard with great attention.

Nov. 22—We went over the ground on which the late battle was fought—owing to the payment for Port Nicholson not being generally distributed. For a native affair, it must have been very desperate, the unevenness of the ground bringing the parties into close combat. Ranparaha's people led the attack, and were defeated by the people of Waikanai. The old Chief himself was not present. I was shown the sepulchre of their enemies, whom they buried with military honours, with their garments, muskets, ammunition, &c.; not reserving to themselves any thing which had belonged to them. This is a new feeling, arising from the great change which the introduction of the Gospel has effected among them. We saw their late chapel, a very large one, which they were obliged to leave, owing to the war: they have now a new one in the Pa. These chapels, and many others around, were built through the influence of a young man instructed in the Paihia School, named Matahau. He lived many years with my brother, and afterward with me; and returned some years ago to his relations at this place, among whom he has laboured with astonishing zeal and perseverance. He has taught very many to read; and has instructed numbers, as far as he is able, in the truths of the Gospel; so that many Tribes, for some

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distance round, call themselves Believers, keep the Lord's Day, assemble for Worship, and use the Liturgy of the Church of England. The schools, also, are numerous. I felt that our Boy Matahau had set an example, which ought to rouse the Missionaries to every exertion, and act as a powerful appeal to the friends of the Society at home.

We took leave of Ranparaha. I determined to proceed overland to Tauranga, reluctantly giving up going to Banks's Peninsula, a field I had long desired to visit, and for which I had now an excellent opening. But I felt it needful to turn my course northward, from the disturbed state of things in consequence of the new war; that I might do what I could to effect a peace; and visit the Natives of Wanganui, who had sent many pressing invitations. We had much conversation with the Chiefs, previous to our departure to their enemies of the other Tribes, for the purpose of endeavouring to make a peace. Toward sunset we had a large assembly for Service; and in the evening were much gratified by examining about twenty candidates for baptism—the first meeting here with those who may be considered as candidates for baptism.

Visit to Waikanai and Otaki.

Nov. 23—We proceeded on our march for Otaki, with a long train of followers, who intended to accompany us half way. About four o'clock we arrived at Pakakutu, the Pa belonging to Kuru: it is a small one; but Kuru had separated from the main body, that he, with his people, might have Service without fear of interruption. We had Service with the people of the Pa—the first time that any Europeans had declared to them the truths of the Gospel. Kuru, and others, afterward came to the tent door; and I had much conversation with them. The Chief observed, that he knew several hymns; but he could not catch the tunes, and had therefore composed some of his own, of which he gave a specimen. He afterward commenced repeating the Morning Service; and I believe would have continued to the end, had he not been interrupted. I was much delighted with him, and gave him a Primer and two Prayer-books.

Nov. 24: *Lord's Day*—Te Kuru and his people accompanied us to the Great Pa. Watanui, the Chief, gave us a gracious welcome; but, as it was the

Lord's Day, they abstained from their usual practice of calling out on our approach. We proceeded to the chapel, a very good building about fifty feet by thirty: several hundreds were present, though I understand that comparatively few attend to instruction. We afterward held school, and had much conversation with Watanui and other Chiefs. In the evening, we held Service outside our tents, and continued in conversation till late.

Nov. 25, 1839—Watanui came at daylight, to conduct us to his Pa, where all the Chiefs were assembled. I had a long conversation with them upon the present state of affairs. Some were for war; and others proposed to proceed to Waikanai, the place of the enemies, from whence we had come; when the potatoes should be planted, and they would make peace. Watanui's two sons seem to be well-disposed lads.

Nov. 27—After breakfast, Wata came for us, to proceed with him to Waikawa. On our arrival, we had to go through the usual form of speechifying, which occupied much time. We found a good chapel here, though a small one; and many came for conversation on religious subjects. We gave away four Prayer-books and a Testament. After our repast, we proceeded, crossing several streams of water; and came in about two hours to Kowau, a pleasant place, with abundance of grass. Natives came out of the Pa, to welcome us. Many speeches were delivered, upon the present state of the country. Several old ladies came forward, to hold a crying, in compliment to some of our lads, their distant relatives. Toward sunset, we assembled all, to attend Evening Prayers. My words, to many of them, were very new; yet all were attentive.

Nov. 29—In the afternoon, we observed a movement among the troops, and crossed the river in readiness for a march toward Waikanai. As the sun declined, our numbers increased. I held Evening Service on the beach. Several speeches upon state affairs were made. The troops determined to remain for the night, lest they should be overtaken by the rain; but as the distance is rather great for one march, I requested permission to proceed half way, and wait for their coming up in the morning. This was objected to, as none must precede the Aitua (sacred spear); and I did not choose to interfere with any of their military customs. However, after some time, it was proposed to

send a small party before us; the person carrying the Aitua keeping about 100 yards in advance. Our attendants were all highly tapued; and we were forbidden to eat until we should have arrived at the enemies' Pa. I, however, occasionally stole a piece of biscuit, under cover of the night; as we had not tasted any thing since the morning.

Nov. 30—At break of day, our troops came up, upward of 300, and gathered round in full military costume; their heads dressed with feathers, their best mats on, and some of them with shawls tied round their waists. They were desirous of having Prayers before moving onward; at the close of which, several speeches were made, all good of their kind; the "Wakaro" (judgment how to conclude this affair) being left with me. We all pushed on until we came within three miles of the Pa at Waikanai, when the Chiefs gave Mr. Hadfield and myself leave to drink at the brook; and directed us to go onward to Ngatiawa, to put up the white flag, and declare their willingness for peace: they then shook hands with us, and we continued our march. About fifty men accompanied us till within a mile of their enemy. We crossed a river, and soon joined our friends, the Ngatiawa. A body of Natives were out to meet the enemy, should they show any disposition to fight. We were received with much kindness. All assembled in the general place for discussion, and some used angry expressions; yet the general voice was for peace; and Matahau, their Teacher, the young man who formerly lived at Paihia, and who had married the daughter of the principal Chief of Waikanai, was selected to go out to ratify the treaty of peace. We then ate our first meal since noon yesterday. In the afternoon, the troops belonging to Waikanai turned out, to the number of about 500, and made a display of their force, in a war-dance. Afterward we had Evening Service; and then met the Christian Natives in the chapel, consisting of some Native Teachers who accompanied me, and a few from the neighbourhood, previous to my administering the Lord's Supper on the morrow.

Dec. 1: *Lord's Day*—The Natives held Prayers close to my tent: the singing, though the tunes were purely native, was very agreeable. Some Europeans came, and expressed great satisfaction that peace had been established. At

eight o'clock, we assembled about 1200 at Service. In the afternoon, we assembled all at school, old and young; and afterward met the Christian Natives, to whom I administered the Lord's Supper—the first time of its commemoration in this part of the world. We afterward held Evening Service, with a very attentive congregation; and continued in conversation, with a large party at the tent door, till late.

Dec. 4—We assembled the Natives in the chapel; and admitted our friend Matahan to the Christian rite of Baptism, by the name of Joseph. It was an interesting Service; peculiarly so, considering that this young man had been made an instrument, in the hand of the Great Head of the Church, in conveying much knowledge of divine things to his benighted countrymen.

We now proceeded to Otaki; and at sunset held Service at the tent door. Mr. Hadfield and myself agreed that it would be most desirable that he should occupy this place with Waikanai, from whence we had come this morning, as his main stations; as he could pass from one to the other, on horseback, with ease, in an hour and a half; and keep a general oversight of the Settlements all around, until he should have more assistance; which it is highly important should be speedily afforded to him.

Reception and Progress of the Gospel.

On the 5th of December, Mr. H. Williams took leave of Mr. Hadfield, in order to proceed across the island to Tauranga, on his return home to Pahiā. Mr. Hadfield, being thus stationed alone in this extensive and interesting field of labour, entered upon the discharge of his duties with much zeal and diligence; and in a Letter dated July 22, 1840, he was enabled to give the following truly encouraging account of the marked blessing that had rested upon his exertions:—

Accompanied by the Rev. H. Williams, I arrived here on the 18th of November; when we found the two tribes in this neighbourhood, the Ngatiawa and the Ngatiraukawa, at war. The Ngatiawa wished to live in peace, and to hear the Gospel; the Ngatiraukawa being much opposed to both. Through the mediation

of Mr. Williams, a suspension of arms was agreed on; though a secret wish for war still existed on one part. I found it absolutely necessary, in order to put a stop to the war, as well as to have a door of utterances opened for the preaching of the Gospel, to have a house in both tribes, which are situated within about twelve miles of each other; the one at Waikanai, the other at Otaki. My usual practice is, to remain about a week at a time in each place.

From my first arrival, the Ngatiawa tribe have paid great attention to the Word of God. The usual attendance at Divine Service on the Lord's Day is about 500, in the Pa in which I reside; and the attendance at school daily is about 100. I ought however to remark, that vast numbers, who do not attend school, learn to read and write, by possessing themselves of a book, or part of a book, and spelling it over till they are fully acquainted with every word in it. Before my arrival, also, a Native, formerly instructed by the Rev. W. Williams, had taught some to read and write; and many manuscript books were in use.

From the Ngatiraukawa tribe, on the other hand, the Gospel has met with determined opposition from all the chief and leading men. Their argument is, "Why did you not come here before? You allowed your countrymen to teach us the use of guns, powder, balls, and rum; and then you come and tell us to leave them all, for your book."—I cannot but regret that the Natives of this part of the land were not visited earlier. But, however hard these people may be, they are not the less on that account objects of Missionary labour. I must, however, gratefully acknowledge, that many of the young people attend, as well as many slaves; and at Otaki, without alluding to the villages around, I sometimes have 200 at Divine Service on the Lord's Day. The school also goes on well.

To give any thing like an accurate estimate of the number of Natives connected with me, who daily meet for Prayers in this neighbourhood, is impossible; but I can confidently state that it is not below 4000. This is an important Station, from one fact; namely, that Natives living on the other side of the Straits, most of them belonging to the Ngatianu tribe, are continually arriving and departing; so that they hear the Gospel here, and take books, &c. with them. We

have three schools in Queen-Charlotte's Sound, carried on by Natives. The Ngatitōa tribe, of which Rauparaha is the Chief, are in immediate connexion with me.

I must mention, that, since my arrival, I have paid several visits to the southward, as far as Port Nicholson; as well as several to Wanganui. I have also taken a journey along the coast as far as Parauaki, which I reached on Feb. 17th, being about 170 miles distant from Kapiti. From Wanganui, which was visited on our first arrival, I passed through Waitotara, Patia, Ngatiko, and Otumatua, till I reached Ngamitu. No Missionary having ever visited these people, they crowded round me to seek instruction, and my soul was continually refreshed in seeing so many apparently willing to attend to the Word of God. Taranake had been visited by Christian Natives from Waimate, so that many hundreds assembled at all the above places for worship. I longed to remain longer with them; but felt that my duties called me back to Kapiti.

In another Letter, dated Feb. 11, 1841, Mr. Hadfield makes the following cheering statements respecting the continued and steady progress of the Gospel at his Station:—

I am thankful to say that the Gospel is making a rapid yet steady progress: the strongholds of Satan are one by one giving way before the all-powerful influence of the Spirit of God. The ancient superstitions are fast vanishing, and now find but few advocates: the worshippers of the old Atua go through their ceremonies in private, and shun the light of day. Among both the tribes by whom I am surrounded, the Word of God is listened to with more attention from month to month. One happy effect of the Gospel, which Infidelity itself cannot deny, has been the entire cessation of war. These tribes, though engaged in a sanguinary war on my arrival, have now established peace; and the Chiefs of either tribe visit the opposite one without fear or suspicion. There is a great spirit of inquiry among the Natives; and if I had only ONE FIFTH of the Natives who are now under my charge, I might expect to do them justice; but at present, all I can do, is to endeavour to impart some knowledge of the Word of God, which, however small, may obtain His blessing. Some few around me, I

believe, are led by the Spirit of God; and there are many of whom I think well. I am careful, however, not to baptize, without evidence of the pre-requisites—faith and repentance.

Since my arrival, I have established, at different places, eighteen schools; in which more than 600 daily meet for instruction, in reading and writing, and the catechism.

Visit to the Middle Island.

In December last, I made a most interesting visit to the opposite side of the Straits. After waiting some time for a vessel, I crossed in my boat, and reached Queen-Charlotte's Sound, where I was well received by the Natives, who belong to the Ngatiawa Tribe, and are related to the people among whom I live at Waikanae. I found several well-built Places of Worship; one especially at Okukari, about sixty feet in length. At this place there are several schools: in one, which I established six months before, about eighty adults attend daily. They many times inquired whether there was no Minister to live among them. I could only tell them, that if they believed in the Gospel, the Lord would provide for them.

Labouring alone in much weakness, in this land of darkness, I greatly need the prayers of those who take an interest in the extension of the Gospel.

WANGANUI.

Visit of the Rev. H. Williams.

Mr. H. Williams, having taken leave of Mr. Hadfield at Otaki, proceeded northward along the western coast; and, after a journey of several days, reached the district of Wanganui, about sixty miles from Kapiti, which he thus describes, in his Journal:—

Dec. 14, 1839—This morning we arrived at Putikiwaranui, on the Wanganui, the largest river of this coast; on the banks of which are large settlements of Natives, and up which I was to proceed, into the interior. The women and children were numerous: the men were mostly up the country. The Natives all gathered round, with great eagerness. I proposed some questions to them, and was much pleased to find that they could answer very many.

Dec. 18—We crossed the river, to see two parties. Numbers of women and children gave me a most pleasing reception. Kurukanga, and other young Chiefs, came, and were very solicitous for books.

Dec. 19, 1839—Turoa, and other Chiefs, came to see us off. I promised them that a Missionary should soon come to reside among them; and do trust that this most interesting post, where all are eager for instruction, and some have made pleasing progress in divine knowledge, will speedily be filled. They requested that the Missionary might bring a wife, as then he would be likely to stay with them.

Arrival of the Rev. J. Mason and Mr. R. Matthews—Opportunities of usefulness.

On his return to the Bay of Islands, Mr. H. Williams represented to the Committee of Missionaries in the Northern District, the great desirableness of occupying this field of labour; and accordingly, the Rev. J. Mason and Mrs. Mason, accompanied by Mr. R. Matthews and his wife, were appointed to this Station. In a Letter, dated Sept. 20, 1840, Mr. Mason describes his proceedings, from his arrival up to that period:—

We arrived at Wanganui on the 20th of June. The Natives, having heard that we were coming, had commenced building raupo-houses for us. A tent was our only habitation for twenty days, by which time our houses were finished; and although it was the winter season, and the nights frosty, yet our health was not injured by this unusual exposure to cold, our strength being proportioned to our day. The Natives received us very gladly: to many parties, who came three and four days' journey to see and welcome us, I gave Prayer-books and Catechisms.

The district of Wanganui takes its name from the river; which is nearly half a mile in width, and, like most rivers on the western coast of New Zealand, has a bar at its mouth, over which there are two fathoms and a half of water at ebb-tide. Two miles up the river are a number of native huts, on both banks; and here our houses are situated; Mr. Matthews' on the north, and mine on the south side of the river. Previous to our arrival here, these native huts formed the temporary residence of the Natives during the fishing season; their Pas and cultivations being up the river, extending from one to five days' journey inland. In lieu of these temporary huts, they are now building more substantial houses, we hope for their permanent residence: yet it will be our duty and endeavour to go

up the river as frequently as possible, to visit the Natives at their Pas. I have just returned from an interesting four days' journey up the river, about one hundred and twenty miles. In this distance, there are numerous small villages on the banks; and eight large Pas, in four of which they have a sort of chapel, in which the Natives assemble for Morning and Evening Prayer. When I spoke of Jesus, the Way of Salvation, they always listened with profound attention. May the Lord give His Word free course, that His name may be glorified in the salvation of this people!

Destructive War between the Taupo and Taranake Natives.

About the middle of August, the Natives of this place were greatly alarmed by the report of a fighting-party being on their way from Taupo, with the intention of exterminating all the Natives between Taranake and Wanganui who had embraced Christianity. This party, in number about 130, was composed of such Natives about Taupo as have always been averse to the Gospel of Peace; Messrs. Chapman and Fairburn having visited them occasionally. They took their route down a small river called Waitotara, twenty miles distant from Wanganui. At the mouth of this small river, Natives from Taranake and adjacent places had assembled, to defend themselves: and, on the arrival of the hostile party, two of the Christian Natives were sent into their camp to propose terms of peace, and to speak to them the Word of God. These ambassadors were taken prisoners, and forbidden to speak. All our efforts to persuade the aggressors to return home were unavailing: a battle was fought on the 24th of August, and terminated in the slaughter of 100 of the Taupo Natives, and eight of the Christians. In the midst of the battle, both parties ceased firing, and performed their respective religious services; that is, Christian and Heathen. The principal Chief of the hostile party escaped with a ball through his right side, below his chest: he was conveyed to Wanganui, where I supplied him with food and medicine. While I dressed his wound, I spoke to him of the wounds of Jesus; and he told me, if he recovered, he would become a Missionary: in three weeks he was sufficiently restored to return to Taupo.

Respecting this distressing engage-

ment, Mr. Matthews adds the following particulars, in a Letter dated Nov. 13, 1840 :—

The fight took place on the 24th of August; and after about three hours' firing, the Taupo Natives were completely beaten. I went up to the Natives soon after the firing had ceased, and begged hard that the rest of the Taupo Natives might be saved, till we could hear from the Government; but to my earnest request the victors were quite deaf, for, in less than an hour after I had been to them, they got up, as one man, and killed their prisoners; thinking it but right to destroy those who had come with the determination to kill and destroy all they could. Those who escaped, made their way through a shower of balls.

It is exceedingly painful, that those who bear the name of Christians should exhibit so little of the spirit of the Gospel. Truly may it be said of the Waitotara Natives, as it was of Simeon and Levi, that *their anger was fierce, and their wrath cruel*. At the same time, it is not to be expected, that those who have adopted the profession of Christianity through the teaching of imperfectly-instructed Christian Natives should at once forsake the deeply-rooted principles of revenge, which have for ages been the most distinguishing feature in the New-Zealand character. The conduct of the Wanganui Natives, as described in the following extract from the same Letter of Mr. R. Matthews, furnishes a pleasing contrast to that just related :—

We have hitherto gone on slowly, but progressively; and I am thankful to say, that when the Natives of Taupo crossed Wanganui River, near the most populous settlement of the Natives, only two joined the fight, although they were nearly related to them. Several of our Natives went to Waitotara, and tried hard to persuade them to return; but the Taupo Natives, being a wicked, daring set of men, would take no counsel. I saw the Taupo Natives early in the morning, before the firing commenced; but they would not listen to my advice. I have often been told by our Natives, that if it had not

been for the little knowledge which they have acquired of the Gospel, they should all have joined the fight, and even now be seeking revenge for the loss of their friends and relations who have fallen in the late wars. Before our arrival here, they had only Native Teachers, and they but little acquainted with true Religion; so that their knowledge of the nature of true godliness is but very imperfect at present. The visits, however, of the Rev. H. Williams and others have had, by God's blessing, a good effect upon their minds, and will, we hope, ultimately issue in their everlasting peace.

We make one more extract from Mr. Mason's Letter, illustrating his labours at this Station :—

Commencement of a Church.

The Natives are just commencing a Church, in the same style as our houses. Hitherto we have assembled in the open air, for Divine Service, School, &c. Mrs. Mason has a school for the females every forenoon, Lord's Day excepted. We have much need of the continued prayers of all our Christian friends, that being endued with more of the mind that was in Christ Jesus, we may faithfully accomplish the work which He has given us to do.

The valuable services of the Rev. G. A. Kissling, who has laboured for about eight years in the West-Africa Mission, but whose health does not admit of his returning to a tropical climate, have been appropriated to the Western District; and he and Mrs. Kissling are now on their way to New Zealand.

Journey of the Rev. H. Williams from Wanganui to Tauranga, by way of Taupo and Rotorua.

To the foregoing review of the Society's Stations in the four Districts under which they are at present classed, we add the following account of Mr. H. Williams's journey through a part of the island into which it is probable that few, if any, Europeans had previously penetrated.

Dec. 19, 1839—We moved off by sunrise. The river was very broad for about ten miles up, with level land; when it became narrower, with steep hills on either side. At four, we landed at Kurirapana, the

Pa of Te Tauria, the Chief of Na Te Pa, the original inhabitants of the place. We had a long conversation with the people, and received many applications for books. Tauria, though very unwell, came across the river. All insisted that he had been bewitched.

Dec. 21, 1839—To-day we landed at Owiti, and found the Natives all-impudent for books. We then passed on to Thurangi, for the Lord's Day. The people were delighted at the arrival of a Missionary among them. I found several who could read; and there was a great demand for books. Toward sunset, we assembled for Evening Service: all seemed highly gratified.

Dec. 22: Lord's Day—The Natives assembled at my tent, at break of day. After breakfast, at which I had many spectators, the bell, an old musket-barrel, was rung for Service, and I had a good congregation. The responses were very good, and called forth the admiration of my fellow-travellers. I consider the Service of our Church to be singularly adapted for the preservation of order, in these native congregations. I was kept in close conversation, on important points, all day. In the evening, again, held Service. The Natives were very urgent for Missionaries to come and reside among them.

Dec. 23—It was determined, by our friends, that we should go to Pukeika this morning, return to this place, and take our departure from hence, across the country, to Taupo. We landed at a small Settlement, to see the people; who were very much delighted, I being the first European who had visited them. I was kept here in close conversation for about two hours, the people having gathered for that purpose. They were here also very pressing for the residence of Missionaries among them. The demand for books was also very great; but my stock was nearly exhausted.

About noon, we arrived at Pukeika, a formidable place, and the surrounding scenery grand. The eminences were covered with wood, save where the land had been cleared for a hamlet: the river winding between the hills gave a finish to the landscape. Being obliged to wait until morning, I took up my abode on the beach. Some Natives, hearing that I was in the neighbourhood, came down the river, to see me. Two young men in particular took up their position close to

me, and kept me in close conversation till I could talk no more: they appeared to be in a pleasing state, and could read well. I gave away the last of my books here.

Dec. 24—At day-light, three bells, for Morning Prayers, were heard from different hamlets in the neighbourhood—a pleasing sound. The two young men renewed their inquiries. At eight o'clock we took leave; and, passing rapidly down the river, landed, at ten, at the place from whence we were to commence our march to Taupo. Our party consisted of twenty-five Natives. We parted with the two Natives who had brought us up the river from Wanganui Heads, and were now about to return.

We were detained two hours at the place of Aomaro for potatoes, as we had here to arrange our provisions for the road, there not being any place for refreshment between this and Taupo, nearly a week's very difficult march. At dark, we brought up by the side of a river, Te Umukoura, at the bottom of a very steep hill. Some of our party did not come up till ten o'clock.

Dec. 25—At eight o'clock we arrived at Mangaitoroa, a fine stream of water. The descent to the river being nearly perpendicular, I was obliged to take off shoes and stockings to prevent slipping. One of our Natives gave notice that we should meet a party, as he had struck his foot against a root.

Dec. 26—About noon, we met a small party coming from Taupo: they gave us news of wars and rumours of wars; and were very much surprised at finding a European in the wood, especially when they discovered that he could speak to them in their own language. As our meeting was in accordance with the notice given yesterday, our party had much conversation upon the truth of the prediction of our fellow-traveller.

Dec. 27—At peep of day we were on the move; climbing over very large trees, and going through low swampy ground. At eight o'clock we were thankful to find ourselves clear of the wood, and entering a level country. The volcano Tongoriro rose before us, the summit covered with snow—a splendid sight! The road we had just concluded was certainly the worst I ever passed over. In many places we had to creep under trees, and again to climb over and walk along the trunks of those which had been blown down. During

the remainder of the day our road was generally level, but intersected by many streams: at one place was a very singular rush of water from a rock, which formed the source of a large river. We brought up for the night at the foot of Ruapaka: the land very high, and apparently but a few feet below the snow which lay on the mountain.

Dec. 28, 1839—To-day we travelled, for five hours, over barren ground—no vegetation of any kind—one continued bed of pumice-stone. We passed through a rushing stream of sulphureous water from Tongoriro, and crossed the source of Waikato and several other rivers. Our walk was very uninteresting, except that, toward the close of the day, we met with some rare plants.

Dec. 29: Lord's Day—Our party lay quiet till eight A.M., every one being much overcome. We have little food left, having expected to arrive at Taupo yesterday. At noon, we assembled for Service, which we much enjoyed.

Dec. 30—We continued our march till four, when we arrived at a settlement on Lake Taupo, a magnificent sheet of water, about thirty miles in length, with various fine bays. We were received with much kindness, and abundance of food was handed out; though almost all the men had left yesterday, on a fighting expedition, in consequence of a kanga (native curse) having been uttered respecting a Chief. These abominations have nearly ceased at the northward. Toward sunset, I assembled all for Evening Prayers, and addressed them. While I was speaking upon the necessity of laying aside their lying vanities, a woman came forth, and declared, that if these things were spoken against, she would cast herself into one of the boiling springs; and instantly ran off, professedly for that purpose. Several followed, to secure her; while others coolly replied, that she had better do so. I continued without further interruption, noticing the enmity of Satan to their even hearing of the one true and only God, and Jesus Christ whom He had sent. In the evening, I had much conversation with the people assembled around my tent, who were full of curiosity and wonder at all they saw and heard.

Dec. 31—In the morning, a deputation arrived from a place at a short distance from us, to request our removal thither, as some of the leading men of the lake were waiting for us. We accord-

ingly got under weigh, and went to Te Rapa. Many speeches were made by our friends, who bade us welcome; and we had also to speak in our turn. We had here an evidence of the duplicity of old Watanui, the Chief of Otaki, near Kapiti, from whom we brought a Letter to the Chief of Taupo: in this, he desired that the people of this place would not attend to any thing I had to say, as it was all deceit; but made a requisition for the tribes to go and join him against Ngatiawa, to renew hostilities, though peace had just been established. All were much surprised at the conduct of Watanui; but as the character of the Missionaries was well known, his Letter was treated with silence; and Iwikau, a brother to the principal Chief, said he would not comply with the desire of Watanui, but would accompany me to the Bay of Islands. We afterward proceeded to Pukawa; where was a good chapel, erected at the desire of Mr. Chapman. I began to feel myself drawing near home, from having arrived at a place where one of our Missionaries had been. I had much conversation with the people here, though they did not evince any great anxiety for instruction.

Jan. 1, 1840—At break of day, we started for Motutere, that we might arrive before the wind sprung up. The place was small and dirty; and very much crowded, owing to their continued fears of attacks from the tribes of Waikato. We had not been long here before there was a considerable disturbance among the Natives, every one running for guns, and a general preparation for battle. I at length heard that the party who had come to settle the affair of the kanga had taken away a man's wife, in defiance of all remonstrance. The disturbance, for some time, assumed a serious aspect.

I was thankful to have an opportunity to send a messenger to Rotorua, to give notice of my having arrived thus far on my way.

I examined all who could read; and found twenty-six who could do so, some of them very respectably. I had a good assembly round the tent, till late. Iwikau told me he would not go with me, owing to his fears of Ngapuhi (the Bay of Islanders): after some time, however, he concluded to go.

Jan. 2—We proceeded to Rangatira, a very confined place, upon a point projecting into the lake. The people here were in much fear of the Waikato

Tribes. I was glad to find a chapel here, and that all professed to be believers. I was engaged in talking till a late hour. Messengers arrived from Rotorua, bringing a short note from Mr. Morgan. They had heard, by way of Tauranga, that I might be expected; and had sent me a loaf of bread, some tea and sugar, and a bottle of porter. The Chief sent his son to accompany me, to fetch a Testament, and a few books and slates.

Jan. 3, 1840—We passed down the River Waikato, about three miles; and landed at some boiling springs, a very terrific spot. We were obliged to move with every possible care, lest we should fall, through the ground, into some dreadful cauldron below. On landing, one of our boys went to gaze; when a column of hot water issued, with a horrible roar. The lad was reproved by the old people of the place; the spring being held in much superstitious regard. After breakfast, I felt inclined to see this hot fountain, which we had not observed in motion since the retreat of the boy. The Natives, seeing me approach, called out that it was the abode of the god of the lake: however, I advanced, though with caution. I put my staff near the orifice of the fountain: a surly growl was heard from within, and up spouted a column of boiling water, warning me to retreat with all despatch. The Natives immediately raised their voice, and particularly desired that I should not repeat my visit. I thought it most advisable not to do so, lest by another eruption they might be still more confirmed in their superstitious ideas. Toward sunset we ascended a steep and high hill; which was very wearying, it being at the close of a fatiguing march: I felt it the more, from not being able to discover the necessity of doing so, as our road appeared to lie over level ground. I was, however, amply repaid, by finding a pleasing little band of inquirers after Truth, who had formed a Pa on the summit of the highest hill which could be found, as a place of refuge from the tribes of Waikato. There were two very old men, who could not read, but were well acquainted with many leading points of Scripture doctrine and the Services of our Church. Several young men could read. Though I was very tired, I held Service, and afterward continued in conversation with them till a late hour.

Jan. 4—We took breakfast on the new bridge over the Waikato River; which is a very noble piece of work in itself, and

RECORD, *Jan. 1842.*]

must have been attended with much trouble. The bridge is formed of four very large planks, the ends of which rest on a rock in the middle of the stream. I was surprised to learn that the river does not rise in the winter: the rain being, I presume, absorbed by the vast tracts of pumice, which extend for many miles. Toward the close of the day, I felt very faint from the heat; and must have halted, had not Mr. Morgan's horse arrived; which, in about two hours, conveyed me to Oinemu, the Pa at Rotorua. The Chiefs assembled, though it was dark; and detained us, to hear all the news from Kapiti and Taupo. They afterward furnished me with a canoe, which soon carried me to Mr. Morgan's house at Mokoia, the island in the middle of the lake; where I was very glad to sit down once more, in the quiet abode of a Missionary.

Jan. 8—After breakfast, I took leave of my friends, and proceeded to the main; where I met a large party of inquiring Natives, who wished me to give them a few words by the way. They were an interesting assembly, to meet in this wild part of the country, so long distracted with war and murders. At noon we commenced our march; and brought up at Mangarewa, the river boundary between Tauranga and Rotorua. All were much delighted at having arrived within one day's march of the end of our journey.

Jan. 9—This morning the rain fell heavily; but as this was the last day, all were in good spirits, and determined to proceed. Our walk was exceedingly comfortable, as we soon became wet through. The rain continued until noon. At two o'clock, we emerged from the wood; my clothes, shoes, and hat torn to pieces: I could scarcely keep them on. While pushing my way through the wet bush, I came suddenly upon my brother, who had arrived at Tauranga three days ago; and had set off this morning to meet me, my note having been received last evening. This was a most unexpected pleasure; as I had concluded that he, with his family and my third son, must have proceeded to his Station; never anticipating that he would put into Tauranga. At sunset, I had the pleasure of meeting my brother's family, my third son Henry, and George Clarke, accompanying him to Poverty Bay. I also met the families residing at Tauranga. I had much news to receive, much to relate, and many mercies for which to be thankful. It was truly a joyful meeting.

D

HOME PROCEEDINGS.

ADDRESS OF THE COMMITTEE ON THE FINANCIAL SITUATION OF THE SOCIETY.

THE financial situation of the Society has for some time occasioned great solicitude to the Committee. The difficulties in which they find themselves involved, do not arise from a falling-off of income, but from that large increase of expenditure in the Missions consequent on their progressive enlargement, and the success with which it has pleased God to bless the labours of his servants. Another cause of serious embarrassment to the Committee has been, the inadequacy of the funds available to meet the inequalities between income and expenditure in the course of the year. They have therefore issued the following "Address" to the Members of the Society; in which its situation is fully explained, and the prompt and effective assistance of friends solicited, in order to place the finances of the institution on a satisfactory footing.

The pecuniary difficulties in which the CHURCH MISSIONARY SOCIETY has become involved, led the General Committee, in September last, to refer it to the Committee of Correspondence, to consider the Financial State of the Society in all its bearings, and the measures which might in consequence be called for. The subject thus referred to them was very carefully considered by the Committee of Correspondence, in many Meetings. The result of their investigations has been embodied in two Reports, which have been adopted by the General Committee.

These Reports state, that the Operations of the Society at Home and Abroad are economically conducted; that the General Committee has already done much to reduce Expenditure in the Missions, especially by gradually withdrawing from the West Indies, and impressing on all the Representatives of the Society abroad the necessity of keeping down the Expenditure; and that there is no prospect of further diminishing the Expenditure, but by a contraction of the Foreign Operations of the Society, or by providing more

largely for the support of them from local resources.

The Committee of Correspondence therefore recommended, and the General Committee have already adopted, measures, with a view to cast a larger portion of the Expenditure of the several Missions, than has hitherto been done, on local resources. These are of two kinds: THE CONTRIBUTIONS OF FRIENDS ON THE SPOT TO THE MISSION CAUSE; and THE CONTRIBUTIONS OF NATIVE CONVERTS.

I. CONTRIBUTIONS ON THE SPOT.—Magnificent Contributions to the General Fund of the Society are now made by many Christian Friends abroad, especially in India; and these, the Committee trust, will be continued: but they think it reasonable to suppose that many will contribute specifically for local objects, in which peculiar interest is felt; such as, Schools, and Buildings for Schools and Public Worship; and that even Heathen Natives might thus contribute, as some have already done, to the cause of Education. With this view, there will be a *Local Fund* opened in each Foreign Mission.

II. LOCAL FUNDS FROM NATIVE CONVERTS.—It has always been a recognised principle of the Committee, in carrying on the operations of the Society, that Native Converts should be habituated to the idea, that the support of a Native Ministry must eventually fall upon themselves; as, in their heathen state, they have been accustomed to bear the expenses of Heathen Ministrations. The present position of the Society renders it more than ever important that this principle should be carried out to the utmost practicable extent. By this course, the Committee would be preparing the way for the transfer of such Native Christian Congregations to the regular Ecclesiastical Establishment; and leave themselves at liberty to go forward in the work of breaking up the fallow-ground of Heathenism, which is the peculiar province of a Missionary Society. The assertion of this principle is not intended, however, to interfere with measures for the endowment and establishment of a Native Church; but it is hoped that it may rather facilitate and prepare the way for that desirable and ultimate object.

III. MEASURES FOR ENLARGING THE INCOME. — Though the Committee are deeply impressed with the obligation which is imposed on the Managers of a Missionary Society, on moral as well as financial grounds, to limit the Expenditure from year to year within the Income of the year; yet they equally feel that the present state of the Society's operations, as well as of its finances, call for the use of all suitable means to enlarge that Income. With this view, and as one of the most effectual means of accomplishing it, the number of Association Secretaries has been increased; past experience having fully attested the efficiency of this branch of the Society's arrangements in extending the influence and increasing the Income of the Society.

The utter inadequacy of the Society's Income to meet the demands from abroad for Missionaries has compelled the Committee to reject many appeals for the formation of new Missions under very encouraging circumstances; and other similar ones are now before them, to which they have no alternative, but to return the same painful reply.

IV. FORMATION OF A SUFFICIENT FUND IN HAND FOR MEETING THE CURRENT EXPENSES OF EACH FINANCIAL YEAR. — In investigating the Financial Situation of the Society, the attention of the Committee of Correspondence was strongly drawn to the fact, that the Committee have been compelled, during the present year, to obtain large advances, on loan, from individual Members of the Society, as well as from the Bankers, to meet the current expenses. This is a state of things so seriously objectionable, that the Committee are of opinion that the most strenuous efforts should be employed to prevent its recurrence. It has been already stated, that the Committee are powerfully impressed with the necessity of so administering the Society's affairs, that its annual outlay should, if possible, not exceed its annual income. They trust that the measures referred to above will materially tend to the securing of this object. But even in that case, loans, in future years, will be unavoidable, unless the Committee have at their disposal, at the beginning of each financial year, a sum in hand equal to meet the inequality between Income and Expenditure, which is constantly found to occur at certain parts of the year. Some years ago, the Committee

possessed a fund so disposable, of from 25,000 to 30,000*l.* A considerable portion of this was sold, from year to year, when the Income of the Society was not half its present amount, to meet the temporary inequality between Income and Expenditure just referred to. These sums, while the entire year's Income of the Society was equal, or nearly so, to its Expenditure, were replaced, as capital, before the Society's accounts were closed on the 31st of March. As the Society's operations enlarged, the amount requisite to meet this temporary inequality between receipts and outgoings was proportionably greater. In addition to this circumstance, the Income of the Society has of late, on an average of years, not equalled its Expenditure. Hence, what may be called its working capital has gradually been lessened in amount; and at the commencement of the present year was only 8000*l.*; which sum was so far below what was requisite to meet the present year's inequalities between Receipts and Income, that, in addition, loans to the amount of more than 20,000*l.* have been indispensable, in order to meet the current expenses. It thus appears, that a sum equal to at least one-third of the Annual Expenditure will be necessary, as an actual capital, to carry on the operations of the Society through the year, without loans, even when the entire Expenditure of the year does not exceed the Income.

The Committee are very solicitous that the Members of the Society should clearly understand the object and necessity of a fund of this description. The mode of conducting the operations of a Missionary Society is, in certain respects, analogous to that of a commercial body. A Missionary Society incurs pecuniary obligations — those of the Church Missionary Society now approaching to 100,000*l.* per annum — which are to be provided for at intervals throughout the year. The funds for carrying on the operations of the Society in its Missions are provided by Bills on the Parent Committee, drawn, as may be found practicable or most advantageous, in the countries where the Missions are respectively carried on; and the amount of Bills which may fall due at any particular period is variable and uncertain: hence the necessity of having always at command a sum of money to meet demands as they arise. In every mercantile concern, such a fund exists, under the

head of "Capital," and forms the basis of the whole of the transactions of the concern. But it may be said, that the expenditure of a Missionary Society is to be provided for, if its proceedings are properly conducted, out of the income of the year. As a general position, this is true; but it does not prevent the necessity of a fund in the nature of capital.

1. The periods at which the Contributions of the various Branch Societies reach the Treasurer's hands are not, nor can possibly be rendered, coincident with the periods and amounts of the payments which are to be made. Experience has, as already remarked, fully attested the fact, not only that at certain parts of the year the receipts of the Church Missionary Society are unequal to the payments falling due in those parts of the year; but that this disproportion is, at times, very considerable;—so much so, indeed, that, in the present year, the sum of about 30,000*l.* was, as stated above, requisite to meet payments falling due beyond the amount actually received.

2. It is, moreover, to be constantly borne in mind, that the Income of the Society, being entirely derived from voluntary contributions, is liable to vary in its amount from year to year. This consideration renders it still more necessary that the Committee should have a sum of money at their disposal, of the nature of capital, to meet the fluctuations which, to a greater or lesser extent, must be anticipated between one year's income and another.

3. Another consideration which recommends the formation of such a Fund as that in question, is, the peculiar claims to which a Missionary Society is liable. A Bible Society, or similar Institution, if its income falls below the rate of expenditure at which it is conducting its operations, can easily adjust its circumstances, by discontinuing for a time to print books. Not so a Missionary Society. It has contracted obligations to Missionaries and their families in distant countries, and to Christian communities converted and settled in congregations by their instrumentality. Expenditure, and considerable expenditure, on account of these classes of persons, cannot suddenly be withdrawn. Neither can they be provided for, in the event of a sudden failure of income, unless a fund be previously formed to meet such contingencies.

The Committee are persuaded, that this simple exposition of the facts of the case will convince their friends that the present position of the Committee in administering the affairs of the Society is not only embarrassing and painful, but objectionable, if not absolutely discreditable. They therefore are constrained to appeal to the members of the Society at large for such pecuniary aid as may place at their disposal a working capital, equal, at least, to one-third of the Society's annual expenditure.

The want of such a Fund presented itself so strongly to the mind of the Society's noble Vice-President, Lord BEXLEY, that, in reply to a communication addressed to his Lordship in July—explaining the pecuniary difficulties of the Society at that time, and the measures then adopted by the Committee for obtaining temporary loans from Members of the Society—his Lordship stated, "The plan proposed is probably the best which could be suggested for immediate relief, and I hope it may be successful, as a temporary expedient; but it seems to me, that nothing can effectually prevent the periodical recurrence of difficulties similar to the present, but such an effort, in the way of extraordinary Contributions, as may enable the Society to replace a part of the fund reserved for contingencies. For this purpose I enclose 100*l.*; and hope you will find a general feeling of the necessity of such an exertion among the friends of the Society."

The Committee are deeply convinced of the justice of the sentiments expressed by Lord Bexley, and of the necessity of taking immediate measures for creating a capital sufficient creditably to carry on the operations of the Society from year to year: and they earnestly hope that the just views and generous example of his Lordship will have their due weight with the Members of the Society.

The Committee repeat, that they make this Appeal, after a searching investigation into the whole of the Society's expenditure, and the adoption of stringent measures for bringing the total expenditure of the Society for the year within the income of the same year.

It is hoped that the foregoing statement will be received by the friends of the Society as a proof that the Committee are determined to take such measures as lie within their province, in order to release

the Society from its present critical and embarrassed situation, as well as to prevent a recurrence of it hereafter, when once the finances of the Society shall be placed upon a satisfactory footing.

It will be asked how this state of things has been permitted to arise. The Committee reply :—

1. The large Expenditure in the West Indies, to promote the favourable transition of the Negro Population from a state of slavery to freedom, has borne very heavily on the finances of the Society. For this specific object a separate Fund was opened, which, contrary to the expectation of the Committee, fell far short of the Expenditure incurred; so much so, that in addition to the proceeds of that Fund—in addition, also, to the portions assigned to the Church Missionary Society of the Annual Parliamentary Grants for Negro Education, and to the sum of 1000*l.* contributed by the Jamaica Proprietors in this country in aid of the Society's operations in that island—a sum amounting to nearly 60,000*l.* was thrown on the General Fund of the Society in the six years from 1835-1836 to 1840-1841 inclusive.

2. The pecuniary difficulties of the Committee have likewise been materially increased by the very success with which it has pleased God of late years to crown the Society's operations; by which the Missions have been rapidly enlarged, and a consequent increase of Expenditure occasioned, especially in New Zealand, Tinian, and North India. The news of multitudes inquiring the Way of Salvation led the Committee to incur expenses, of which the extent was not fully foreseen, in their anxiety to meet the demand.

It is on these grounds that the Committee now appeal to all their friends to make an extraordinary effort for raising a fund adequate to the necessity of the case. Unless such exertions be made, and made promptly, the operations of the Society must be contracted, Stations must be relinquished, Schools must be disbanded, the supply of Missionaries must be stopped, till the required fund can be raised out of the Annual Income.

The Committee are persuaded that their friends will make a zealous effort to avert such a calamity. They appeal to them in the name of the thousands and tens of thousands of Heathens who are anxiously inquiring the Way of Salvation,

and soliciting Christian Ordinances at the hands of Missionaries who are already pressed beyond measure by their previous ministerial engagements; in the name also of our Blessed Lord and Master, whose arm has been manifestly revealed in the very state of things which has created their difficulties, and who has left us an example peculiarly bearing upon the present case; as it is written, *Jesus, when he came out, saw MUCH people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and HE BEGAN TO TEACH THEM many things.* (Mark vi. 34.)

This Appeal therefore rests on grounds which the Committee cannot doubt will be extensively felt. While it pleases God, by means of the Church Missionary Society, to dispense *the unspeakable riches of Christ* to those who are *perishing for lack of knowledge*, it is not for such as He hath enriched with an abundance of *this world's goods* to hold back their hand from imparting them bountifully in aid of the great Cause in which the Society is engaged, and in which it is thus signally prospered. **FREELY YE HAVE RECEIVED, FREELY GIVE.**

By Order of the Committee,

HENRY VENN,	} <i>Secretaries.</i>
RICHARD DAVIES,	
DANIELSON COATES,	

*Church Missionary House,
December 13, 1841.*

Ordination of Missionaries.

The Rev. Frederick A. Hildner was admitted to Priests' Orders (Vol. XII. p. 220); and the Rev. John E. T. Lieder, Mr. Isaac Brittain, and Mr. Samuel Franklin to Deacons' Orders, by the Lord Bishop of London, on the 19th of December.

Departure of Missionaries.

The Rev. F. A. Hildner and Mrs. Hildner embarked at London, on board the steamer, on the 6th instant, on their return to Syria.

The state of the Rev. G. A. Kinsling's health having unfitted him to resume his labours in Sierra Leone, his services have been transferred to the New-Zealand Mission. Mr. Kinsling and Mrs. Kinsling, and Mr. Seymour Mills Spencer and Mrs. Spencer, sailed from Plymouth, on board the "*Louisa Campbell*," on the 17th instant, for New Zealand. Mr. and Mrs. Spencer embarked at Gravesend on the 6th, and Mr. and Mrs. Kinsling at Plymouth, on the 16th instant.

PROCEEDINGS OF ASSOCIATIONS.

Cheshire—Nov. 28: Sermon by Rev. D. Seddon at Mottram, Coll. 71. 8s. 3d.—Dec. 19: Sermons at Birkenhead, by Rev. A. Knox and Rev. J. E. White, Colls. 45s.

Lancashire—Nov. 16: Meeting at Windsor, Rev. F. Parry, Chn., Coll. 71. 10s.; formation of Association—Nov. 21: Sermon by Rev. J. E. White, at Trinity Church, Warrington, Coll. 6s. 10s.

Lincolnshire—Dec. 19: Sermons by Rev. C. Hodgson; at Epworth, Coll. 3s.; at Butterwick, Coll. 3s.; at Messingham, Coll. 2s. 6s.—Dec. 21: Meeting at Great Carlton, Rev.—Spencer, Chn., Coll. 81. 16s. 4d.—Dec. 22: Sermon by Rev. C. Hodgson, at Barnoldby-le-Beck, Coll. 81. 14s. 6d.

Middlesex—Dec. 26: Sermons by Rev. W. Jowett and Rev. Dr. Doran, at Trinity Church, Islington, Colls. 40s.—Jan. 16: Sermons at St. Barnabas, King Square; by Rev. R. Davies, Coll. 13s. 7s. 9d.; by Rev. Dr. Doran, Coll. 13s. 7s. 9d.—Jan. 18: Meeting of St. Barnabas Association, Rev. W. Thompson, Chn., Coll. 8s.

Norfolk—Dec. 26: Sermon by Rev. W. Collett, at East Wretham, Coll. 4s.

Staffordshire—Dec. 19: Sermon by Rev. J. Johnson, at Rowley Regis, Coll. 81. 9s. 9d.

Surrey—Jan. 2: Sermons at Rotherhithe; at All

Saints', Coll. 31. 12s. 5d.; by Rev. Dr. Doran; two at St. Mary's, Morn., Coll. 71. 3s. 6d.; Even., Coll. 2s. 18s.; at Christ Church, Coll. 31. 2s. 9d.; by Rev. H. H. Beamish, at Trinity Church, Coll. 31. 11s. 4d.—Jan. 7: Meeting at Rotherhithe, Rev. F. Bliet, Chn., Coll. 4s. 8s.

Westmoreland—Nov. 14: Sermon by Rev. T. B. Levy, at Kirby Thore, Coll. 13s.

Worcestershire—Dec. 19: Sermon by Rev. J. Johnson, at Cradley, Coll. 31. 17s. 4d.—Jan. 2: Sermons by Rev. J. Johnson, at Dudley; at Parish Church, Coll. 18s. 2s. 11d.; at St. Edmund's, Coll. 6s. 4s. 4d.

Yorkshire—Sept. 26: Sermon by Rev. T. Riddell, at Kirby Malsard, Coll. 3s. 6s. 10d.—Nov. 28: Sermon by Rev. W. Carus Wilson, at Drax, Coll. 13s.—Dec. 23: Meeting at Burton Agnes, Ven. Archd. Wilberforce, Chn., Coll. 2s. 16s. 6d.—Dec. 26: Sermons by Rev. C. Hodgson; at Conerthorpe, Coll. 7s. 14s. 6d.; at Welburn School-room, Coll. 1s. 4s.

NORTH WALES—Nov. 22: Meeting at Bagillt, Rev. A. D. Gardiner, Chn., Coll. 2s. 6s. 8d.; formation of Association—Nov. 23: Meeting at Northop, Rev. H. Jones, Chn., Coll. 2s. 1s. 8d.; formation of Association—Nov. 24: Meeting at Mold, Rev. C. B. Clough, Chn., Coll. not known.—Nov. 25: Meeting at Flint, Rev.—Browne, Chn., Coll. not known; formation of Association.

RECENT INTELLIGENCE.

West-Africa Mission—Mr. T. Peyton, in a Letter dated Freetown, Nov. 27, 1841, informs us that Mr. and Mrs. Beal, Mr. Denton, and Mrs. Hott, were suffering from an attack of fever.

Despatches received from the Rev. Messrs. Schön and Müller, dated October and November last, communicate very afflicting intelligence from the Niger Expedition. In consequence of the prevalence of fever, the "Soudan" was sent down the river, from the Confluence, on the 19th of September, with the sick; it having been determined, after a careful consideration of the state of the Expedition, that the other two vessels should prosecute its object; the "Wilberforce" proceeding up the Tchadda, and the "Albert" up the Niger. Two days after, on the 21st of September, the fever had so far prevailed in the "Wilberforce," that she also was compelled to return to the sea. The "Albert" prosecuted her voyage up the Niger, Capt. Trotter being desirous, if possible, to reach Rabbah. By the time, however, that the "Albert" reached Egga, about half way between the Confluence and Rabbah, the ravages of fever compelled that vessel also to return to the sea; and she reached Fer-

nando Po on the evening of the 17th of October. Capt. Bird Allen was attacked with fever, on the 21st of September, shortly after the departure of the "Wilberforce." He lingered till the 25th of October, when he peacefully departed this life in the faith and hope of the Gospel. Capt. Trotter had suffered from fever; but was convalescent on the 25th of October, the date of the Rev. J. F. Schön's Letter. Mr. Schön had had fever; but had been mercifully preserved from any severe attack. This intelligence is deeply afflicting; and affords another painful instance of the fearful obstacles which oppose the deliverance of Africa from the baneful effects of the Slave Trade. May it please the Father of Mercies to arise and have mercy upon her, and, in His gracious providence, at length open the way for the entrance of the Gospel, and its concomitant blessings!

Mediterranean Mission—The Rev. F. A. Hildner, in a Letter dated Paris, the 10th instant, announces his safe arrival there on the 8th instant, on his way to Syra.

The Rev. C. F. Schlienzy, we regret to state, is again suffering from severe indisposition.

Contribution List,

From December 16th, 1841, to January 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.

Chelsea, Upper.....	198	4	0
Islington.....	76	6	9
London, North-West.....	105	4	4
Long Acre.....	8	8	9
Peckham and East Dulwich.....	37	4	0
Percy.....	25	3	0
St. Barnabas, King Square.....	97	13	9
St. James's, Ratcliffe.....	8	13	2
St. John's, London Road.....	21	3	11
St. Mark's and St. Philip's Ladies.....	21	11	6

ASSOCIATIONS OUT OF LONDON.

Anglesey:			
Beaumaris.....	12	0	0
Bedfordshire:			
Leighton Buzzard.....	19	5	1
Woburn.....	23	2	10
	42	7	11
Berkshire.....	396	2	7
Maidenhead.....	5	13	8
	401	16	3
Buckinghamshire, South:			
Beaconsfield.....	6	7	4
Stony Stratford.....	16	18	0
Aylesbury: Dunton.....	5	12	0
Stewkley.....	8	8	0
Emberton.....	14	0	0
Iver.....	34	17	0
Mursley.....	3	9	10
Wendover, &c.....	12	0	0
	101	12	2
Cambridgeshire:			
Town, County, and University.....	150	0	0
Cardiganshire:			
Llandovery.....	44	1	2
Cardiganshire: Cricieth, &c.....	15	4	6
Chester and Cheshire.....	255	0	0
Bowdon and Altringham.....	149	18	1
East: Nantwich.....	107	8	7
	512	6	8
Cornwall:			
Camborne.....	14	14	4
Helston.....	28	7	6
Penryn.....	9	19	2
Penzance.....	70	0	0
St. Austell.....	41	3	6
	164	4	6
Cumberland:			
Carlisle: Alston.....	20	1	5
Keswick.....	21	1	0
Penrith: Edenhall and Long-			
worthy.....	4	0	0
Workington: Harrington.....	3	13	9
	48	16	2
Derbyshire and Flintshire.....	75	19	6
Derbyshire:			
Doveridge.....	37	7	5
Devon and Exeter.....	220	0	0
Dorsetshire:			
Dorchester and South Dorset:			
Melcombe Horsey, & Chesel-			
bourne.....	16	6	3
Stokewake.....	5	3	0
Stalbridge and Henstridge.....	47	9	8
	68	18	11
Durham.....	20	0	0
Barnard Castle.....	17	8	7
Darlington.....	34	10	0
Helghington and Shildon.....	20	0	0
Seaton Carew.....	44	7	6
Stockton-on-Tees: Norton.....	3	10	0
Sunderland, Bishopwearmouth,			
and Monkwearmouth.....	30	0	0
	169	16	1

Essex:

Walthamstow.....	24	8	0
Glamorganshire:			
Swansea and Vicinity.....	100	0	0
Gloucestershire.....	55	0	0
Fairford and Vicinity.....	28	3	1
Tewkesbury.....	20	10	0
	103	13	1
Hampshire:			
Alton and Vicinity.....	81	1	11
Christchurch: Sopley.....	20	0	0
Jersey.....	122	16	7
	223	18	6
Hertfordshire:			
Watton.....	9	15	7
Chesbunt and Waltham Abbey.....	61	3	8
	70	19	3
Huntingdonshire:			
Covington and Keyston.....	3	14	0
St. Neot's.....	18	0	0
	21	14	0
Kent:			
Blackheath Ladies.....	84	1	0
Lancashire:			
Lancaster and N. Lancashire.....	133	10	0
Manchester & E. Lancashire.....	400	0	0
St. Ann's.....	219	4	0
Haslingden.....	5	3	4
Oldham.....	38	0	0
Clitheroe.....	16	16	2
Deane.....	35	0	0
Preston: Samlesbury.....	12	0	0
St. Michael's-on-Wyre.....	39	9	6
Warrington: Sankey.....	2	11	9
	903	14	9
Lincolnshire:			
Brigg.....	17	9	5
Calster.....	65	0	0
	82	9	5
Merionethshire: Maentwrog, &c.....	10	12	0
Middlesex:			
Hampstead.....	183	14	8
Kilburn.....	0	16	0
	184	10	8
Monmouthshire:			
Monmouth: Llantilio Crossenny.....	3	0	0
Ragland.....	6	1	8
St. Arvan's: St. Briavel's.....	2	0	0
	11	1	8
Norfolk and Norwich:			
Thetford.....	52	7	9
Northamptonshire.....	75	0	0
Higham Ferrers.....	7	0	0
Marston Trussell, &c.....	15	0	0
Peterborough.....	48	15	9
Wellingborough.....	34	10	4
	180	6	1
Nottinghamshire:			
Harworth.....	23	0	0
Retford: Bawtry.....	14	17	0
	37	17	0
Oxford and Vicinity.....	30	0	0
Pembrokeshire:			
Narberth.....	2	1	0
Steynton and Milford.....	35	11	0
	37	12	0
Shropshire.....	33	18	8
Snedshill.....	9	0	0
North-West: Ashley.....	5	8	0
	48	6	8
Somersetshire:			
Bath and Vicinity.....	375	0	0
N. Somerset: Glastonbury and			
Vicinity.....	91	12	7
Wedmore and Vicinity.....	21	17	0

North-West Somerset.....	5	13	6	Holderness.....	69	18	4
Bridgwater and Vicinity:				Huddersfield.....	280	0	0
Burnham.....	19	8	0	Hull and East Riding:			
Congresbury.....	17	3	0	Cottingham Ladies.....	25	11	8
Frome.....	41	7	10	Malton and Ryedale.....	121	1	9
Mark and Vicinity.....	10	2	6	Northallerton.....	85	10	4
Weston-super-Mare.....	75	19	1	Pontefract.....	32	19	7
			658 3	Richmond.....	88	4	0
Staffordshire, North:				Ripon.....	36	2	9
Leek Ladies.....	47	3	3	Romaldkirk.....	16	2	6
South: Bilston.....	29	13	1	Skipton.....	62	0	4
Burton-on-Trent.....	35	5	0			980	7 1
Lichfield.....	52	0	0				
Uttoxeter.....	50	14	3				
			214 15 7				
Suffolk:							
Ipswich and East.....	1000	0	0				
Surrey:							
Carnalton: Cheam.....	11	2	6				
Guildford and Deanery of Stoke, 180 0 0							
Godalming.....	5	9	0				
Kingston and Vicinity:							
Teddington.....	25	0	0				
Reigate.....	4	9	0				
Richmond.....	306	11	7				
			408 12 1				
Sussex:							
Brighton and East.....	800	0	0				
Tamworth:							
Curdworth.....	5	14	0				
Edingale.....	3	13	0				
Erdington.....	4	5	5				
Polesworth.....	3	3	0				
Sutton Coldfield.....	13	0	0				
Walton-on-Trent.....	2	18	11				
			32 14 4				
Warwickshire:							
Birmingham: Hill.....	14	0	8				
Brilles.....	8	0	0				
Church Lawford.....	33	14	7				
Warwick, Leamington, and							
Kenilworth.....	159	5	3				
			215 0 6				
Westmoreland:							
Appleby Ladies.....	7	5	1				
Temple Sowerby.....	1	1	7				
			8 6 8				
Wiltshire:							
Devises and North Wilts:							
Marlborough.....	53	14	7				
Mere.....	17	19	7				
			71 14 2				
Worcestershire:							
Pershore.....	30	0	0				
Worcester.....	93	12	6				
Ladies.....	40	19	4				
			154 11 10				
Yorkshire:							
Aberford.....	8	0	0				
Barnsley, including Peniston,							
181. 11s.....	92	0	6				
Clapham: Bentham.....	6	13	4				
Darfield, Wombwell, and Ards-							
ley.....	29	16	0				
Dewsbury: Mirfield and Harts-							
head.....	14	5	6				
Driffield, Great.....	9	0	0				
Goole and Vicinity.....	3	0	6				

The Committee also thankfully acknowledge the receipt of a Parcel of Useful Articles, value 3l. 10s., from Miss Birt and the Misses Smith, Nailsworth; and a Paper Parcel of Useful and Fancy Articles, value 8s. 14s., from A. S., of C.

Errata—In our last August Number, *Proceedings of Associations, North Wales, July 29*, for "Bettsa Aber Dale," read "Bettsa Abergale;" in October Number, *Proceedings of Associations, Lancashire, Oct. 14*, for "Rev. E. Ballen," read "Rev. E. B. Allen;" in November Number, *Contribution List, Collections, for "Salisbury, Miss, 1s. 1s.,"* read "Salisbury, Miss, 1s. 1d."

COLLECTIONS.

Aldersey, Mrs., by Mr. Nisbet.....	0	17	0
Blackden, Miss H., Wilton Crescent.....	3	1	0
Benwell, Miss, Young Ladies.....	3	0	0
Cooper, Miss, Kentish Town.....	2	5	0
Family, by s.....	1	1	0
Foots, Master, Grove Rd., St. John's Wood.....	0	18	6
Fowler, Miss, Angmering.....	6	6	0
Hoare, Mrs. A., by Messrs. Hatchard.....	2	0	0
Innes, Mrs., Porchester Terr., Bayswater.....	0	15	0
Johnston, Mr. R., Strand.....	0	11	9
Kingdon, Miss, Gothic House, Clapham.....	1	0	0
Landon, Mrs., Aberford.....	2	0	0
Lee, Mrs., Stamford Street.....	2	0	0
Legg, Miss, Watling Street.....	4	9	3
Northover, Mrs., Goulston Terr., Islington.....	3	0	0
St. Dunstan's Boys' Sunday School.....	1	18	0
Ditto Girls' ditto.....	1	3	6
St. Sepulchre's ditto.....	0	18	8
White, Misses, Enfield.....	5	5	0
White, Miss C., ditto.....	2	12	0
White, Miss A., ditto.....	2	11	6
Wiggin, Miss M. J., Harley Street.....	3	0	0
Wilson, Miss, Grove Rd., St. John's Wood.....	1	8	2

BENEFACCTIONS.

A. B. and C., by Mr. Nisbet.....	100	0	0
Adams, Rev. R. L., by Messrs. Hatchard.....	10	0	0
Anonymous, by Messrs. Hoare.....	50	0	0
Anonymous, from Birmingham, by Messrs.			
Hatchard.....	10	0	0
Cavendish, Hon. R., Hereford Street.....	10	10	0
Collett, Mrs. F. M., Torquay.....	5	0	0
Dalton, Mr. B. N., Tokenhouse Yard.....	10	10	0
Farquhar, Sir W. R., Bart., by Mr. Nisbet.....	5	0	0
Farquhar, Rev. J., Court St. Lawrence,			
Ragland.....	10	10	0
F. I. G., by Messrs. Hatchard.....	5	0	0
Friend, by Rev. C. Marshall.....	50	0	0
G. E. A.....	10	0	0
Lister, M. B., Esq., Burwell Park, Louth.....	10	10	0
M. D., Freewill-Offering, through Rev.			
J. W. Watts.....	6	0	0
Saltmarsh, A., Esq., by J. C. Symes, Esq.....	10	10	0
Shepherd, Rev. H., by Messrs. Hatchard.....	5	5	0
Velich, Mr. J., Exeter.....	10	0	0

TO CAPITAL FUND.

Bevan, R. C. L., Esq.....	100	0	0
Farquhar, Sir W. R., Bart.....	100	0	0
Hope, Capt. H., R.N., C.B.....	100	0	0
Kinnaird, Hon. Arthur.....	20	0	0
Labouchere, J., Esq.....	25	0	0
Natt, Rev. J., Mecklenburgh Square.....	30	0	0

Church Missionary Record.

No. 2.]

FEBRUARY, 1842.

[VOL. XIII.]

Obituary.

MEMOIR OF MRS. SCHMID,

OF THE SIERRA-LEONE MISSION, WHO DIED JULY 7TH, 1841.

MRS. SCHMID, together with her husband, the Rev. D. H. Schmid, left this country for Sierra Leone on the 12th of December 1840, and arrived at that Colony on the 12th of January 1841. For the first six months after their arrival, she enjoyed uninterrupted health, and devoted herself most assiduously to the instruction of the females belonging to her husband's congregation at Kiskey. It pleased our Heavenly Father, however, in His infinite but inscrutable wisdom and love, to arrest her promising career of usefulness, and, after a short but severe illness, to take her to Himself. The following particulars respecting her illness and death are recorded in the Journal of the Rev. C. F. Schlenker, who was on a visit at Kiskey at the time.

July 2, 1841—During the past night, Mrs. Schmid suffered great pain. She was also called to encounter the Adversary of souls, who suggested to her mind doubts as to her interest in Christ. She entreated us to pray in her behalf. However, Satan was not permitted to deprive her of that comfort and peace which she had obtained by faith in her Saviour; for, after a short interval, she again had the assurance that Jesus was HER Saviour. After this, she said, "I shall soon die;" and took leave of her beloved partner in a most affectionate and heart-rending manner. When Mr. Schmid asked her, "Will you, then, leave me?" she answered, "If it be the will of God, I am resigned; but if He will spare me longer, I shall be glad." Mr. Schmid himself being also taken ill to-day, no doubt on account of his great anxiety, I had them both removed to Freetown, that they might be nearer the doctor.

July 3—Mrs. Schmid was in great pain
RECORD, Feb. 1842.]

to-day; and in the evening her departure seemed to be near. She expressed great pleasure in the prospect of spending the approaching Lord's Day in heaven; but the Lord was pleased to spare her a few days longer.

July 4—While our dear Sister was suffering great pain, she exclaimed, "O, dear Saviour! is it not yet enough? I can no longer bear it." At another time she said, "It is a proof that God loves me; but we are frail creatures, and cannot bear much. May it please the Lord to grant me but one quiet hour before my departure, that I may pass into eternity with a composed mind!" Shortly after, she observed to me, "Dear Brother, when I die, my husband will be in a situation similar to your own: you can then sympathize with him, and comfort him. After a little while, she said, "Thou, O Lord, knowest what is enough for me: thou wilt help me, whether living or dying: thou hast already succoured me so many times."

July 5—Toward the morning, Mrs. Schmid said, "I thought I should not again see the Lord's Day below; but the Lord sees fit that I should suffer a little longer. Well, it is good: may He only enable me to bear it patiently! Into thy hands, O Father, I commit my spirit; for Thou hast redeemed me." When I asked her, "I suppose you will not regret having come to Africa, though the Lord should take you hence so soon?" she replied: "Oh no! my lot has been that which I could most have desired: I am very thankful that the Lord has led me here."

July 7—Yesterday evening our dear Sister's fever increased, and she became partially delirious. About one o'clock in the morning, four hours before her death, she sang, with a loud and melodious voice, the first verse of a German hymn, which, if translated into English, would be nearly as follows:—

E

To me to live is Christ,
 To die is gain for me ;
 My anxious spirit longs
 The Friend above to see.
 Gladly the world I leave ;
 To all I bid farewell :
 With Christ, in endless bliss,
 Soon, soon, I hope to dwell.

Shortly afterward we could perceive that her dissolution was at hand. She seemed to be quite insensible. About a quarter before six in the morning her happy spirit took its flight to those mansions of the Blessed, where there is no more pain nor sorrow, but where *everlasting joy shall be upon their head*. Her end could hardly be perceived : it was only from the pulse that we ascertained she was no more. The remains of our departed Sister were interred in Kisseey, according to her own wish, near those of my own late beloved

partner, waiting for the joyful resurrection unto eternal life.

The following testimony to her value and promising usefulness is borne by another sympathizing witness, the Rev. F. Bultmann :—

July 8, 1841.—I had the melancholy duty of reading the Burial Service over our much-esteemed Sister, Mrs. Schmid. Her abilities and unremitting diligence had led us to entertain great hopes of her future usefulness in the department of Female Education in this Mission ; so that her loss is the more deeply felt by us all. But our general loss, and consequent regret, dwindle into nothing, when compared with the individual loss of her afflicted husband ; which no one can bear for him, and only those fully appreciate who have sustained a like loss.

WEST-AFRICA MISSION.

The following Report of the Sierra-Leone Mission is resumed from page 240 of our Number for October last, and brings down the history of the different Stations to the end of September 1841.

CHRISTIAN INSTITUTION.

The Rev. E. Jones continues in charge of this most important department of the Society's labours in behalf of Africa. The removal of Mr. H. Townsend to Kent rendered it necessary that his place should be supplied, as far as possible, by native agency. Accordingly, William David, the Monitor, was appointed Assistant ; and George Nichol, a promising Youth of the first class, was appointed Monitor. Mr. Jones has made the following favourable

Report for the Quarter ending Sept. 1841.

Our numbers are, 26 Students, 1 Monitor, and 1 Assistant. One of the Youths, Daniel Düring, left the Institution in July, having been appointed our Assistant Schoolmaster at Regent ; and his place has been supplied by a Youth from Freetown, the son of a pious mother. The appointed course of study has been diligently pursued by the Youths. Indeed, their general deportment and propriety of conduct, their attention to their studies, and the harmony that has prevailed among them—nothing having oc-

curred to require the exercise of discipline—call for grateful acknowledgments to the Sovereign Disposer of all hearts, who maketh men to be of one mind in a house, and causeth brethren to dwell together in unity.

Institution of a Half-yearly Examination.

Among other arrangements adopted with a view to increase the efficiency of the Institution, it has been determined to institute Half-yearly Examinations. The first Examination was held on the 16th of June. It was attended by the Rev. D. F. Morgan, Colonial Chaplain, the Rev. Messrs. Bultmann and Haastrop, and Messrs. Hott, Beal, and Peyton. Full details of the proceedings have been furnished by Mr. Bultmann ; from whose Report for the Quarter ending June 25, 1841, we select the following particulars :—

The students were examined in the Bible, Geography, Grammar, and Arithmetic. The Rev. D. F. Morgan selected the 7th chapter of the Acts for the subject of his examination of them in the Bible. They all read remarkably well ; nor was the common sense in their answers, and the

activity of thought evinced by some, less pleasing. Some could identify the writer of the Acts with the writer of St. Luke's Gospel, by the similarity of his prefatory addresses. One of the Youths being asked to explain the word "sojourn," which occurred in the 6th verse, thus defined it—"To dwell for awhile."

Geography was the next in order; and with regard to the Biblical part of it, their answers were remarkably good: they could tell, for instance, the respective situations of Arabia Felix, Arabia Deserta, and Arabia Petrea; and knew which of these divisions contained the mountains of Horeb and Sinai. But with Geography in general, and particularly the more modern part of it, they were by no means so well acquainted. They could not name any of the British Possessions in North America, scarcely any country in Africa, save Egypt, nor any capital in Europe, except London; though, on the other hand, they could determine the course and termination of the Nile; and some could name the two principal Gulfs in the Baltic Sea—those of Bothnia and Finland.

In Grammar they gave more general satisfaction. They all understood, though perhaps rather mechanically, the classification of words into the nine parts of speech; and most of them could adduce some word of each class. Many could form the Degrees of Comparison, decline the Personal Pronoun, and partially conjugate the Verbs. Several went farther, and could sub-divide Adverbs into those of quality, quantity, time, place, interrogation, negation, affirmation, &c.; while some could produce a specimen or two of each of these sub-divisions, and even distinguish the Neuter from the Active Verbs, specifying several—as, stand, sit, fly, &c., and also name most of the Auxiliary Verbs. Very few could even partially analyze a sentence; and to construe in any way, on grammatical principles, was the attainment exclusively of the first class, consisting of five boys who had commenced the rudiments of Latin.

Arithmetic was the last subject for examination; and in this department very few were proficient; but to these few the solution of one of the difficult sums was very creditable.

At the close of the Examination, which lasted between three and four hours, the students were appropriately addressed by the Rev. D. F. Morgan. He directed their attention to the natural tendency of

a superficial and confused knowledge of things to engender pride; and showed, that, on the other hand, humility was almost invariably associated with solid and extensive information, combined with constant and deep reflection. He hoped that they would never fail to implore the blessing of God on their daily studies; and that they would rest assured that the highest intellectual attainments would be worthless, if not combined with the graces of a Christian, to be sanctified and employed for the glory and in the service of God.

FREETOWN.—The Rev. E. Jones thus refers, in his Report for the Quarter ending September 1841, to his Ministerial Labours at this Station:—

Congregation.

Through the mercy of God, I have been enabled to preach every Lord's Day in the Mission Chapel at Freetown. The congregation is increasing: I feel that they require more attention than I can give them. But the present state of the Christian Institution, with its large and increasing number of Youths, precludes my attempting more.

Of the Schools, Mr. T. Peyton reports—

Day School.

April 26, 1841—I received fifteen children into the Day School. It is indeed pleasing to see the Natives so anxious for the instruction of their offspring: every week our school becomes enlarged.

May 11—Dr. Madden and Mr. Jeremie, son of the late Governor, Sir John Jeremie, visited our Day School; and having examined the Monitors and first class of Boys in Geography, Reading, and Writing, and inspected the mode of our instruction, and the arrangements of the classes, they expressed themselves highly pleased with the good which the Church Missionary Society had effected in the Colony.

Sept. 21—Our Day School is advancing in the several branches of education which are taught, though not so rapidly as I could wish: some of the Boys do not make that progress which they ought, considering their privileges and opportunities; while others are fast improving.

Sunday School.

April 11: Lord's Day—I admitted fifteen Adults to the Sunday School: eight

of them were more than fifty years of age, and did not know the Alphabet. They said they wanted to learn to read the Word of God before they died.

Sept. 21, 1841—About 270 persons attend our Sunday School, which is held in the Mission Church. Here they learn to read the Word of God, and are taught those Gospel Truths which are able to make them *wise unto Salvation*. One hundred and seventy Adults and Apprentices are reading the Holy Scriptures. The following is an instance of the progress which some of the Liberated Africans, far advanced in years, make in learning the Word of God. Six months ago, I admitted a man about fifty years of age. When I received him, he manifested great anxiety to learn to read the Bible. In a fortnight, he had mastered the Alphabet; in three months, he was able to read the first part of the Union Spelling-book; and at the end of six, he could read the New Testament. Captain Trotter and Captain Allen, with several other Gentlemen of the Expedition, who visited our Sunday School on the 27th June last, heard the man read, and expressed their surprise that such an old man should have learned to read so well in so short a time.

The two following Extracts are from Mr. Peyton's Journal :—

Effect of a Word spoken in Season.

April 10, 1841—I to-day visited a party of people who had assembled for the purpose of revelling and drunkenness. I begged them to cease from their wicked ways, and begin to serve the God who made them. "Perhaps," I said, "your *day of Salvation* may have nearly run its course; and if you die with your sins unpardoned, and your nature unchanged, you will be lost beyond the possibility of redemption." One in the company said, "Sir, I hear what you say, and my heart now tell me I do bad; and, by God's help, I will try and serve Him, and begin to come to your Sunday School."

This man was a very dissolute character; but on the following Lord's-Day Morning I received him into our Sunday School, when he assured me that this was the first time he had entered the House of God for two years; and that since he had been told about his soul, he had made up his mind to come to our Sunday School. My heart was drawn out in thankfulness to God for the good im-

pression which seemed to have been made on his mind; and I was more deeply impressed than ever with the necessity of daily, in every house, not ceasing to teach the Gospel of Jesus Christ.

Desire of a Negro to make known the Gospel to his Countrymen.

Aug. 5—This morning, a man came to my house, and said, "Master, I come to your Missionary Meeting last Monday night, and me understand plenty that was said; but one thing me no understand good. One person said, that every true Christian who could read the Bible, and knew about the Saviour, ought to become a Missionary to his own countrymen who live in bad way and no come to House of God. This is the thing that me no understand good: me no know how I can be a Missionary." I told him that a Christian Missionary was one sent to make known the Religion of Jesus Christ. "Now," I said, "if you have experienced the power of the Gospel in your own heart, you can, in many ways, make known to your country people that Religion which you have heard and seen and felt."—The man replied, "I beg you, Master, to tell me how me can do it." I said, "One way in which you may do good, under the Divine Blessing, to the souls of your fellow-men, is, by conversation with them on Religion. You can tell them what a dear Saviour you have found; point out to them the sin of idolatry; invite them to come with you to the House of God on Lord's Days; tell them of the Saviour's power and willingness to save returning sinners; and, when you have opportunity, go to their houses, and read the Word of God to them. Thus, in a certain sense, you may become a Missionary to your country-people."—In the warmest terms, the man expressed his thanks, and assured me that he would, so far as he was able, attend to the plan recommended to him. He continued, "Many of my country-people, I fear, will not hear me, nor do the things I tell them." "Be assured, my friend," I said, "if all your endeavours should appear to be unproductive of good, one blessing you will have, as the result of your services—God will not forget *your work of faith and labour of love*; and it will be no small consolation to you in a dying hour, to think that your own soul is free from your countrymen's blood, because, when you saw them in danger, you gave them warning."

Our Monthly Missionary Meetings are

often refreshing seasons from the presence of the Lord. The Rev. E. Jones and myself in general conduct them; but sometimes we are favoured with the attendance of the Rev. D. F. Morgan and Mr. Hott, who speak of the progress of the Missionary work in the world.

Contributions to the Society.

Aug. 14, 1841—I went out this morning to collect subscriptions for the Society; and in four hours received 15*l.* 15*s.* 6*d.* I was highly pleased with the readiness of the most opulent of the Natives to support our labours by their contributions.

Summary for the Quarter ending September, 1841.

Average attendance on Public Worship:	
Lord's-Day Morning.....	540
Evening	310
Week-day Evening	900
Communicants	86
Candidates for Lord's Supper	18
Baptism	12
Day School: Average attendance:	
Boys	178
Girls	125
	— 303
Sunday School: Average attendance:	
Males	202
Females	68
	— 270

RIVER DISTRICT.

KISSEY and WELLINGTON.—In consequence of Mr. Isaac Smith having been obliged to return home for the benefit of his health, Mr. Samuel Crowther was appointed to discharge the catechetical duties at Kissey, until the period when he should be required to join the Niger Expedition. He accordingly remained there until the latter end of June.

It has pleased our All-wise God that the Rev. D. H. Schmid, who superintends both these Stations, should be called to glorify Him by passive obedience rather than by much active labour in His service. The removal of his beloved wife has been noticed in our Obituary. During the greater part of that trying season, he was himself dangerously ill; and at other times his Ministerial labours have been interrupted by repeated and severe attacks of fever. On this subject he thus writes, in his Report for the Quarter ending September 25, 1841:—

Some days after my dear partner's death, I got better, so that I could be brought to Kissey; but in three weeks I was again taken with fever. So it was nearly the whole quarter: at one time I was taken with fever, and then got a little better; so that I was scarcely able to preach, or to do any thing. I must rather say, that the Lord my Saviour was preaching to my own heart, for which purpose He most likely sent such trials. May God give me grace, strength, and faithfulness, that my life, which He has been graciously pleased to preserve, may be more than ever dedicated to His service! The Lord is mercifully looking upon me, so that I am now able to perform my duty. May God's grace rest upon me, and upon us all, that we may be faithful instruments in His hand, to win many souls for His Kingdom!

Extracts from Rev. D. H. Schmid's Journal.

April 16, 1841.—This morning I went to see the School at Bambarra Town, a little village in the parish of Kissey; which I found in good order, as the Schoolmaster has only about 20 children. After having examined them, I went to the Wellington School, where there are more children. This, also, I found in good order. After having examined them, I had the painful task of suspending one of the Communicants, on account of sin.

June 21: *Lord's Day*.—To-day I preached for the first time since my fever, and gave humble thanks to God for having dealt so graciously with me. Before the fever came on, I attended the school as often as possible; and had 23 Monitors to give instruction in Reading and Writing, Bible History, and Geography, three times every week. I also met the Communicants, Candidates, and Backsliders, in different classes, which I begin now to do again. Mrs. Schmid had every day nearly 200 girls under her superintendence, giving them instruction in sewing and knitting, which they like very much.

Of the Wellington Day School, John Attarra reports, that 41 boys and 47 girls are able to read the Scriptures.

Visits to the Sick.

March 29.—This morning I visited several sick persons. The mind of one was partially wandering; but when we spoke of his salvation, he was quite

assured of his interest in Jesus Christ as his Saviour: his life has been consistent with his profession. Another, who had been suffering much for a long time, was praising the grace and mercy of God for having brought him to this country. "Wicked persons," he said, "thought evil against me, in selling me from my country and relatives; but by God's grace it was done so [he meant, to his good]. This was the very way by which I was brought from darkness to the knowledge of the true Living God and Saviour, and to the salvation of my soul."

[Rev. D. H. Schmidt.]

Extract from Mr. S. Crowther's Journal.

April 24, 1841.—This morning, His Excellency Sir John Jeremie was buried. As I was going to Freetown, I overtook three women, communicants of Kiseey, who were conversing about the proceedings of His late Excellency, and the great loss which the Colony had sustained by his death. After I had passed them a few yards, one of them said, after a pause, "We all cry so much for this Governor, because he stopped us from paying three coppers [market-fees, which the Governor reduced to a half-penny]: what do you think of Him who gave Himself up for us?" I felt the force of this remark. "I doubt not," I said within myself, "if the servants of God now and then hear such things from their communicants, they will thank God and take courage."

Summary for the Quarter ending September, 1841.

Kiseey—

Average attendance on Public Worship:	
Lord's-Day Morning	900
Evening	600
Week-day Evening	300
Communicants	288
Baptisms	14
Candidates	145
Day School: Average attendance	580
Sunday School: Average attendance:	
Morning	153
Evening	124

Wellington—

Average attendance on Public Worship:	
Lord's-Day Morning	500
Evening	400
Week-day Evening	360
Communicants	192
Baptisms	6
Candidates	95
Day School: Average attendance	296
Sunday School: Average attendance	150

Bambarras Town—

Average attendance on Public Worship:	
Week-day Evening	30
Communicants	2
Day School: Average attendance	14
Sunday School: Average attendance	10

Attentown—

Candidates	17
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HASTINGS.—In our last Report of this portion of the River District, it was mentioned that the Rev. E. Collins had been obliged, by ill health, to return home. Since that period, the Rev. F. Bültmann has been residing at this Station, superintending not only Hastings and Waterloo, but also Kent, in the Sea District.

The following Extracts are from Mr. Bültmann's Journal:—

Conversations and Meetings with Candidates for Baptism.

Aug. 2, 1841.—One of my Candidates, a constant attendant at Church and Sunday School, came to me this morning, and exhibited his Bible-reading in several curious questions. The first was concerning the *man of God* who came from Judah to testify against King Jeroboam's idolatry, and whose history we had had in our First Lesson on the preceding day. Though I then gave such explanation as I thought necessary, my visitor had either not comprehended what I said, or was, notwithstanding, still inclined to believe that this awful visitation of God would not have been inflicted, but for a corresponding criminality in the man, and not for this single act of disobedience. But on comparing the text with 2 Samuel vi. 6, 7, and Dent. xxxii. 48—52, and then reading the express declarations of our Saviour in Luke xiii. 2—5, and John ix. 3, he was quite satisfied.

His next inquiry was, what Nebuchadnezzar had done before he was condemned to live with the beasts of the field; which being explained by a reference to Daniel iv., he fully agreed that it was dangerous to be proud.

Omitting some questions of minor importance, I will only add his last and most intricate inquiry; which was, what he should think of Melchisedek, seeing that he was *without father, without mother, without descent, having neither beginning of days nor end of life*. I told him, that this was a hard question; and the shortest way to have it fully solved, would be to walk the straightest road to Heaven, where all mysteries would be revealed to us; and that meanwhile we might partake of the comforts which the blessed doctrine of Christ's eternal priesthood was calculated to afford us; and which could not have been more strongly demonstrated, than by contrasting it with the Levitical

priesthood by means of this mysterious person.

On a subsequent day, I asked my Junior Schoolmaster at Hastings whether he had had any thoughts on this subject; and I was so much pleased with the ingenuous simplicity of his explanation, that I cannot help giving it in full. He began by saying, that when, several years back, he first read with attention the seventh chapter of Hebrews, he was much perplexed; for he had never heard of more than one Son of God, eternal with the Father; but here he found another Being, equally eternal with Jesus Christ, because said to have *neither beginning of days nor end of life*. His belief, however, in Jesus Christ, as the only-begotten Son of God, had been too firmly rooted to admit of any rival in his thoughts; and his only anxiety from that time had been, to meet with some explanation of this mysterious Melchisedek; which at length he found in an extract from a sermon printed in a newspaper, and which had, from that time, become his creed on the subject. The substance was this:—Melchisedek, by interpretation 'King of Righteousness,' was a King of Jerusalem; but called the King of Salem, because peace, by the administration of justice, spread from Jerusalem through the whole kingdom. Living anterior to the institution of the Levitical Priesthood, he united with his kingly office that of the first or high-priest; and in this capacity he was said to be *without father, without mother, without descent, having neither beginning of days nor end of life*; because his title to the priesthood was original, not derived from any of his ancestors; while all ordinary priests and high-priests of the Old Testament would trace their office to Levi, their common ancestor, and were, moreover, prevented from exercising their sacred functions before the thirtieth year of their age, and after the fiftieth, when, as priests, they might be said to die; while there were no such limits in Melchisedek's case: thus typifying the endlessness of the priestly office of our great and glorious High-Priest, Jesus Christ.—Though I have altered the phraseology, this was the explanation given by my Junior Schoolmaster.

Aug. 21, 1841—Having spent nearly two days in examining the Candidates for Baptism of this place, and having since compared my own estimate of their character and qualifications with that obtained

from my best Communicants and Schoolmasters, I have selected 48—about two-thirds of the whole number—to be once a week taken under my more immediate instruction. I do not purpose baptizing them sooner than six months hence, except I be removed from this Station; which, however, I sincerely hope will not be the case. Among other causes tending to make me strongly attached to this place, is a discovery of sincere inquiry after the way of Salvation among a few of my more-advanced scholars, from 14 to 16 years of age. This pleasing circumstance forcibly reminds me of the want of the sacred rite of Confirmation; the introduction of which into this Colony, I have not the least doubt, would be an incalculable blessing; inasmuch as it would greatly tend to the promotion of early piety, and offer means for its development: for the few among the young who are now seriously inclined are kept back, either by diffidence, or a fear of being thought singular in applying for admission among the Communicants. Meanwhile, it is most gratifying to know that there are those whom we have reason to believe will become ornaments in the Church of Christ.

Remains of Idolatrous Practices.

Aug. 17—I have heard to-day, that, for several years past, it has been observed that, at this season, a man has been drowned in the brook flowing through Allentown, two miles from Hastings; and that some influential men among the idolaters have directed their followers in the neighbourhood of that town to sacrifice a goat annually, in order to appease the God of the water, who they say is evidently offended at the neglect of his worshippers.

Summary for the Quarter ending September 1841.

Hastings—

Average attendance on Public Worship:	
Lord's-Day Morning	530
Evening	380
Week-day Evening	230
Communicants	87
Baptisms	8
Candidates	113
Day School: Average Attendance	187
Sunday School: ditto	178

WATERLOO.—Mr. W. Young, in his Report for the Quarter ending September 1841, gives the following account of the

Congregations, Communicants, and Schools—Need of Female Teachers.

The congregations have by no means been so large lately, on account of

the heavy rains : many persons, also, are obliged to watch their corn and rice farms at this season of the year, at a distance from their homes. The Communicants and Candidates, whom I meet in classes for Christian instruction, continue to afford me much encouragement;—first, because not one of them has fallen from God, or, as far as I know, disgraced the Christian profession; and secondly, because of their steady attendance both on the means of instruction and of grace, and the sincere desire evinced by a few of the Candidates for Baptism. Two backsliders, who have been excluded from the Lord's Supper for nine months, evince repentance, and are now desirous to return to the bosom of the Church.

The Day School numbers at present 209 boys and 163 girls: total, 372. The School is going on satisfactorily, and the progress of many of the children is good. But there is a superiority manifest in the boys which I do not see in the girls, after every allowance is made. I perceive that very much depends, as a means, on the assistance of a pious and well-qualified Schoolmistress. I am more than ever convinced of the need of an efficient Native-Female Agency for our Schools, since they are so often deprived of the valuable services of European Schoolmistresses. Till this agency shall be provided for our Schools, it is to be feared that our hopes of raising the African Females above their present standard in society will not be realized.

I sincerely hope that the friends of Christian Missions, and especially the Mission to West Africa, will readily and cheerfully respond to the urgent calls and necessities of the African Females, and that an Institution will be established in Sierra Leone for their moral and spiritual benefit. It would be laying a foundation for the incalculable good of generations yet unborn.

The Sunday School numbers at present 142 men and boys, and 85 females: total, 227.

In his Journal, under the date of June 15, Mr. Young takes the following brief review of his labours at this Station:—

Past and Present Moral Aspect of Waterloo.

The influence of Christianity is felt more and more among the people. In tracing the work of the Lord here, from

its beginning, I feel encouraged, since I see it is progressive. It is now three years and a half since I was first stationed at Waterloo, and had to contend with much opposition. After I had laboured five months, three souls were gathered into the fold of Christ's flock. We have now 57 Communicants, 34 Candidates for Baptism, and 11 Adults have been received into the Church. One has been converted from idolatry within the last seven months. Thus, on considering all things, I have cause to thank God and take courage; believing, that *we shall reap, if we faint not.*

In the same Journal we are furnished with some particulars respecting two Hamlets which are situated a few miles from Waterloo.

Visits to Moco Town and Bengnama.

April 14, 1841—In the evening, I went to Moco Town; and met the people in a dwelling-house, as the Chapel is not finished. There are 18 Communicants at this little hamlet. Their earnest desire to unite themselves to our Society last year induced me to go there once a-week, to supply their lack of instruction. Waterloo is too far off for them to attend our Religious Meetings. Their minds appear to be less enlightened than the Communicants at Waterloo; but I hope they are not less sincere in maintaining a Christian character.

May 24—I went to Bengnama, this afternoon. The hamlet is situated on a plain; and contains between 400 and 500 souls, in great spiritual destitution. I have frequently visited the village; but all that I have hitherto done has been, either speaking to groups sitting on the ground at the doors, or going from house to house. I hope the people will soon build a mud House of Worship, in which to assemble to hear the Word of God.

Sept. 12—I went to Bengnama in the evening, accompanied by three of our Communicants. On the road thither, we found persons following their trade, whom I affectionately admonished for their wilful breach of the Lord's Day: they immediately laid their work aside.

We reached Bengnama about sunset. The desecration of the Lord's Day by the people greatly shocked me, and excited my fervent pity for their souls. The sound of the axe, the mortar, firing of muskets for mere pleasure, the numbers going to and fro in the street about their

usual business, proved the people to be living without God and without hope in the world. I sat down in the street, and had the people called to hear the Gospel: about forty persons, besides children, came. I addressed my orderly little congregation from John iii. 16—19. Taking Bengnama as the radius, there is a population of upward of 1400 souls within four miles, who scarcely ever hear the Gospel of Jesus Christ.

MOUNTAIN DISTRICT.

GLOUCESTER and LEICESTER. — The Rev. J. Warburton thus speaks of the progress and completion of the new Church, which it was found necessary to build at Gloucester:—

Completion and Opening of the New Church at Gloucester.

June 21, 1841—The new Church is roofed and slated, and the workmen are going on with the interior; so that in another month we hope to see it dedicated—I wish I could say consecrated—to the service of God. It is seventy feet long, and thirty wide, and will contain above six hundred sittings, all free. How great was the necessity for a new Church will be seen by the following circumstance:—The Lord's Day before last we experienced a violent tornado, which so shook the old Place of Worship, and loosened the rafters at one end, that I considered it unsafe any longer to occupy it; and we repaired to the Government House, in which His Honour the Acting Governor has kindly permitted us to assemble, until the new Church shall be completed.

Aug. 12—The Church was completed to-day, so far as to allow of Divine Service being decently performed in it; and the women, Communicants and Candidates, joyfully came to clean it, preparatory to its being opened. Much of my time has necessarily been expended in the erection of this building, and some deprivations have been experienced; yet I am amply repaid, if it were only by witnessing the gratitude of the people. "Thank you, Master! God bless you!" was the language of one of them, when she saw the accomplishment of what they had so greatly desired; and I am persuaded that this feeling is general.

Aug. 13—Divine Worship was, for the first time, held in the new Church. Notice had been given, and the village presented the appearance of a holiday. As

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soon as the bell announced the time, the church was filled with the inhabitants and persons from other villages. The Rev. D. F. Morgan preached to a serious and attentive congregation, from Isaiah iv. 5, 6. May God grant that in this place the Gospel of Christ may long and faithfully be preached, and *have free course and be glorified* in the salvation of many precious souls!

Aug. 15: *Lord's Day*—I preached, for the first time in the new Church, to a congregation of above 600 persons including children, from Isaiah ii. 2, 3.

Sept. 5: *Lord's Day*—After Divine Service, I administered the Sacrament to 140 Communicants, belonging to Gloucester and Leicester. The season was solemn, and I trust many found it profitable.

The attendance at Divine Worship on Lord's-Day Mornings is most gratifying, and the Evening Services are also better attended; but I find it necessary to reprove, rebuke, and exhort the careless. The Day and Sunday Schools continue to afford satisfaction.

Mr. Warburton, in his Report for the Quarter ending June 25, 1841, writes—

One of the Monitors in the Day School, in addition to three sent last quarter, has entered the Christian Institution, with our earnest prayer that he may return from it a useful Schoolmaster. Mrs. Warburton and her assistants daily instruct about seventy Girls in needlework, of whom she reports favourably.

LEICESTER.—Mr. M. T. Harding, the Native Catechist, who resides in this village, and labours there under the superintendence of Mr. Warburton, gives the following description of the Station and its Schools, Sept. 22, 1841:—

Schools.

The population is about 203. There are twenty-nine Communicants, and ten Candidates. Our Day School is attended by 70 colony-born children, of whom 26 read in the Old or New Testament, write on slates, and learn the Church Catechism broken into short questions. The rest are learning elementary works. Their behaviour is pretty good. The Girls' School is now larger than formerly, and many of them have much improved in sewing. May the Lord enable us to persevere in doing His will!

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The Sunday School is attended, on an average, by 36 ; of whom 15 read the Old Testament, and 3 read the New.

We have much pleasure in adding the following testimony to the satisfactory results of the Society's labours in this village, borne by the Rev. D. F. Morgan, the Colonial Chaplain, in a Letter dated March 31, 1841, addressed to the Secretaries :—

The Mission in general is going on successfully: the blessing of God seems to rest on the work in most of the Stations ; and the villages wherein the Gospel is preached, present a very pleasing scene. I had the pleasure of visiting several of them a few months ago ; and the evidence of a holy change in a considerable portion of the population was truly cheering. During a residence of several weeks in the village of Leicester, I had an opportunity of minutely observing the conduct of the villagers, which was highly satisfactory. I witnessed many traits of character which afforded a proof of their being under the guidance of Gospel principles. Although they have not had the advantage of the residence of a European for many years, yet the greatest order is maintained ; so much so, that not even a constable is stationed there. Your Native Teacher, Matthew Thomas Harding, is very highly respected for his work's sake.

Summary for Quarter ending Sept. 1841.

Gloucester—

Average attendance on Public Worship:	
Lord's-Day Morning.....	550
Evening.....	350
Week-day Evening.....	300
Communicants.....	163
Baptisms.....	6
Candidates.....	97
Day School: Average attendance.....	217
Sunday School ditto	153

Leicester—

Average attendance on Public Worship:	
Lord's-Day Morning	160
Evening	90
Week-day Evening	80
Communicants.....	30
Baptisms.....	1
Candidates.....	10
Day School: Average attendance.....	63
Sunday School ditto	36

REGENT, BATHURST, and CHARLOTTE.
—The Rev. N. C. Haastrop, to whom the Ministerial charge of these three Stations has been assigned, was, according to the latest accounts, mercifully restored to health, after the severe attacks of illness from which he

suffered in the early part of his residence at Kissey.

A new Church having been built by Government at Charlotte, Mr. Haastrop thus speaks of the first Service held in it after its completion :—

Opening of a New Church at Charlotte.

Aug. 3, 1841—Although the rain was pouring down very heavily, yet the church was quite full. Even people from other villages had come to be present on this solemn occasion. I had invited the Rev. D. F. Morgan to preach a Sermon, which he did with deep interest and affection. May the good seed that was sown have fallen into good ground, so that it may spring up and bring forth fruit to the praise and glory of God !

Mr. Beal has furnished some additional particulars respecting this interesting occasion, showing how highly the Christian Africans value the opportunities afforded them of worshipping God in His sanctuary.

Aug. 3—It is worthy of notice, that the people have willingly contributed to its erection a large amount in free labour. They have carried many hundred loads of sand and lime from Freetown, a distance of seven miles of mountain road: every man in the village has gone more than twenty times. Though the day was not favourable, between 600 and 700 people were present; and I could not help rejoicing with them, as they have always had such a poor place to worship in—so small, that half the people could not get in; and the place so confined, that I scarcely ever went to keep Service without feeling the bad effects of it. Now, however, they have a good stone Church, with a gallery, 70 feet by 30, which is likely to stand for many years to come.

The following Extracts are from Mr. Beal's Journal—

Testimony to the Value of the Society's Schools.

June 4—The Acting Governor came here to-day, and brought thirty children with him, to try a new plan of education. Instead of putting them into the Government Yard and Schools, he proposes, to place with some of the most respectable people one or more children, to be boarded and brought up with their own, and sent to the Society's Schools. His Honour exa-

mined the Children of our Schools in both Stations, and also the Liberated-African Children in the Government School; and expressed himself much gratified with his mountain trip. When the children were brought out, the Governor, in a few words, explained to the people his object: after which, they were almost rude, in pressing upon him, to get the children.

Progress of an old Idolater in the right way.

May 11, 1841—Mrs. Beal and myself visited the man named in my last Quarter's Journal as one of the worst heathens in the town, but who had been led to me to inquire after his soul's salvation.* He was very glad to see us, as he always is; and welcomed us, by placing at his door a little stool. I said, "Well, how do you get on now?" "Oh, Massa!" he replied, "I live upon Him, I live for try."—"What! you are not tired of God's way? You can leave all your country-fashion?" "Oh yes, Massa! Ah! no business with country-fashion again, no more! Me poor blind; me no sabby, [know] me no sabby-our Farder self."—I said, "True, you do not know much; but God is able and willing to teach you: and though you cannot read, yet He can make you feel, and know how to do His will; and by and bye you will learn more." "Ah! heavy," [understand] he answered; "I hope so."—"This man is a wonder to many; even the oldest members of our Church can hardly believe that he is in earnest: yet he has hitherto proved his sincerity, by loving the place where prayer is wont to be made.

Awful Death of Two Idolaters.

June 28—An appalling circumstance occurred to-day. A man and his wife, formerly worshippers of the god of thunder, but the wife lately a Candidate of our Church at Charlotte, a few months ago removed to a part of Freetown where this form of heathenism is most licentiously carried on, and where, no doubt, they anticipated following their hearts' desire without interruption, which they cannot do so well in a village. During a severe storm of thunder and lightning, the electric fluid was permitted to strike their dwelling, depriving them of life, and consuming their house. As it happened in the night, in all probability they were asleep at the time, and were made, I fear,

monuments of His wrath, who has said, *He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

During the Quarter, I have paid particular attention to the remaining few of this class of Heathens residing at Charlotte; and have reason to believe that one of the most staunch supporters of this falling sect will, ere long, become a worshipper of the True God. His wife has only been twice to the House of God since coming to Sierra Leone, a period of more than twenty years; and it is remarkable that, on both these occasions, she was carried from the church apparently in a lifeless state. This, they said, made them think "white man's fashion" would not do for them, and so they followed their fathers' way. I endeavoured to show them their error, and to make them sensible of the opposition of the wicked-one to that which is good; entreating them to cast off his cruel yoke, and to take that of Jesus, which is easy, and his burden light. The man thanked me, and said, with a dejected look, "You give me good warning, Massa;" at which I was not a little surprised. I left him to reflect on what I had said, praying that God would open his heart to receive the Truth.

Repentance for Sin, and Anxiety for Instruction.

July 5—Two persons applied for instruction; one of whom, a respectable woman, wept aloud while she unfolded her burdened heart, regardless of a number of people standing by. I took her aside; when she said, "Please, Massa, I want to come and beg God for my sin. I been in class with them old people who baptize first time, but I do very bad—I fall:" here her grief overcame her.—I said, "But what has brought you to this state?" She answered, "That sick, that die sick" (thoughts of death): "when I die, I want Christ for give me good place for sit down. Oh, Massa, I get trouble, I loss me children; and them people say me witch, me greegree; but me want to put that in Christ's hand, and me want to try for my soul. Oh, my soul, my poor soul!" she cried; "Jesus have mercy on me!" Then, turning to me, she said, "Oh, Massa! me too bad, me poor wicked!" and then burst into a flood of tears. I directed her to a bleeding Saviour, through whom she has since been comforted, and tries to sin no more.

* See our Number for October last, p. 235.

The other was an interesting and intelligent youth of Charlotte, who, three weeks ago, married, and whom I was glad to see coming forward to unite himself to Christ in the best of bonds.

Summary for Quarter ending Sept. 1841.

Regent—

Average attendance on Public Worship :	
Lord's-Day Morning.....	800
Evening.....	500
Week-day Evening.....	450
Communicants.....	289
Baptisms.....	10
Candidates.....	197
Day School : Average attendance.....	340
Sunday School : ditto.....	230

Halfhurst—

Average attendance on Public Worship :	
Lord's-Day Morning.....	650
Evening.....	400
Week-day Evening.....	360
Communicants.....	89
Baptisms.....	10
Candidates.....	57
Day School : Average attendance.....	248
Sunday School : ditto.....	135

Charlotte—

Average attendance on Public Worship :	
Lord's-Day Morning.....	650
Evening.....	400
Week-day Evening.....	390
Communicants.....	123
Baptisms.....	6
Candidates.....	61
Day School : Average attendance.....	218
Sunday School : ditto.....	117

SEA DISTRICT.

KENT.—Since the Rev. F. Bülmann's removal to Hastings, with the exception of a short period during which the Rev. E. Collins resided at this Station, its duties have been discharged by Mr. H. Townsend, who removed from Fourah Bay for that purpose in the beginning of April.

General View of Improvement.

About two years previously, Mr. Townsend had resided at Kent; and in his Journal he describes the improvement that had taken place in the interval.

April 4, 1841: *Lord's Day*.—At the Service to-day, I was pleased to find that the congregation had greatly increased since I left the Station. The Sunday School, also, had increased considerably, so that there was scarcely accommodation for all. The greater number were apprentices and young persons just sent out of the Government School to provide for themselves.

April 10.—This morning I met the Candidates, thirty-five in number. Two

years ago there were only five or six persons, two of whom were afterward baptized by the Rev. J. W. Weeks. Before I left, there were five or six more, and the remainder have been added since.

Additional Proof that the People value Instruction.

In addition to the numerous proofs of the desire of the Liberated Africans for the means of Christian instruction, as manifested by their readiness to assist in building and repairing Churches and School-Houses, Mr. Townsend mentions the following:—

June 18.—For the last two days many of the people of the town have been employed in repairing our School-House, and had nearly completed it; but to-day we discovered that another and principal part had given way during a heavy fall of rain in the night, rendering what had been done almost useless. The people of the town have provided most of the materials; and will complete the repairs free of any charge: were not the rainy season so far advanced, they would rebuild it.

Schools.

Mr. Townsend writes—

June 22.—Of the state of the Schools under my care, I am happy to be able to report favourably. The Day School is in a very satisfactory state, considering its very recent opening, compared with most of our other Schools. The Sunday School is also abundantly useful, and well attended. Mrs. Townsend has been enabled to superintend the female part of this, and also to devote the greater part of her time to the Day School, from which I hope the females begin to derive considerable advantage, especially the senior girls of our Day Schools, whom she has instructed in spelling, reading, writing, arithmetic, sewing, &c.

Proposed Occupancy of the Bananas.

Mr. Bülmann, in his Report for the Quarter ending June 1841, speaks of the importance of locating a Missionary on one of the Banana Islands, which are situated nearly opposite to Kent, particularly with a view to the extension of the Gospel among the Sherbro.

The people of the Bananas have again expressed to me their very great anxiety

to receive one of the Society's Missionaries. The island on which they propose that he should be located contains not fewer than a thousand inhabitants; and is most conveniently situated for operations in the neighbouring Sherbro Country. From it, also, in conjunction with Kent, other important places in the Sea District might be visited. The salubrity of the air of the island is generally admitted to surpass even that of Kent. For the present, I have made arrangements with Mr. Townsend, at Kent, to visit the Bananas once a week.

Under date of Aug. 9, 1841, Mr. Bültmann again recurs to this subject.

I beg leave again to say a few words in behalf of the Bananas' People. During this quarter they have been almost entirely left to themselves. Mr. Townsend has not been able to pay them more than a monthly visit, partly on account of frequent illness, but principally in consequence of the heavy rains. They have, it is true, a Native Schoolmaster among them, supplied by Government, and a small grass-house in which to hold School and Public Worship; but these means are quite inadequate to their wants: and as we have been, though necessarily, the cause of their present condition, by taking away from them the Rev. E. Jones, I think it would be but right, as soon as possible, to grant them the ministrations of one of our number.

Visits to Tumbo.

May 5, 1841—I went to Tumbo, a small, newly-built town of Liberated Africans. I frequently visited it when stationed here before; but then with little success, as the people could not understand English. I now find that considerable improvement has taken place among them. They have been assembled for Divine Worship by the Overseer of the town, and have built a small Place of Worship. I found that they were in some measure acquainted with our Liturgy; so that I was enabled to use it in Public Worship, omitting only the Psalms. In a town like this, the superiority of one tribe to another in aptitude for improvement is strongly developed; they being all brought here about the same time, and settled upon equal terms. The Calabars appear to be far lower in the scale of civilization than the other tribes dwelling with them. The difference is observable at once, in their

houses, their clothes, the absence of little articles of furniture possessed by the others, and in their constantly begging for food, of which they possess an abundance. The Coscos appear to be much in advance of them, their houses being cleaner and better built; while the Akus are still higher in the scale, their dwellings presenting an appearance of comfort that may be looked for in vain in the houses of the Calabars.

May 30: *Lord's Day*—I went to Tumbo, in order to commence a Sunday School, some of the people being desirous of instruction. I had about twenty scholars, some of whom had learnt the chief part of the alphabet, while others had not begun it. I intend sending one of the Teachers of the Sunday School here, to assist the Overseer of the town in this School. I hope some, by its means, will be taught the Word of Life, in order to their being made *wise unto salvation*: at all events, *the day of small things* must not be despised.

[Mr. H. Townsend.]

Summary for Quarter ending Sept. 1841.

Average attendance on Public Worship:

Lord's-Day Morning.....	370
Evening.....	300
Week-day Evening.....	200
Communicants.....	49
Candidates.....	58
Day School: Average attendance.....	126
Sunday School: ditto.....	79

Tumbo:

Sunday School: Average attendance... 30

Medical Report of the Mission.

The Journal of Mr. J. Pott abundantly testifies the increasing value and importance to the Mission of his medical services. At the close of the unhealthy season, he made the following remarks on the climate, and the probable causes of its insalubrity during that period of the year:—

During the rainy season, which is now closing, we have almost all been more or less disabled by sickness. Our Mission Body has not been peculiar in this respect; for during the months of July and August, the sickness among Europeans in Free-town was very general: all the new comers, who had hitherto escaped the country fever, were then attacked by it, some very severely; but I am happy to add, that the mortality was by no means comparatively great. Much sickness, of a somewhat similar character, has also prevailed among the Natives; but in them it

has been of a much milder character, and less clearly developed : a similar, but milder treatment was adopted in their cases, with general success. Many of the young men at the Fourah-Bay Institution have been affected with attacks of this kind, but soon recovered from them. When we consider the almost continuous rains of the last two or three months ; the temperature of the climate ; the constant vapour which ascends, impregnated with miasmata produced by the decomposition of vegetable and animal matter ; the fre-

quent changes from a hot and close to a cold and chilly atmosphere ; and the inability, from the weather, to take due and proper exercise ; we shall not wonder that the European system, especially, should fall into disorder.

We are now fast approaching the dry season : I trust it may prove a healthy season to us all. I pray that we may all have grace, not to *live to ourselves*, but unto Him who died for us and rose again.

BOMBAY AND WESTERN-INDIA MISSION.

THE account of this Mission is resumed from page 192 of our Number for August 1841.

Bombay.

The Rev. G. M. Valentine has been diligently engaged in superintending the Money Institution, and the other Schools connected with the Society at this Presidency. He has also been occupied in giving daily instruction to the two Brahmin Youths from Nassuck, as well as to other inquirers and Candidates for Baptism, and in conversational preaching to the Natives. On Lord's-Day Afternoons, Divine Service, in the Mahratta Language, has been regularly conducted by Mr. Valentine.

By the return of the Rev. C. C. Mengé from England, in January 1841, the Rev. J. S. S. Robertson was relieved from his duties at Nassuck, and resumed his avocations in the Money School. Mr. Robertson was admitted to Priests' Orders, by the Bishop of Bombay, on the 6th of June.

Including the Money Institution, there were, at the end of June, in this branch of the Western-India Mission, 13 Schools, in which instruction was imparted to 524 boys and 77 girls.

Baptism of the two Brahmin Youths.

Dajee, the elder of the two Brahmin Youths from Nassuck, was baptized by Mr. Robertson in Christ Church, Byculla, on the 7th of March. Mr. Valentine was one of the spon-

sors. It was deemed advisable to delay the baptism of Ram Krishna ; as he had not completed his sixteenth year, the age at which, according to established Hindoo usage, youths are considered competent to act for themselves. He was, however, admitted into the Church by that sacred ordinance on the 2d of May.

Missionary Excursions.

Mr. Valentine has made several excursions, with the view of making known the Gospel in the neighbouring villages. On these occasions he has been accompanied by the two Brahmins, who have manifested great zeal in assisting him to enlighten their countrymen. When there was no travelling bungalow in a village, which was often the case, the party were generally accommodated with lodgings in the temple ; and in these buildings Mr. Valentine had frequently an opportunity of preaching to as many as fifty or sixty villagers, who listened to his message with attention. Respecting one of these opportunities, Mr. Valentine thus writes in his Journal :—

March 13, 1841 — We started early from Lonera, and arrived at a small village, called Tullegaw, to breakfast. We were quartered in a temple dedicated to Siva, one of the Hindoo Triad. Around us were various objects of idolatrous worship—the bull on which he is supposed to

ride; his elephant-headed son, Yunputa, esteemed by the Hindoos to be the god of wisdom; the cobra-capella; and other rude sculptures. Acting on the principle *To the pure all things are pure*, we did not hesitate to bow the knee together in this house of abominations, that we might worship *in spirit and in truth* the God and Father of our Lord Jesus Christ. I requested the Headman to collect the people to hear the Word of God; and about noon almost all the male inhabitants of the village, young and old, nearly sixty in number, were assembled. The two youths first read to them; and I afterward addressed them at considerable length. They were very attentive: the Truth seemed to commend itself to their consciences. If these villagers had a Teacher to come frequently among them, I cannot help thinking, that, by God's blessing, they would soon renounce their idols, and try and embrace the Gospel. May the Lord speedily thrust forth more *Labourers into the harvest!*

Occasionally, the highway was the scene in which instruction was imparted, as was the case between Nagotna and Penn.

March 16, 1841—On the road, I met the Headman of a distant village, coming, with about fifteen or twenty of his people, to have some case decided by the European Magistrate at Nagotna. At first, he imagined that I must be connected with the Government, and addressed me on the matter which had brought him from his village. I told him, that I had no connexion with Government, but was a Teacher of Religion; and if he and his followers would attend, I would preach the Word of God to them. I dismounted, and, under a shady tree, endeavoured to point out to these poor people the Way of Salvation.

Sometimes the public street was the most eligible place for obtaining an audience, as in the following instance at Penn:—

March 17—On leaving the School, I selected a conspicuous part of the street; and, sitting down, directed Dajee and Ram Krishna to read a Tract; after which, I addressed a considerable concourse of people. On returning to our lodgings, we were followed by some applicants for books.

At Panwell, Mr. Valentine had a

favourable opportunity of addressing the Beni Israel in their synagogue. This will remind some of our Readers of the highly-interesting circumstances under which the Bishop of Calcutta addressed the Jews at Cochin, in their synagogue, in 1835.

March 20—We arrived at Panwell to breakfast. Many families of the Beni Israel live in this place, which is full of the hurry and turmoil of business. The Scotch Missionaries maintain a School here for the Beni Israel; which I went to see, in the hope that it might introduce me to some of them. As it was Saturday, the School was closed; but, at my request, the Puntjee conducted me to the synagogue, where a few persons collected around me. I began to speak to them about the Patriarch Joseph; and my hearers listened with apparent interest, while I recited the leading events in his history—his sufferings, and eventual exaltation. I then endeavoured to draw a parallel between Joseph and the Messiah, and to show the remarkable correspondence between the type and anti-type. Some objections and cavils were afterward started, but in a very modest and respectful manner: on the whole, they evidently seemed pleased with my visit and conversation.

NASSUK.

The opposition which the Missionaries have had to encounter in this stronghold of heathen superstition has latterly become more violent. The Brahmins are enraged at the weakened influence of Hindooism on the minds of those who have received instruction in the Mission Schools, and particularly exasperated on account of the relinquishment of caste by the two Brahmin Youths.

The Rev. C. F. Warth writes—“The Brahmins are very confident that they will succeed in expelling the Missionaries;” and the Assistant Secretary of the Corresponding Committee at Bombay observes—“Our Mission stands in much need of being remembered at the Throne of Grace.”

In the mean time, the Missionaries

are going on steadily prosecuting their important labours, leaving events in the hands of the Lord, being fully assured that He will order all things well.

The Rev. J. Dixon has been diligently occupied in the important work of translating the Holy Scriptures into the Mahratta Language. The Prophetical portions of the Old Testament and the Hagiographa were completed by him, and published some years ago. During the last year, the Pentateuch has been finished, and forwarded to Bombay for publication.

The return of the Rev. C. C. Mengé from England in January 1841 has been already alluded to. In a Letter dated October 12, he thus describes his labours since the period of his arrival at Nassuck:—

Ministerial Duties.

When we arrived here, the Mission had not recovered from the excitement produced by the conversion of the two Brahmins. There was not a single Brahmin Boy in the Mission Schools; and the Brahmin Teachers and Pundits, whom we were obliged to pay high salaries, were treated as being out of caste, although they were not legally so.

My opportunities of preaching have been necessarily limited. Before my visit to England, I devoted myself to the Mahomedan part of the population, and on that account had chiefly studied the Hindoostanee Language. I am now in the midst of the Mahratta Mission; so that I am obliged to apply myself to the study of the Mahratta Language, in which I am not yet able to preach; and the Mahomedan part of the town is at too great a distance for me to visit it for the purpose of preaching, my presence being continually required in the Old Wada. In Mahratta I read Prayers and a portion of the Scriptures, every morning, to the Schools; Mr. Warth preaching to them three times a-week in the Mission Chapel. I have for some time past been in the habit of visiting the prison twice a-week, where I always find some Mussulmans to listen to the Gospel. Those who can read spend much of their time in reading, when they can get books. I have supplied them with a Hindoostanee New Testament, for

the use of the Mahomedan prisoners. I gave a Portuguese Bible to a Roman-Catholic Portuguese prisoner, who was as ignorant of the contents of the blessed book as the Heathen around him. I have also given several Mahratta Tracts to those who were able to read them.

Schools.

When we arrived here, there were seven boys in the Mission Boarding-School; four of whom have been sent to Bombay, and the others remain here. The English School, on our arrival, was nearly deserted; but has perfectly recovered. There are now more than thirty scholars, Hindoos and Mahomedans, prosecuting their studies in the English Language. The Youths who formed the first class now act as Teachers in the English School. One of them, Shamchundre Dougal, who had been an active Assistant, has been appointed Master of the English School.

The Teachers, three in number—the fourth prosecuting his studies in Bombay—bear lectures on General History, attend two Bible Classes weekly, and peruse Horne's Introduction. They also write an Essay monthly. The progress of the respective classes is ascertained by monthly examinations. On the whole, I think the boys are going on satisfactorily; and although I do not see any one inclined to embrace Christianity, most of them are ashamed of their idols.

The Hindoostanee School has nearly doubled in numbers since our arrival. The first-class Boys have joined the English School, and are learning very eagerly. Owing to the distance of the School from me, I cannot instruct them in Christianity so frequently as I could wish. They attend the Mahratta Service every Lord's-Day Afternoon; and before the Service, I instruct them in the Scriptures.

The Mahratta School in the Old Wada numbers nearly 100 boys. We have to complain much of the irregularity of their attendance, owing to the frequency of their idolatrous festivals.

The English Girls' Boarding School contains at present seven girls. Mrs. Mengé attends to their religious instruction, and thinks that some of them are hopeful characters.

The Mahratta Girls' Schools must of necessity be much neglected until there shall be some lady here understanding the language. Mrs. Mengé has begun to study Hindoostanee.

Missionary Tours of Rev. Messrs. Dixon and Warth.

Missionary Tours of considerable extent were undertaken by the Rev. Messrs. Dixon and Warth during the dry season at the close of 1840 and the beginning of 1841.

Extracts from the Journal of Rev. C. F. Warth.

Mr. Warth thus describes, June 24, 1841, the nature of his journey, and the direction in which he proceeded—

Most of the districts through which I travelled had never before been visited by Christian Missionaries; and some of them are, on the best maps, yet marked as unexplored. I had to encounter many difficulties, and to submit to many privations, especially as I travelled, as much as practicable, like a Native. I frequently walked on foot, in the middle of the night, through wild inhospitable countries, only affording shelter to the monarch of the forest: yet I received no injury, and felt happy, because the Lord comforted my soul.

I followed the course of the Godavery to its junction with the Prenita, on the eastern frontier of the Nizam's territories; when I turned due north, through the wild country of Gundwanah, to Chamortee; and then commenced my return through Chandah, and the Highlands of Berar.

On the 8th of October Mr. Warth left Nassuck, and came to a village called Chandoree, where he was soon surrounded by attentive hearers. After crossing the river Godavery, by means of several gourds joined together, an expedient commonly adopted by the Natives, he passed through the villages of Wangaree, Patheree, and Neinbgaum, and reached Bhokar on the 13th. He remained a night at each of these places, and had many conversations with the inhabitants on the subject of Religion. In most instances, both Heathens and Mussulmans were quiet and attentive, and very thankful for the Tracts which he distributed. On his way from Neinbgaum to Bhokar Mr. Warth met with an instance of Hindoo superstition, and also an encouraging proof of attachment in an old pupil, which he thus relates:—

RECORD, Feb. 1842.

Oct. 13, 1841—On asking my guide, a Mahar, whether he worshipped God, and how, he said that he did worship God, inasmuch as he worshipped Toolsa, a small shrub which is found in every house, and worshipped by all Hindoos. This gave me an opportunity to show him how he should serve God. As I was going on, a boy, who had formerly been at my school, came running four miles after me, merely to see me. I was glad at this proof of his attachment, and asked him whether he still worshipped idols. He answered that he did not: he prayed to Christ alone.

On the following day, Mr. Warth arrived at Newass, which he thus describes:—

Oct. 14.—We crossed the Pehera near Newass, a town containing about 10,000 inhabitants, including many Brahmins. The Pehera joins the Godavery, eight miles from hence, at Toka; which, on that account, is a famous place of pilgrimage. On my arrival at Newass, all the Patels (headmen) and Government Officers of the town came to see me, and many others assembled. I was tired and indisposed, but yet I was glad to have this opportunity of declaring Christ, and spoke of the Creator of the universe, man's fallen state, the nature of sin, man's responsibility, and the importance of preparing for eternity. They often interrupted me; and asserted that God Himself was the author of sin: that God had not created them, but that they existed by fate: that all which a man may do, or any thing that may befall him in this world, is owing to the merits or crimes of a former birth: that our Religion and theirs were the same: that they had no time to think of Religion: that to depart from the customs of their ancestors was the greatest sin. Having answered these objections, I directed them to the Saviour of sinners. Some said they themselves had many Sadhoos, who were as holy as the Saviour; but when I asked them to name them they did not name one. All were very anxious to receive Tracts.

In the evening, I went to the Mahars, who are not allowed to live within the town. Having asked them some general questions, I gave our conversation a religious turn. They heard me gladly, and professed to assent to the truth of the Gospel. Afterward I had a visit from two Patels and several intelligent Mussul-

maus, who were very thankful for the Tracts which I gave them.

Oct. 15, 1841.—On my arrival at Dahagaum I asked the Patels who had come to me who was the Giver of rain, as we had a shower to-day. They said that rain itself was a god. Indra is the god of the sky; and the clouds, the Hindoos suppose, are living creatures under his orders, which fetch the water from the sea, and shower it down. I explained the cause of rain, and showed them their guilt in forsaking the True God, and worshipping the works of their own hands. They said that they were willing to worship both; but I showed them that they could not serve two masters. In the evening the people wished to hear me again, and listened very attentively while I spoke of the necessity of repentance toward God, and faith in our Lord Jesus Christ.

Oct. 17.—As I proceeded toward Paithan, I saw the image of Maree, a personification of the cholera, thrown away by the road-side. I suppose the people expected that the cholera would cease as soon as the idol was turned out of the town. Paithan is a famous place of pilgrimage, second only to Nassuck in this part of India. The Godavery, which I crossed in a boat, is much larger here than at Nassuck, and forms the boundary between the British and the Nizam's territories. Paithan belongs to the Nizam, whose territories bear, among the Natives, the name of Mengoly. Nine flights of steps lead up to the town from the river, and the flat-roofed houses give it the appearance of a succession of regular terraces. It contains about 8000 inhabitants, chiefly Brahmins and Mahomedans.

The ancient name of Paithan is Pratisthan. Shalizaban, the author of a new era called after his name, is said to have reigned here. At first he lived in the house of a potter, and made soldiers and horses of mud. These he threw into a well, where they, by some means, received life. Vieramaditya, the King of Ugein, grew jealous of Shalizaban, and commenced war against him; in which he himself was defeated, and driven back beyond the Nerbudda. This river still divides the two eras: the people of Northern India using Vieramaditya's, and the people of the Deccan the Shalizaban era. Another cause of the religious reputation of Paithan is, the assertion of the Brahmins, that Brahma, after creating the world, performed his ablutions here,

and received his sacerdotal or Brahminical thread.

Being unable to find a place in the town, I took up my quarters at some distance from it, in Ekanath's temple. There were many attendants of the idol, and pilgrims, who very unwillingly allowed me to remain among them. Ekanath was a holy Brahmin: he was buried here, and is now worshipped as a god. Every evening the Brahmins of Paithan worship at his shrine; and at certain seasons great numbers come from distant countries for the same purpose. Several Brahmins, who called themselves Sadhoos, or Saints, danced before the idol throughout the night, and repeated his name times without number. I could scarcely close my eyes in consequence of their discordant noise. As I staid two days here, I had many discussions with the people who lived in the temple or resorted to it. Many of them, and especially the Sadhoos, who assert that they commit no sin, and, by repeating the names of their gods, have obtained a vast deal of merit, were exceedingly insolent and obstinate. I do not regret their starting objections, as they afford opportunity for refuting their erroneous views, and contrasting them with Christian Truths: frequently, however, so many of them object at once, talk of so many different things, and are so bitter and abusive, that it is quite impossible to get a hearing. They often deny all moral obligations, contradict the plainest dictates of common sense, and assert the greatest absurdities. Some brought forward their usual doctrine of all life being the same—an emanation of the Deity, and, therefore, God itself; of fate; of the worship of the five Hindoo elements; and of the impossibility and wickedness of forsaking one's own Religion. In proof of Ekanath being a true god, one asserted that he had, when alive, restored a dead ass to life. Another said, that when the Emperor Aurungzebe destroyed an idol of stone, blood gushed out of it; and this, he thought, was an incontrovertible proof of all idols being true gods. I spoke to him of the attributes of the True God, man's guilt, and the Saviour's sacrifice. At other times I endeavoured to show them the folly of their assertions; the uselessness of their rites; the wickedness of their pride of caste; and the abominable character of their gods. Many took my part against the unreasonable demands of my opponents; and all importunately

demanding Tracts. Two respectable and well-dressed Brahmins came from the village where I had been the day before, in order to hear me again.

Oct. 19, 1841—I proceeded this morning from Paithan by Dahigaum to Naogaum, where I was very kindly received, before the gate of the village, by several Hindoos and Mussulmans. As I am now in the Nizam's territories, the Mussulmans are much more numerous than on the other side of the Godavery. They are, however, much like the Hindoos here, and equally divided into castes. In fact, Hindoos and Mussulmans frequently worship each other's idols and peers (saints). I was not quite certain whether I should stay at this village; but, on the entreaties of the people, I determined to remain.

Afterward I spoke to a number of Mahars on the wickedness of idolatry. They said they had committed as many sins as there were hairs on their bodies, viz. 35,000,000; but yet they did not care for them. In the afternoon, I explained the Lord's Prayer and several Parables, which a Brahmin read. They all said that we must be saved by faith; but I had to explain to them that it must be a true faith in the True God. All very willingly received Tracts; and said that I was the first Missionary who had ever come among them. Some of them had heard me at Nassuck.

Oct. 27—This morning I proceeded to Anjher, a considerable place on the Godavery, about ten miles from Rheir. There is a large and very old temple of Ram here, built of stone, but now beginning to tumble down. Its style of architecture resembles the Chinese. This temple is the more remarkable, as the temples in this part of India are commonly very mean and small, of stone or brick, and frequently painted with gaudy colours. If anywhere, as at Nassuck, a large, well-built temple is found, it is, with few exceptions, modern, built during the Maharatta empire. I addressed a number of men at a Gosavee's Math.

Afterward, two respectable Brahmins came, and mildly, but obstinately, argued with me for a long time. The subjects of discussion were, the character of the Hindoo gods and demi-gods, especially Ram and Krishna; ablutions; pilgrimage; gifts to Brahmins; and the nature of faith. When speaking of the holy places of the Hindoos, I alluded to the proverbial wickedness of the inhabitants of those places,

particularly Nassuck and Benares: Nassuck-kar, or an inhabitant of Nassuck, is a term of reproach, and is applied to lewd persons; but a Kaashi-kar, or inhabitant of Benares, is so much worse, that it requires 100 Nassuck-kars to make up one Kaashi-kar. In the afternoon, many came to ask for Tracts; and, before I left them, I addressed them once more, explaining the Ten Commandments, and directing them to the Saviour.

Our limits will admit of only one more extract from Mr. Warth's Journal—a description of Naudeir, the capital of the district, and of a Sheikh Colony or College in the neighbourhood.

Oct. 29—In the middle of the night I proceeded to Naudeir, through fields, the black soil of which promised rich crops. The town contains about 20,000 inhabitants, chiefly Mussulmans, but also Hindoos, Sheikhs, and Rajpoots. The houses are not large, but neat, and white-washed. The streets are paved, though badly; and close by the river is a large caravanserai, chiefly occupied by Sepoys. There being no convenient room for me in the serai, I occupied a small hut opposite to it: some beautiful tamarind-trees afforded shelter. I thought it advisable to avoid exciting angry discussions with the Mussulmans; as, if hostility were once excited, I felt sure they would send me out of their country, or at least prohibit me from distributing Tracts. This I was the more anxious to avert, as it was my principal object to distribute Hindoostanee Tracts among the Mussulman population. In this I succeeded remarkably well, and had much reason to be thankful for the kind reception with which I met.

On the following morning I paid a visit to the Sheikh Colony and College, or rather military monastery, which is under the patronage of the Nizam's Prime-minister. On the north-west side of Naudeir is an extensive enclosure, intersected by well-constructed roads, and full of large trees. In the middle of it is a temple, erected on the spot where Gooind Singh, or Gooroo Gooind, the second founder of the Sheikh Religion, and the greatest and last successor of Nariok, the original founder, is said to have been assassinated. Around the temple are several buildings, forming a square. These belong to the college, and are inhabited, I understand, by

several hundred adult students, or rather monks, or military knights, with long beards, armed with heavy swords, spears, and a weapon in their turbans, to defend their heads, or to be used as a projectile. They are all strong and short men, of a fine aspect. In the lower parts of the building are fine halls, furnished with beautiful carpets and pillows, on which I saw several elderly men, with long venerable beards, reclining, and reading aloud large books written in the Panjabee character. These were probably the officiating priests or professors. All the members of the college dine together. The women and other Sheikhs do not live within the square, but occupy several streets leading into it. The whole number settled here, or only on pilgrimage, exceeds 1000 : they themselves told me that there were several thousands of them. As I approached the colony, I was rudely requested to dismount ; and when I was about to enter the square I was desired to take off my shoes. As I declined, I was only just allowed to walk through, without entering the square or the temple. In one of the streets I observed a venerable old man who taught Sheikh children to read and write. I likewise saw several chowries, full of arms, and well guarded. I spoke to several Sheikhs, but as they knew little of Hindoostanee, and nothing of Mahratta, it was difficult to converse. They worship Gooroo Goolind, and especially a standard near the temple ; abstain from killing cows ; perform many ablutions ; repeat certain prayers ; and read their Shasters. They asked me what my Religion was ; but I had scarcely begun to answer the question, when they ordered me to leave the place immediately.

Extracts from the Journal of Rev. J. Dixon.

Mr. Dixon commenced his tour on the 6th of January 1841 ; and proceeded in a north-easterly direction through several villages, most of which he had visited on former occasions. Of his hearers at one of them he gives the following somewhat encouraging account :—

Jan. 19, 1841 : Dhurungauw— I went into the bazaar, and addressed the people at two different places. They recollected that I had been here three years ago, and said that none of the same profession had been here since. They did not remember much of what I had formerly said to them ;

but from several remarks which they made, it appeared that what I then said had not been altogether unintelligible at the time, and had not since been quite obliterated.

Mr. Dixon reached Berhampore on the 28th, and remained in the city four days. His labours during this period are thus described in his Journal :—

Jan. 28— Berhampore formerly belonged to the Mogul dynasty, and contains many mouldering monuments of the architectural genius and spirit of that powerful and enterprising people. It now belongs to Sindhia of Goolior, and is evidently in a state of rapid decline. It is situated on the north-west bank of the Tuptee, and is about a mile in length, and about half a mile at its greatest breadth. The greater part of the city wall is yet entire. On the side next the river stand the ruins of a castle, reared from the bed of the river to a great height : it must have been executed at great labour and expense. In the centre of the city stands a mosque, built wholly of hewn stone : it is the most magnificent and elegant I have anywhere seen.

In the afternoon I addressed the people in one of the principal streets ; but was several times interrupted by their noisy marriage-processions, and my ears stunned by the musketry which they discharge on these occasions. The crowd heard me more quietly and attentively than I could have expected ; but as few of them spoke Mahratta, what I said was but partially understood.

Jan. 29— This morning, I addressed the people in one of the principal streets. Most of them listened with great apparent attention, but it was only apparent ; for when I questioned them on the subjects on which I was speaking, none of them could give any intelligent answer. To make myself the better understood, I spoke to them alternately in Mahratta and Hindoostanee, but even that appeared to be of little avail. In the evening, I again spoke to a crowd in another of the principal streets.

Jan. 30— I went through the city this morning to distribute Tracts to the Mussulmans. There are much fewer Mussulmans in the city than I expected, and very few of them could read ; so that I could not distribute many Tracts, and those who received them did so with great aversion and indifference. In the evening, I addressed the people in one of the chief places of concourse. They heard

me quietly and attentively, till some Mussulmans began to cavil and gainsay; and then the crowd showed that they needed only a little instigation to be both tumultuous and mischievous. They commenced shouting and hooting; and when I retired I was twice struck by something thrown at me.

Jan. 31, 1841: Lord's Day—On account of the people being so injuriously disposed yesterday, I did not again go to any of the places of concourse, but to a part of the city where I was likely to be less liable to such annoyance. I was soon surrounded by a pretty large company, who listened quietly and attentively; but after I had spoken for some time, a Physician Brahmin, whom I supposed to be the most intelligent of my hearers, made some remarks, which showed that he understood nothing at all of the nature of the subjects on which I was speaking. When I retired the audience hooted me, and called me by reproachful names.

From Berhampore Mr. Dixon continued his journey toward Elliehpore, resting at different villages; in all of which he proclaimed the Gospel to hearers more or less willing to listen to his message, and to profit by his instructions. The following notice of his proceedings at Elliehpore occurs in the Journal:—

Feb. 15—Elliehpore is a large city, and has been much larger. A great part of it is desolate, and, except on one side, its walls have disappeared. It is under the jurisdiction of the Naib, who resides here. I pitched near a small mosque, and walked into the city as far as the front of the Naib's palace, which is a very large building. Some of his people were disposed to be very insolent, and said among themselves that I was some European in quest of employment. I did not attempt saying any thing to such persons, in such a place; but went into the principal market street, and endeavoured to speak in different places. I did not succeed, however, either in collecting many hearers, or in gaining their attention. In the afternoon I went through the principal part of the town, and distributed Tracts to such as could read. Although this is one of the principal Mussulman towns in this part of India, very few of the Mussulmans can read. While I was distributing, I was sent for

by the Naib, and interrogated by him respecting our designs in distributing Tracts among the people. I replied, that it was to impart to them the knowledge of Christianity. After having inquired under whose auspices, and at whose expense, we prosecuted our undertaking, he gave me to understand that it would not be with his approbation if I distributed any more. He was in his open court, reclining against a large cushion on the ground, and attended by his men of business. He is above sixty years of age, of a grave, sober, and intelligent aspect. On account of his having lost most of his teeth, I could not readily understand what he said; and therefore he made an old Brahmin, one of his men of business, act as interpreter. I endeavoured to declare the Truth to him and all who were present; but I could not expect that any thing said by one in my circumstances would make much impression on such an audience.

Between Wulgauw and Gunoree Mr. Dixon came to a populous town called Oomurawutter, and pitched his tent under a tree at some little distance from it. Besides other trials, he was here *in perils of robbers*.

Feb. 20—This morning, about four o'clock, I was suddenly awakened by robbers, who, having cut and spoiled my tent, carried off two trunks containing books, desk, &c., and all the money I had to defray the expenses of my journey. The trunks and books were afterward recovered, having been cast away as useless; but of course the money was carried off. This is the third time I have been robbed within two years.

In the course of the day I received a note from the apothecary in charge of the Bheel corps at Dharungauw in Kandesh, communicating the death of two out of three of my pony-drivers, whom I left under his charge. They were slightly affected with fever; but I had no apprehension that the result would be so serious.

Feb. 21: Lord's Day—My mind is still perturbed by yesterday's alarm; and I have been much exposed to heat, the fear of robbers having induced me to remove my tent into the open plain. This evening I went into the town, and addressed the people in one of the principal streets. A numerous audience heard me attentively, but not intelligently. The

population is about 25,000 or 30,000; and I believe a good and able Missionary might make some impression, if he were some time resident among them. The town is reckoned a den of thieves: there is no efficient police, and little protection for property.

From Oomurawutter Mr. Dixon directed his steps homeward. He

reached Aurangabad on the 9th of March, and arrived at Nassuck on the 18th, with recruited health, and thankful that he had been permitted to proclaim the glad tidings of redemption during "a long journey, through populous and benighted regions, but little frequented by any of the heralds of the Cross."

HOME PROCEEDINGS.

Address to the King of Prussia.

THE Committee being aware that the King of Prussia takes a lively interest in the Missions of the Church Missionary Society, in which several of His Majesty's subjects are employed, deemed it right to present an Address to the King, during his visit to this country. The following Address was accordingly presented to His Majesty at Buckingham Palace, on the 2d instant, by a Deputation consisting of the Right Hon. the Earl of Chichester, President of the Society, and the Secretaries:—
MAY IT PLEASE YOUR MAJESTY—

The Committee of the Church Missionary Society for Africa and the East, encouraged by the interest which Your Majesty has condescended to express in the Society's operations, especially in those of its Missions which are situated in the Turkish Empire, beg leave humbly to express to Your Majesty their deep sense of Your Majesty's condescension, as well as the gratitude with which they regard Your Majesty's late exertions toward the establishment of a Protestant Bishopric in Jerusalem; which, apart from its other important bearings, extends its paternal and beneficial influence over the Missions of the Society in Egypt and Abyssinia.

The Church Missionary Society has from the first numbered among its Missionaries subjects of the Kingdom of Prussia, who have been among its most able and successful Labourers.

The Committee humbly beg permission to present to Your Majesty several works in the Abyssinian and Amharic languages, which are the fruit of the recent labours of the Rev. Charles William Isenberg and the Rev. John Lewis Krapf, the Society's Missionaries in that country; by one of whom, Mr. Isenberg, a subject of Your Majesty, they have been ably carried through the Press in London.

The Committee would avail themselves of this opportunity of expressing their unfeigned

joy at witnessing the regard which Your Majesty has evinced toward the Church of England, not only by the interest which your Majesty has taken in the operations of this Society, but more especially by bearing a principal part in that august, sacred, and deeply affecting Service, the Baptism of His Royal Highness the Prince of Wales.

The Committee earnestly pray that Your Majesty may be long preserved as a *nursing Father* of the Church of Christ; and that all your paternal and religious endeavours in fulfilment of this sacred duty may be guided by the wisdom which is from above, and may be abundantly prospered by the hand of God.

(Signed) CHICHESTER, *President*.

HENRY VENN,
RICHARD DAVIES, } *Secretaries.*
DANDESON COATES,

To this Address, the King was pleased to deliver the following gracious reply:—

MY LORD, AND GENTLEMEN—

I have followed for many years, with particular interest, the proceedings of your truly-Christian Society; and I am happy to thank you in person for the means you have afforded to many of my subjects to exert themselves on behalf of the propagation of the Gospel among the Heathen.

The works you present to me are a striking proof of the enlightened spirit which directs your Missions, and I accept them with peculiar pleasure.

Lord Bexley, the Rev. Lord Wriothersley Russell, Sir R. H. Inglis, Bart. M.P., the Ven. Archdeacon Wilberforce, and some other Gentlemen, having gone to Buckingham Palace in connexion with other Addresses to the King of Prussia, waited at the Palace for the purpose of accompanying that from the Committee of the Church Missionary Society, and were, with the Deputation, presented to His Majesty.

Resignation of the Rev. S. W. Hanna.

The Rev. S. W. Hanna has resigned the office of an Association Secretary of the Church Missionary Society. Mr. Hanna has, however, kindly promised to superintend the arrangements of the South-Western District, which it had been proposed to assign to him, and to take part in visiting the Associations in that District in the earlier part of the year.

Appointment of the Rev. George Smith as an Association Secretary.

In the Address of the Committee, on the financial situation of the Society, printed in our January Number (pp. 18—21) it was stated that the Committee had decided on appointing an additional Association Secretary. In pursuance of this design, the Rev. George Smith, of Goole, Yorkshire, has been appointed Association Secretary of the North-Eastern District.

Association Arrangements.

The appointment of an additional Association Secretary has involved the necessity of a change in the geographical limits of the several Districts. They will now stand as follows:—

I.—METROPOLITAN DISTRICT.

Mr. G. C. GREENWAY, Church Missionary House, Salisbury Square:

<i>London.</i>	<i>Southwark.</i>
<i>Westminster.</i>	<i>Middlesex.</i>

And those parts of the other neighbouring Counties lying within 12 miles of the General Post Office.

II.—EASTERN DISTRICT.

Rev. Dr. DORAN, Church Missionary House, Salisbury Square:

<i>Norfolk.</i>	<i>Huntingdon.</i>
<i>Suffolk.</i>	<i>Bedford.</i>
<i>Essex.*</i>	<i>Hertford.*</i>
<i>Cambridge.</i>	<i>Bucks.</i>

* Such parts of these Counties excepted as lie within 12 miles of the General Post Office.

III.—SOUTH-EASTERN DISTRICT.

Rev. T. BARTLETT, Kingstone, near Canterbury:

<i>Kent.*</i>	<i>Hants.</i>
<i>Sussex.</i>	<i>Surrey.*</i>

* Such parts of these Counties excepted as lie within 12 miles of the General Post Office.

IV.—SOUTH-WESTERN DISTRICT.

(Vacant: Address Mr. G. C. GREENWAY, Church Missionary House, Salisbury Square:)

<i>Wiltshire.</i>	<i>Dorset.</i>
<i>Somerset (except Bath.)</i>	<i>Devon.</i>
	<i>Cornwall.</i>

V.—WESTERN DISTRICT.

(Vacant: Address Mr. G. C. GREENWAY, Church Missionary House, Salisbury Square:)

<i>Oxford.</i>	<i>Monmouth.</i>
<i>Berks.</i>	<i>Worcester.</i>
<i>Gloucester.</i>	<i>South Wales.</i>
<i>Hereford.</i>	

VI.—NORTH-WESTERN DISTRICT.

Rev. J. JOHNSON, Congleton, Cheshire:

<i>Cheshire.</i>	<i>Warwick.</i>
<i>Stafford.</i>	<i>North Wales.</i>
<i>Shropshire.</i>	

VII. (1)—NORTH-EASTERN DISTRICT.

Rev. G. SMITH, Derby:

<i>Lincoln.</i>	<i>Leicester.</i>
<i>Rutland.</i>	<i>Northampton.</i>
<i>Nottingham.</i>	<i>Derby.</i>

VIII. (2)—NORTH-EASTERN DISTRICT.

Rev. C. HODGSON, Barton-le-Street, Whitwell, Yorkshire:

<i>Yorkshire.</i>	<i>Scotland.</i>
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IX.—NORTHERN DISTRICT.

Rev. J. E. WHITE, 20 Slater Street, Liverpool:

<i>Lancashire.</i>	<i>Durham.</i>
<i>Westmoreland.</i>	<i>Northumberland.</i>
<i>Cumberland.</i>	

The Committee are very solicitous that it should be deeply impressed on the minds of the Members of the Society, especially of its Clerical Members, that, without their active exertions in their several localities, it is wholly impracticable duly to sustain and extend the Society's operations at home. The Committee are likewise very solicitous that these friends should direct their attention to the regular organization, in furtherance of the Society's objects, of the neighbourhoods with which they are severally connected. It is hoped, that if this plan were extensively brought into operation, the interests of the Society would, through the Divine Blessing, be effectually promoted, without imposing a heavy burden on the individuals who might kindly charge themselves with rendering it this important assistance. In order to this, however, it is obviously necessary that the assistance in question should be rendered on a well-organized plan; and that the number of individuals thus co-operating for the furtherance of the Home Objects of the Society should be numerous; in which case the district of each would be geographically small. One plan for rendering very effective local assistance to the Society was thus sketched by the Hon. and Rev. B. W. Noel, in his speech at the last Anniversary Meeting of the Society:—

Nothing could be more easy than to establish Quarterly Meetings of each Association, where—

ever there are five Clergymen so disposed, in any neighbourhood. Each Clergyman should attend his own Meetings, and four besides. By this arrangement, each Meeting would have two speakers: and if they would only furnish themselves with the details of Missionary exertions—which surely ought to be the most pleasing duty that could devolve upon them—and simply convey those details of facts to their parishioners, in such Meetings, I believe the Institution would derive very great additional strength within a very short period of time.

The Committee further request that any Clerical or Lay Friend, disposed thus to promote the Society's interests, will have the goodness to communicate on the subject with the Association Secretary of his District.

JUVENILE ASSOCIATIONS.

The attention of the Committee has been drawn to the importance and advantage of the general formation of Juvenile Associations in furtherance of the Society's objects. Not only, it is conceived, would the pecuniary aid to be derived from this source be considerable, but the Youth of our Church would be themselves gainers by being thus, from their earliest years, interested in, and employed in advancing, the great work of conveying to the Heathen the Gospel of the grace of God. The Association Secretaries have been therefore directed to prosecute the formation of such Associations in their Districts. To further the object in view, a Monthly Publication has been set on foot by the Committee, entitled *The Church Missionary Juvenile Instructor*. A copy of this publication will be given to each Juvenile Collector of One Shilling per month. Collecting Books and Missionary Boxes, prepared expressly for the use of Juvenile Associations, may likewise be had on application at the Society's House.

PROCEEDINGS OF ASSOCIATIONS.

Cheshire—Feb. 13: Sermons by Rev. Messrs. J. E. White and Rev. S. Redhead, at Rockferry, Colls. 11l. 2s. 11d.

Lancashire—Jan. 24: Meeting at Billinge, Rev. J. Bromilow, Chn., Coll. 3l. 5s. 7d.

Middlesex—Jan. 24: Two Sermons at St. Saviour's Church, Chelsea; Morn., by Rev. R. Burgess, Coll. 25l. 2s.; Even., by Rev. R. Davies, Coll. 9l. 7s. 8d.—Jan. 31: Meeting at Fulham; Lord Bishop of London, Chn., Coll. not known; formation of Association.

Warwickshire—Feb. 6: Sermons by Rev. J. Johnson at Dunchurch, Colls. 16l. 6s. 8d.—Feb. 7: Meeting at Dunchurch, Rev. J. Sandford, Chn., Coll. 10l. 4s. 3d.

Yorkshire—Dec. 12: Sermon by Rev. J. Jarratt at Blacktoft, Coll. 3l. 6s. 7d.—Dec. 26: Sermons by Rev. J. Thompson at the Episcopal Chapel, Burlington Quay, Colls. 2l. 11s. 6d.—Feb. 4: Quarterly Meeting in Leeds, W. Hey, Esq., Chn., Coll. 6l. 2s. 8d.—Feb. 6: Sermon by Rev. F. Owen at Stanington, Coll. 2l. 9s.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the months of March and April:—

March		METROPOLITAN DISTRICT.
		St. John's, London Road, half past 6.
2. Wed.	{	Music Hall, Store Street, Bloomsbury 1.
16. Wed.		Brixton and Stockwell .. 12.
17. Thurs.		Peckham half past 6.
20. Sund.		Croydon
21. Mond.		Ditto 1 and half past 6.
April		
10. Sund.	{	St. Mark's & St. Philip's, Clerkenwell 11 and hf. past 6.
11. Mond.		Ditto half past 6.
13. Wed.		Ball's Pond, Islington .. half past 6.
17. Sund.		Bedford Chapel 11 and hf. past 6.
20. Wed.		Hampstead 7.
24. Sund.		Wandsworth
25. Mond.		Cispham half past 6.
26. Tues.		Wandsworth half past 6.
27. Wed.		Blackheath 12 and hf. past 6.
28. Thurs.		Shoreditch 7.
29. Friday,		
24. Sund.		Walthamstow 11, 3, & hf. past 6.

SOUTH-EASTERN DISTRICT.

March		Surrey and Sussex.
6. Sund.		Harting
7. Mond.		Ditto half past 6.
13. Sund.		Epsom and Ewell
14. Mond.		Epsom
16. Wed.		Ewell
20. Sund.		East Marden
21. Mond.		Ditto half past 6.
April		
15. Friday,		Carshalton

EASTERN DISTRICT.

April		Essex.
3. Sund.		Rochford
17. Sund.		Great Baddow
24. Sund.		Colchester and Thorp
25. Mond.		Thorp half past 6.
26. Tues.		Colchester 12 and hf. past 6.
27. Wed.		Maanningtree half past 6.
28. Thurs.		
29. Friday,		Stoke-by-Nayland half past 6.

WESTERN DISTRICT.

March		Gloucestershire.
1. Tues.		Charlton Kings 12 and hf. past 6.
2. Wed.		Evesham half past 6.
3. Thurs.		Campden 12 and hf. past 6.
March		Gloucestershire and Worcestershire.
4. Friday,		Mickleton half past 6.
6. Sund.		Worcester, &c.
7. Mond.		Ditto 12 and hf. past 6.
8. Tues.		Droitwich half past 6.
9. Wed.		Bromsgrove half past 6.
10. Thurs.		Tenbury half past 6.
11. Friday,		Redditch half past 6.
13. Sund.		Bath, &c.
14. Mond.		Ditto
15. Tues.		Ditto

Somersetshire.

March
16. Wed. } Bath.
17. Thurs.
18. Friday.
20. Sund.

April
3. Sund.
4. Mond.
5. Tues.
6. Wed.
7. Thurs.
8. Friday, } Bristol.
10. Sund.

Worcestershire and Herefordshire.

April
17. Sund. Kidderminster, Bewd-
ley, &c.
18. Mond. Kidderminster half past 6.
19. Tues. Bewdley half past 6.
20. Wed. Wolverley half past 6.
21. Thurs. Stourbridge half past 6.
22. Friday, Bayton half past 6.

NORTH-WESTERN DISTRICT.

Cheshire.

March
6. Sund. Norbury, &c.
7. Mond.
8. Tues. Norbury half past 6.
9. Wed. Hyde half past 6.
10. Thurs. Staley Bridge half past 6.
11. Friday.
12. Sat. Disley, &c 7.
13. Sund. Ditto.

Staffordshire and Warwickshire.

April
24. Sund. Bliton, Rowley Regis,
Willenhall.
25. Mond. Wolverhampton half past 6.
26. Tues. Rowley Regis half past 6.
27. Wed. Willenhall half past 6.
28. Thurs. Bliton half past 6.
29. Friday, Brillesley half past 6.

Warwickshire.

April
27. Wed. Blillesley and Stratford-
on-Avon 11 and hf. past 6.
28. Thurs. Alcester half past 6.
29. Friday, Bidford half past 6.
30. Sat.

May
1. Sund. Coughton, Salford Priors,
and Cleeve Prior.

NORTH-EASTERN DISTRICT.

Lincolnshire & Nottinghamshire.

March
31. Thurs. Bilsby half past 6.
April
1. Friday, Hangham 2.

3. Sund. Louth and Lincoln.
4. Mond. Louth half past 6.
5. Tues. Ditto 11 and hf. past 6.
6. Wed. Lincoln.
7. Thurs. Horkstow and Newark, half past 6.
8. Friday, Winterton half past 2.

10. Sund. Brigg, Cadney, Barton-
on-Humber, &c.
11. Mond. Brigg.
12. Tues. Kirton-in-Lindsey.
13. Wed. Messingham.
14. Thurs. Frodingham.
15. Friday, Barton-on-Humber.

19. Tues. Navenby half past 6.
20. Wed. Ancaster half past 6.

Derbyshire & Nottinghamshire.

April
10. Sund. Parwich.
21. Thurs. Matlock Bath 11.
22. Friday,

24. Sund.
25. Mond. Shelford half past 6.
26. Tues. Collingham half past 6.
27. Wed.
28. Thurs. Waleaby half past 6.
29. Friday, Carlton-in-Lindrick half past 6.

YORKSHIRE DISTRICT.

Yorkshire.

March
13. Sund. Crofton.
14. Mond. Ralstrik half past 6.
15. Tues. Earl's Heston half past 6.
16. Wed. Dewsbury Moor half past 6.
17. Thurs. Crofton half past 6.
18. Friday, Chapelthorpe half past 6.

20. Sund. Calverley, Rawden.
21. Mond. Kirtstall half past 6.

April
3. Sund. Pocklington, Warter.
4. Mond. Pocklington half past 6.
5. Tues. Hrayton half past 6.
6. Wed. Doncaster half past 6.
7. Thurs. Wadworth half past 6.
8. Friday, Oldcoats half past 6.

10. Sund. Snaith.
11. Mond.
12. Tues. Stainton half past 6.
13. Wed. Swinton half past 6.
14. Thurs. Thorpe half past 6.
15. Friday, Adwick-le-Street half past 6.

17. Sund. Pickhill, Alnderby, Ot-
terington.
18. Mond. Otterington half past 6.
19. Tues. Snape half past 6.
20. Wed. Pickhill half past 6.
21. Thurs. Aytton half past 6.
22. Friday, Lofthouse half past 6.

24. Sund. Northallerton, Brompton.
25. Mond. Northallerton half past 6.
26. Tues. Leake half past 6.

NORTHERN DISTRICT.

Lancashire.

March
11. Friday, Rochdale half past 6.

13. Sund. Manchester, Ashton,
Oldham.
14. Mond. Manchester half past 6.
15. Tues. Oldham half past 6.
16. Wed. Ashton half past 6.
17. Thurs. Heywood half past 6.
18. Friday, Bury half past 6.

20. Sund. Clitheroe, Whalley,
Burnley.
21. Mond. Clitheroe half past 6.
22. Tues. Whalley half past 6.
23. Wed. Burnley half past 6.
24. Thurs. Bolton half past 6.

Cumberland.

April
3. Sund. Carlisle, &c.
4. Mond. Ditto half past 6.
5. Tues. Hayton half past 6.
6. Wed. Houghton half past 6.
7. Thurs. Bury half past 6.
8. Friday, Kirklington half past 6.

10. Sund. Cockermouth, Harring-
ton, Workington.
11. Mond. Cockermouth half past 6.
12. Tues. Harrington half past 6.
13. Wed. Workington half past 6.
14. Thurs. Maryport.
15. Friday,

Northumberland and Durham.

17. Sund. Newcastle-on-Tyne.
18. Mond. Ditto.
19. Tues. Winstan.
20. Wed. Bywell.
21. Thurs. Durham.
22. Friday, Cockerton.
24. Sund. Stockton-on-Tees.

April. Lancashire and Westmoreland.
 17. Sund. Lancaster, Bolton, Yealand.
 18. Mond. Yealand half past 6.
 19. Tues. Glasson half past 6.
 20. Wed. Lancaster half past 6.
 21. Thurs. Burton half past 6.
 22. Friday, Holme half past 6.

April
 24. Sund. Kendal, Burton.
 25. Mond. Kendal half past 6.
 26. Tues. Grayrigg half past 6.
 27. Wed.
 28. Thurs. Milnthorpe half past 6.
 29. Friday, Stainton half past 6.

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. J. F. Schön safely landed at Liverpool, from Fernando Po, on the 25th ult. (p. 22.)

Mediterranean Mission—Letters from Malta, dated Jan. 11 and 18, 1842, inform us that the Rev. C. F. Schlienz was recovering from his indisposition (p. 22).

North-India Mission—The Rev. C. B. Leupolt and Mrs. Leupolt left Cal-

cutta, on board the "Susan," September 15th, 1841, in consequence of health; and arrived in London on the 28th ult.

South-India Mission—The Rev. J. Tucker, in a Letter dated Bombay, Dec. 24, 1841, states that he safely landed at that place on the 13th of that month, on his way to Madras.

Contribution List,

From January 16th, to February 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.

Bayswater (incl. St. G. 4d. Dis. Miss. Fund, and St. G. India Nat.-Fem. Ed. Fund) ..	46	13	11
Bedford Chapel	3	3	0
Camberwell and Vicinity	194	18	6
Walworth	14	5	4
Chelsea: Park Chapel	40	16	6
St. Luke's	8	14	4
Christ's Chapel, Malda Hill	58	13	8
Islington	73	15	3
St. Paul's	108	13	6
Lock Chapel	22	8	7
North East London	169	8	5
Poplar	90	10	6
Rotherhithe	50	0	0
St. John's, Bedford Row	89	15	5
St. John's, London Road	18	2	5
St. Swithin's, London Stone	3	10	9
Southwark	78	1	3
Ladies	19	18	0
Wheler Chapel	41	2	4

ASSOCIATIONS OUT OF LONDON.

Anglesey:			
Holyhead	5	6	6
Bedfordshire	165	9	10
Luton	32	12	2
Stagsden	9	5	0
Turvey	13	9	9
	220	16	9
Berkshire:			
St. John's, Reading	3	9	6
Brecknockshire:			
Glisbury	15	10	3
Hay	66	16	0
	82	6	3
Bristol	600	0	0
Buckinghamshire:			
South Bucks	54	2	0
Brill	5	10	9
Chalfont St. Giles (incl. N. L., West-Ind. Fund, St. Ls. Defic. Fund, and St. Ls. Miss. Fd.) ..	15	16	7
Newport Pagnell	9	16	10
Olney	27	5	0
	112	11	2

Cambridgeshire:

Wendy	2	8	6
Cardiganshire:			
Aberystwith	3	10	0
Carmarvonshire:			
Llandegal	28	0	0
Cheshire:			
Chester and Cheshire	579	5	8
Daresbury	8	18	6
East Cheshire	78	4	10
Astbury	11	17	0
Congleton	58	1	4
Knutsford	18	3	9
Runcorn	81	16	9
	809	7	10

Cornwall:

Callington, Pillaton, &c.	32	13	2
Falmouth	14	12	10
St. Ives	5	3	2
	52	9	2

Cumberland:

Carlisle	68	17	2
Workington	49	11	3
	118	8	5

Derbyshire, South:

Chesterfield & N. Derbyshire, ..	764	15	1
North-West Derbyshire	134	15	10
	3	15	8
	903	3	7

Denbighshire and Flintshire

44 11 8

Devonshire:

Devon and Exeter	300	0	0
Monks' Okehampton	8	18	0
Tiverton	71	5	6
Plymouth and S.-W. Devon	25	0	0
East Stonehouse	57	8	8
Kingsbridge	25	2	2
Deaneries of Tavistock and ..			
Tamerton	2	11	6
	490	5	10

Dorsetshire:

Dorchester and South Dorset:			
Cerne Abbas Ladies	41	19	4
Dorchester	159	1	5
Wimborne and East Dorset	114	15	5
Wareham	9	3	4
Blandford	134	1	8
	459	1	2

Somersetshire, continued—

Nalasea.....	19	10	10
Polden Hill.....	39	8	3
Taunton and Neighbourhood.....	120	0	0
Wellington.....	54	12	6
Weston-super-Mare: East Brent, 3 3 4			
	636	11	1

Staffordshire:

North Staffordshire.....	300	0	0
South Staffordshire:			
Bushbury.....	16	8	0
Himley.....	5	15	0
Sedgeley.....	6	0	0
Walsall.....	48	4	6
Wolverhampton.....	60	0	4
Wordale.....	20	11	5
	456	19	3

Suffolk:

West Suffolk.....	130	0	0
Halesworth.....	26	19	0
	156	19	0

Surrey:

Clapham.....	182	8	4
Croydon.....	23	12	11
Guildford & Deanery of Stoke, 100 0 0			
Norwood, Upper.....	2	10	0
Tooting.....	31	8	10
Walton-on-the-Hill & Headley, 4 10 0			
Wandsworth.....	28	15	5
	373	5	6

Sussex:

Brighton and East Sussex:			
Sompting.....	22	11	1
Balcombe Rural-Dean Society, 2 2 0			
Midhurst and Easebourne.....	62	18	9
New Shoreham.....	13	11	4
	91	3	2
Tamworth.....	20	13	5

Warwickshire:

Alcester.....	54	1	11
Anonymus, by Sir W. R. Farquhar, Bart. 400 0 0			
Coleshill.....	0	14	6
Coventry.....	29	9	7
Clifton-on-Dunsmore.....	36	15	6
Stratford-on-Avon.....	25	11	7
	546	13	1

Westmoreland:

Heversham and Milnthorpe.....	16	10	0
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Wiltshire:

Devizes and North Wilts.....	124	19	3
Calne.....	95	6	4
Chippenham.....	81	12	10
Cricklade.....	43	1	2
Westbury.....	34	10	1
	379	9	8

Worcestershire:

Bromsgrove.....	14	14	6
Dudley.....	123	7	11
Wolverley.....	62	8	6
Yardley Ladies.....	9	1	6
	199	12	5

Yorkshire:

Birstal and Batley Ladies.....	113	16	8
Bridlington & Neighbourhood, 43 0 3			
Calverley and Idle.....	48	5	0
Cleveland.....	140	0	3
Darfield, Wombwell, & Ardsley, 1 1 0			
Dewsbury.....	64	7	3
Goole and Vicinity:			
Armin.....	5	9	0
High Harrowgate.....	62	18	4
Huddersfield.....	162	2	6
Leeds: Barwick-in-Elmet.....	29	7	0

Yorkshire, continued—

North Cave & Market Weighton, 51 16 2			
Osett (incl. 5s. 5s. India Native-Fem. Ed. Fund, and 5s. 5s. Dia. Miss Fund).....	76	0	0
Otley.....	41	15	0
Pontefract:			
Birkin.....	6	4	6
Richmond.....	5	0	0
Ripon.....	24	17	8
Sheffield.....	378	10	7
Stannington.....	5	0	0
Thirsk.....	136	12	7
Wakefield (including Woolley 1st. 5s. 8d.).....	101	7	7
Whitby.....	74	10	4
York.....	583	15	3
	2143	16	11

COLLECTIONS.

Allies, Miss, Worcester.....	1	10	6
Dolman, Mrs., Stockwell Common.....	0	10	6
Edwards, Miss, Worcester.....	1	18	9
Farrenden, Miss, Young Ladies (including 15s. Mission Box).....	2	1	6
Friend, Missionary Box.....	1	15	0
Hillhouse, Miss, Bond Street.....	2	2	0
Latter, Master and Misses, Hornsey.....	1	10	6
Mission Box, No. 6 Devonshire Place.....	1	5	0
Strath, Mrs., Upper Woburn Place.....	3	16	6

CONGREGATIONAL COLLECTION.

Bebington Church, Cheshire, by Rev. J. E. White.....	10	11	0
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BENEFACTIONS.

Abbott, J. Esq., Adwick Hall, Doncaster..	10	10	0
Anonymous, by Sir W. R. Farquhar, Bart.	10	0	0
Anonymous.....	20	0	0
Bentley, J. H. Esq., Highbury Place.....	10	10	0
Birks, Rev. T. R., Watton, Ware.....	5	0	0
Elsley, Mrs., sen., Patrick Brompton.....	50	0	0
Friend, Wrotham.....	5	0	0
Gordon, Miss, Euston Square.....	5	0	0
Hatchard, Rev. T. G., Windlesham, Bagshot, 10 10 0			
Mande, Hon. Capt. F., R.N.....	5	0	0
Pott, A. Esq., Southwark.....	10	0	0
Scrivens, W. H. Esq., Clapham Common, 10 10 0			

TO CAPITAL FUND.

Bevan, Rev. F., Carleton Road.....	500	0	0
Chambers, R. J. Esq., Keppel Street, Russell Square.....	50	0	0
Clarkson, Misses, Charlotte St., Fitzroy Sq. 5 0 0			
Craig, Rev. E., Kettering.....	5	0	0
"E. M.".....	50	0	0
Farish, J. Esq., Canterbury Villas, Maidstone.....	52	10	0
Hey, W. Esq., President of Leeds Assoc.....	20	0	0
Hudson, W. B. Esq., Haymarket.....	5	5	0
Mills, S. Esq., Russell Square.....	10	0	0
Mines, Misses, Tewkesbury.....	20	0	0
Tyndale, Rev. T. G. and Mrs., Holton.....	5	0	0
Tyler, J. Esq., Holloway Place.....	10	10	0
Young, Mrs., Osett.....	10	10	0

LEGACY.

Forsyth, late Miss, Interest on, Bequest of 2000.....	6	13	7
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The Committee also thankfully acknowledge the receipt of a Box of Fancy Articles from the Rev. Josiah Pratt, for the Central Schools, Calcutta.

Church Missionary Record.

No. 3.]

MARCH, 1842.

[VOL. XIII.

WEST-AFRICA MISSION.

NIGER EXPEDITION.

THE account of this Mission which was given in our last Number furnishes a decided proof that the labours of the Missionaries within the Colony of Sierra Leone continue to be eminently blessed and owned of God. It is truly a cause for heartfelt gratitude, that between six and seven thousand Africans, from upward of forty different Tribes, regularly assemble for Public Worship; that of these, upward of thirteen hundred are Communicants; and that more than four thousand children are brought up *in the nurture and admonition of the Lord* in the Society's Schools. The numerous testimonies to the progressive improvement of the Liberated Africans in civilization and moral order, notwithstanding many serious hindrances, are also highly gratifying. But the labours of the Society within the Colony have always been considered as deriving their chief importance from the influence which they may be expected to exercise upon the spiritual welfare of the benighted millions who inhabit the interior of that vast continent. In the hope of accomplishing, to some extent, this important object, the Mission to the Timmanees has been commenced; and with a view to carry out this intention still further, the Committee gladly availed themselves of the opportunity afforded by the Niger Expedition to ascertain what openings for Missionary exertion existed in the neighbourhood of that great river. Accordingly, at the request of the Committee, passages from Sierra Leone were granted by her Majesty's Government to the Rev. J. F. Schön and Mr. Samuel Crowther, a Native Catechist.

Mr. Schön was requested to avail himself of every opportunity of obtaining full and accurate information on all points bearing on the formation of a Missionary Station: and in judging of the eligibility of any particular spot for that purpose, he was especially to keep in view the importance of salubrity of situation; facility of communication with the sea, for the purpose of obtaining necessary supplies, extent of population, and a friendly disposition on the part of the Native Chiefs and people.

Various notices of the progress of the Niger Expedition have appeared in recent Numbers of this Publication; and our Readers have been apprised that the fearful prevalence of sickness and mortality rendered it necessary that all the vessels should leave the river much sooner than was at first intended. While we heartily deplore these afflicting circumstances, we have to record, with feelings of humble gratitude, that it has pleased God to extend His protecting care over Mr. Schön, who was one of the few

Europeans who were mercifully preserved from any serious attack of fever. His Journal is an interesting and important document; but as it does not admit of sufficient abridgment to be inserted in the Church Missionary Record, it has been deemed advisable to publish it, together with that of Mr. Samuel Crowther, in a separate form. In the mean time, a view of the principal circumstances and results of the voyage, as they fell under Mr. Schön's observation, is presented in the following account; which is chiefly derived from Letters written by him during the voyage, illustrated by a few Extracts from his Journal.

Interest felt in the Expedition by the Liberated Africans of Sierra Leone.

The arrival of three steamers in the harbour of Freetown, on their way to endeavour to put an end to the Slave Trade, would naturally be regarded with lively interest by those who had themselves experienced its horrors; and it was a pleasing fact, recorded in our Number for October last, that upward of 1500 Natives attended the Religious Services held on the 28th of June, in St. George's Church, to implore the Divine Blessing upon the undertaking. Some other particulars are given in the following extract from the Journal of Mr. J. Beal, Catechist at Bathurst:—

June 29, 1841 — The arrival of the long-looked-for Niger Expedition has caused great excitement throughout the Colony, and has become the general topic of conversation, both among Natives and Europeans;—the Natives speculating as to the probability of their returning to their native countries, which they are ever ready to do, if the Missionaries will go with them, or, as they say, "if the Queen would make towns there."

To-day, one of the Captains, who appears to take a lively interest in all that concerns the welfare of Africa, was present at the Quarterly Examination of the Monitors of our Schools. After he had seen the progress made by them, he asked if some of them could accompany the Expedition, for the purpose of learning engineering, and being otherwise useful. After a little consultation, some boys were asked, and sent to call their parents; but, to our surprise, though a considerable salary was offered, some of the parents refused to allow their children to go. Several boys were anxious; and the next morning I had a number of parents wait-

ing, at an early hour, to see me about it. Upon talking with them, I found that they were not afraid of losing their sons, but, as they expressed themselves, they did not want their children to be taken out of the Missionaries' hands. However, when I told them that they would be helping forward the work of God by this sacrifice, and that their sons would be under the care of the Missionaries and Schoolmasters going with the Expedition, several hastened to Freetown, and offered their sons to the Captains; and two from Bathurst, and four from other Stations, were selected. The Natives were allowed the gratification of looking over the steamers; and great numbers availed themselves of the permission, notwithstanding they had to pay for boats to convey them. While on board, I saw a number, who had never seen any thing of the kind before, examining the machinery connected with the engines. Nothing could exceed the surprise and delight with which they viewed this, to Africans, more than human work. They broke out in continued exclamations: "Ah, White Man be sabby past all!" "White Man be sabby something, for true!" One of our Schoolmasters said to me, "This looks like God's work: I never see such thing like this."

July 2 — To-day the Expedition left us, with our friends, the Rev. J. F. Schön; Samuel Crowther, Catechist; Thomas King, Schoolmaster; six boys, Monitors, from our Schools; besides Interpreters, most of whom were members of our Church;—so that our Mission has been highly honoured, in supplying upward of twenty persons to aid in carrying out the grand design of this Expedition.

Notice of Cape Coast.

The first Letter received from Mr. Schön, after leaving Sierra Leone, was dated off Cape Coast, July 24, 1841; in which he thus speaks of that Settlement:—

I was much pleased with what I saw at Cape Coast. The Governor has an excellent school in the fort, attended by about 160 Boys, and the Wesleyan Missionaries have a Girls' School. I saw a farm here yesterday, with which I was much delighted. There are several thousand coffee-trees in full bearing, the bread-fruit tree, and other West-Indian plants; and the soil is apparently fertile. There are sixty people employed on it, whose wages are about 2½d. sterling per diem. They gave up planting cotton, as the price was too low for it.

Voyage to Ibo—Anxiety of the King for Instruction.

With the exception of a short communication, written when the "Wilberforce" was at anchor near the mouth of the River Nun, giving a favourable account of their proceedings up to that period, Mr. Schön's next Letter was dated "River Niger, 15 miles beyond Ibo*, Aug. 30, 1841."

After a stay of five days at the mouth of the river, during which time every preparation was made in the vessels which was deemed necessary, we left our anchorage on the 20th instant. The whole company was in excellent spirits, as well as in the enjoyment, with no material exception, of bodily health. The prospect of seeing new countries, other people, customs, and habits, and of entering upon the proper business of our Mission, cheered and enlightened every heart. The first ten or twelve miles presented nothing interesting, the banks of the river on both sides being covered with mangroves. I thought that they would continue to a much greater distance, and was therefore not a little delighted when I observed their disappearance. In their places, the banks became covered with a great variety of trees, differing as much in size as in shades and varieties of colour, extremely pleasant to the eye. We saw but a few persons the first day, and those whom we saw made their escape into the bush as fast as possible, on our approach. On the second day we saw more; and some had the courage to come to our vessels in their canoes, but could not be persuaded to come on board. The "Wilberforce" separated from the other vessels in the afternoon, to examine another branch. The people were much alarmed at us in several vil-

lages, and crowded to the water-side, armed: they had no intention of attacking us, but came to defend themselves. We had an Interpreter on our vessel who could speak to them in the Brass language; and I observed that he always first told them that we were no Portuguese, but came as friends of the Black People. Their apprehensions were generally soon removed; but still they could not put confidence enough in us to come on board. On the third day we entered the main river again, before the other vessels of the Expedition. The country appeared beautiful, and the weather was uncommonly fine.

On the evening of the sixth day we anchored at the creek leading to Ibo. From all I have hitherto observed, I am inclined to think that we have come, if not at the best season of the year, at least in a very good season. The river is high, and the weather fine, with occasional rain, which is by no means unhealthy. The "Albert" and the "Soudan" arrived on the following day, the 27th, in the afternoon; and we had the unspeakable joy of hearing that there was not a single case of fever on board any of the vessels. Truly God has been gracious unto us hitherto. He has crowned us *with loving-kindness and tender mercies*.

Negotiations were immediately commenced with the King of Ibo, who came on board. Our objects having been largely and clearly explained to him, he expressed himself willing to enter into a treaty with England, and to abolish the slave trade altogether. He admitted that that was a hard thing; but, notwithstanding, agreed to all the proposals. Our Interpreter, Simon Jonas, acquitted himself very well: he is a Liberated African of Sierra Leone, and a member of our Church. He spoke most touchingly to the king of the miseries which slavery brings on the people at large, of the tears of their parents, the desolation produced to the country, and of the kindness of England in rescuing them from the hands of the Spaniards and Portuguese, making them free, and teaching them how to make this life comfortable, and to prepare for the next. The king listened to him with the greatest attention, and expressed his approbation and surprise very frequently. He could not have believed that slaves could be treated with so much kindness: that they were ill treated, he well knew.

The object of my coming, and my desires, were explained to him by myself and my Interpreter; when he expressed

* The town of Ibo, or more correctly Abôh, is about 120 miles from the mouth of the river.

an earnest desire to have Teachers sent to him and his people. He most readily confessed that he was ignorant of God, and dependent on "white man" for instruction. I directed Simon to read some verses of Scripture to him, which astonished him not a little. That White Men should be able to read and write, he expected, as a matter of course; but that an Ibo Slave should read, was more than he could ever have expected. He seized Simon's hand, squeezed it most heartily, and said, "You must stop with me: you must teach me and my people: you must tell it to the white man: I cannot let you go, until they return from the country." He could not be diverted from his object, but insisted on Simon's remaining; to which, after much consideration, we agreed. I much wish that he had more knowledge, and was better qualified for teaching, as a great door is opened to him. I have had an opportunity of watching him daily for the last ten or twelve months, and I believe him to be a sincere Christian. He has a correct knowledge of our Religion; and I believe that he joined the Expedition with a desire to do good to his country-people. I trust he will daily pray for Divine direction, and be made the instrument, in the hands of God, of much good to his benighted countrymen.

This occurrence proves that the objection so often raised—that the Africans would not listen to their own country-people, if they were sent to them with the Gospel—is perfectly groundless. The King of Ibo is willing, yea anxious, to hear of the *wonderful works of God*, from the lips of one of his own country-people, formerly a slave. I am also confirmed in my opinion, that Sierra Leone will yet become, like Jerusalem of old, a centre from whence the Word of God will go forth to many a benighted tribe of Africa. And I call upon the members of the Church Missionary Society, not to slacken their efforts, and not to spare their money or exertions, toward accomplishing so great and glorious an end, by all the means in their power. I must be the more earnest in my entreaties for native agency, as the place appears to me to be very unhealthy, and prejudicial in a high degree to European constitutions. The town is an entire swamp at present: I was obliged to walk up to my knees in mud to the very door of the king's palace. Mr. Laird and Mr. Lander must have seen the town at a more favourable season, from the description which they give of it. A few pious in-

telligent Ibo men—there are such at Sierra Leone—might be further instructed by the Missionaries, and a Schoolmaster or two might, no doubt, be obtained for them.

*Horrible Opinions respecting the
Slave Trade.*

A few passages from Mr. Schön's Journal may be appropriately introduced here, as they bring before us some of the notions prevalent among the Native Tribes inhabiting the country adjacent to the lower part of the river.

Aug. 23, 1841—Simon Jonas and myself had some conversation with an Ibo man, from which we gathered, that there was not much traffic in slaves carried on at present, and that the people were chiefly engaged in preparing palm-oil. He was told by the Interpreter, that he himself had been made a slave, but had been liberated and kindly treated by the English. The Ibo man could hardly credit it. He had hitherto believed that slaves were purchased by the White People to be killed and eaten, and that their blood was used to make red cloth. This notion is very prevalent among them.

Aug. 24—Anya. Never has the slave trade appeared so abominable to me as to-day; when I found that the Natives in general entertain the most fearful ideas of the miseries to which they expose the helpless victims of their avarice by selling them. The circumstance by which this information was obtained, or rather confirmed, I having often heard it before, is too interesting to be omitted. Our Brass Interpreter was peculiarly anxious that one of the large number of persons who surrounded our vessel this evening should come on board, because he thought he recognised him. Though many years had elapsed since our Interpreter was sold, and the other had, in the mean time, become an old man, they instantly recognised each other; and I cannot describe the astonishment manifested by the Ibo man at seeing one whom he verily believed had long since been killed and eaten by the White People. His expressions of surprise were strong, but very significant. "If God Himself," he said, "had told me this, I could not have believed what my eyes now see." The Interpreter then found out that Anya was the very place to which he had first been sold as a slave, and at which he had spent nine years of his early life; and that

the very person with whom he was speaking, had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him.

Aug. 26, 1841—King Obisontone of his sons to welcome the strangers: he was a very fine-looking young man, of about twenty years of age. Both himself and his companions attended our morning devotions; after which I told them what book it was, of which I had been reading a portion; and that I had come to this country to tell the people what God had, in it, revealed to us. They were surprised, and could not well understand how it was possible that I should have no other object in view. They are sensible of their inferiority, in every respect, to White Men, and can therefore be easily led by them either to do evil or good. When I told one, this morning, that the slave trade was a bad thing, and that White People wished to put an end to it altogether, he gave me an excellent answer: "Well, if White People give up buying, Black People will give up selling slaves." He assured me, too, that it had hitherto been his belief that it was the will of God that Black People should be slaves to White People.

Cruel Superstitions & Theology of the Ibos.

I this forenoon satisfied myself of the correctness of various particulars, which I had previously obtained of Ibo People, respecting some of their superstitious practices. It appears to be but too true, that human sacrifices are offered by them, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to place till he expires. The person who gave me this information told me that one man had been dragged about for nearly a whole day before his sufferings terminated in death: the body is afterward cast into the river. Interment is always denied them: they must become food for alligators or fishes. Sometimes people are fastened to trees, or to branches close to the river, until they are famished. While we were at anchor inside the bar, the body of a young woman was found on the sand-bank, having been dead, apparently, only a few hours; and as no external marks of injury were observed, except those produced by a rope fastened around her loins, she may have been sacrificed in this manner.

Infanticide of a peculiar nature likewise prevails among them: twins are never

allowed to live. As soon as they are born, they are put into two earthen pots, and exposed to beasts of the forest, and the unfortunate mother ever afterward endures great trouble and hardships. A small tent is built for her in the forest, in which she is obliged to dwell, and to undergo many ceremonies for her purification. She is separated from all society for a considerable time; her conjugal alliance with her husband is for ever dissolved; and she is never again permitted to sit down with other women in the same market or in the same house. To give birth to twins is, therefore, considered to be the greatest misfortune that can befall a woman of the Ibo Nation. If any person wishes to annoy an Ibo woman, he lifts up two fingers, and says, "You gave birth to twins," which is sure to make her almost mad. If a child should happen to cut its top teeth first, the poor infant is likewise killed: it is considered to indicate that the child, were it allowed to live, would become a very bad person. To say to any person, "You cut your top teeth first," is, therefore, as much as to say, "Nothing good can be expected from you: you are born to do evil: it is impossible for you to act otherwise."

The Ibos are, in their way, a religious people. The word "Tshuku," God, is continually heard. Tshuku is supposed to do every thing. When a few bananas fell out of the hands of one in the water, he comforted himself by saying, "God has done it." Their notions of some of the attributes of the Supreme Being are, in many respects, correct, and their manner of expressing them striking. "God made every thing: He made both White and Black," is continually on their lips. Some of their parables are descriptive of the perfections of God. When they say, for instance, that God has two eyes or two ears, that the one is in heaven and the other on earth, I suppose the conclusion that they have an idea of God's omniscience and omnipresence cannot be disputed. On the death of a person who has, in their estimation, been good, they will say, "He will see God;" while of a wicked person, they say, "He will go into fire." I had frequent opportunities of hearing these expressions at Sierra Leone; but though I was assured that they had not learned them from Christians, I would not state them before I had satisfied myself, by inquiring of such as had never had any intercourse with Chris-

tians, that they possessed correct ideas of a future state of reward and punishment. Truly God has not left Himself without witness!

Arrival at Iddah, and Proceedings there.

As the Expedition proceeded up the river from a little above Ibo, the people inhabiting the right side were found to speak the Egarra Language, and to be subject to the Attah or King of Iddah, whose dominions were found to be very extensive. Some of the proceedings at this place are described in Mr. Schön's next Letter, which was written near the confluence of the Niger and Tshadda, and dated Sept. 18th.

Our proceedings with the King of Iddah were as encouraging as those with King Obi at Ibo. He entered upon the treaty in all its details, agreed to give up the slave trade and human sacrifices, and will be very glad to receive Christian Missionaries. He also requested that the Interpreter might remain with him, to teach him and his people our fashion. I am sorry to add, that the Interpreter, William Johnson, a Communicant of our Church, fell overboard, and was drowned, on the very day that the treaty was concluded.

I am much disappointed with regard to the situation of Iddah: for though high, it is surrounded by swamps, and cannot fail to be very unhealthy for Europeans. A large tract of country was purchased from the King of Iddah, commencing at Beaufort Island, and extending to Sterling Hill: on this the Model Farm has been commenced. There appears to be no great population in these regions, as they were driven away by the Foolatahs but a few months ago. They depend on English protection, and have expressed their desire to return to the place: if they should return, I shall be better able to express an opinion as to its eligibility for a Missionary Settlement, after our return from the Niger.

We all enjoyed excellent health until we departed from Iddah, when fevers of the worst type broke out in all our vessels: eight persons have already died, while many more are as near the grave as they can be. The "Soudan" is taking eighteen or twenty invalids to the sea, in the hope of recruiting their strength; while many will remain in a sick and weak state,

hardly able to do any work for some time, if they recover. There were fifty-five on the sick-list of the squadron yesterday, two of whom were buried last evening. The people from the West Indies and East Indies are no less subject to these fevers than Europeans; while not one of the Sierra-Leone people has yet been taken seriously ill. The Commissioners have hitherto remained very well, and unremitting in their exertions. Through God's mercy, I have enjoyed excellent health ever since I left Sierra Leone. As I have observed the ill effects upon others of exposure to the sun, I see that cautions were not inapplicable. The place where we now are appears to be healthy; but the daily cases of sickness speak louder than appearances.

The chief obstacles to Missionary operations are, the want of provisions, and the difficulty of communication with Europe. I cannot see how Europeans could live in these countries without adapting themselves to the diet of the Natives, which few can endure for a long time. Unless some communication by merchant vessels can be secured, the Missionaries would be entirely left to themselves in case of illness, without any hope of returning to Europe for their recovery. I am not prepared to say that even such privations should not be cheerfully submitted to for Christ's sake: I could not say that I would not submit myself, if the prospects of success were such as to show us that we could not lay ourselves out in more profitable ways; but I am bound to point out these difficulties, that all may clearly know what they have to expect.

Prevalence of Fever, and consequent Return of the Vessels to the Sea.

At the Confluence, it was decided by Her Majesty's Commissioners, that the "Albert" should proceed up the Niger, and the "Wilberforce" up the Tshadda. As the country bordering on the Niger was more particularly the object of Mr. Schön's investigations, it was agreed, by the kind permission of the Commanders, that he should remove from the "Wilberforce" to the "Albert," and exchange duties with the Rev. T. Müller, the Chaplain of the Expedition. The distressing prevalence of sickness, however, very soon ren-

dered it necessary that the "Wilberforce" should proceed without delay to the sea. Mr. Schön writes, in a Letter dated Oct. 16, 1841—

The "Albert" left the Confluence on the 21st ult., to ascend the Niger. Very few men were able to do duty; and before the first day was over, several even of these exhibited decided symptoms of fever. On our passage to Egga, which we reached on the 28th, we lost two of our seamen, all our engineers were laid up with fever, and nearly all the Europeans were either ailing or seriously indisposed, so that to proceed was altogether impracticable. We lay at anchor for a week off Egga; during which time I went on shore several times, to collect information. On the 3d instant, Capt. Trotter was taken ill with fever; and there being only one officer able to do duty, and two or three European sailors, Dr. M'William advised Capt. Trotter to return with all speed to the sea.

We here extract from the Journal a few passages relating to one or two occurrences which took place between the Confluence and Egga; and containing some of the information obtained by Mr. Schön, during his detention at Egga.

Disregard of Human Life.

Sept. 24, 1841—One of the Kroomen fell overboard, and the stream took him down with great rapidity. Many of the Natives were close to him in their canoes, but none moved a finger to save his life: our own boat brought him back, safe and sound. This is a bad feature in their character. They might always be sure of a reward for any service of this kind; but unless a bargain can be made with them beforehand, they will do nothing. How hardhearted is man by nature! How little does life appear to be valued!

Appreciation of Kind Motives.

Sept. 28—I buried one of our seamen early this morning. An old man was present when the grave was dug by our Kroomen; and when I arrived, accompanied by an Interpreter, he expressed his surprise at the liberty taken by our people in digging a grave, without previously obtaining the Headman's permission, and paying for the place 7000 cowries. I made the Interpreter tell him our object in coming to Black Man's country, and that

the very person who was to be buried in their sand had left his parents, wife, and child, to come and do them good; and then wished him to tell me whether they were doing well in making much palaver about a spot where his body might rest. He was now joined by a great number of his country-people, who replied, as with one voice, "No, no; we don't want to make any talk, and do not come for money;" and the Headman sent three persons on board to, express his regret to the captain and people at the loss they had sustained.

Account of Egga.

Sept. 29—Egga. This is undoubtedly the largest town we have yet seen on the banks of the river: the population may safely be stated at 7000 or 8000. Nufi is the language of the country, though many others are extensively spoken and understood.

The Nufi Language is spoken at the confluence of the Tahadda and Niger, on the left bank of the river all the way to Rabba, and even beyond it. The Nufi nation must comprise more than 100,000 persons. What a large field for Missionary labours! They are a harmless, teachable, and industrious people here; and such is their character at Sierra Leone. The people, not including the strangers from various other kingdoms, differ in nothing from those below, as regards their religion. The same mixture of Paganism and Mahomedanism is everywhere observed. There are, however, fewer charms, and other marks of superstition, to be seen than in the towns below Iddah.

Egga appears to be entirely surrounded by water; and the swamps behind it extend to a considerable distance. The whole country may become perfectly dry in the dry season; but it is a question whether the healthiness of the town would be advanced by it. The unanimous testimony of the Natives is, that the dry season is very unhealthy, and that fever, small-pox, and dysentery, carry off large numbers, even of those born and brought up at the place.

The answer to the question, whether Egga might be considered a suitable station for European Missionaries, is obvious. It is much more objectionable than Iddah, because much more unhealthy. Having now advanced upward of 300 miles into the interior, in search of comparatively healthier stations than those along the

coast, and being obliged to sum up my investigations in this single sentence, "I have seen none," I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the Gospel of our salvation with open arms and hearts. They are prepared by those means which God, in His providence, has often sent as the forerunners of the Gospel—trials and troubles. They have suffered oppression and hardships, for many years, from a haughty people; and the deliverance from the chains of slavery which would attend British intercourse with them would be the best recommendation for the introduction of the knowledge of our Lord Jesus Christ, and the Religion which we profess. How shall it be accomplished? He knows, who reigneth on high, and who has promised to be with His Church even unto the end of the world. He will find means, when all human plans are disappointed; that all the glory may redound unto Him.

The return of the Expedition is thus described in the Letter from which the former quotation was made:—

The health of one of the engineers had so far improved, that, with the assistance of Dr. Stanger, he could work the engine for a few hours a day. In such a condition, we left Egga on the 4th inst., and arrived at the Confluence early on the 9th. The passage down was dangerous, the river being so shallow at various places that great care was requisite to prevent her grounding; and in our present condition we could not, humanly speaking, have got her off again for some months. But the Lord mercifully preserved us.

On our arrival at the Model Farm, we found the two Europeans, Messrs. Kingdon and Ansel, and Mr. Carr, a West Indian, all seriously ill with fever: they had been in that state almost from the time we left, without any medical help. Dr. M^rWilliam ordered them on board the "Albert" instantly. Mr. Kingdon has since died; but the other two appear to be recovering. Such arrangements as circumstances allowed were made with the people left at the Model Farm and in the schooner, and provisions for several months were issued to them the same day. Thomas King, our Native Schoolmaster, was left in charge of the schooner, until other arrangements can be made.

Conversations at Atshara — Defence of Idolatry, and Desire for Instruction.

We interrupt the narrative, to introduce one more extract from the Journal, giving a description of a conversation which Mr. Schön had with the inhabitants of Atshara, a small village about two miles from the Model Farm.

I had a long conversation on the difference between our Religion and their own. On inquiring of them whether they ever sacrificed human beings, they denied ever having done so. As I could hardly credit their account, I addressed a few words to them on the sinfulness of such a practice. At this they were startled; and the Headman told me, that if I were to tell this to the Attah he would be very angry with me, as he was in the habit of sacrificing a slave every year; and at the death of the Attah, twenty free people were generally sacrificed. The number here stated is larger than we were told at Iddah. Astonishment was actually perceptible on every countenance, when they were informed that the Attah had been told that the practice was sinful, and had agreed to abandon it. These people are Pagans: no mixture of Mahomedanism is observable in their customs. They showed me their gods. Under a small shade erected before almost every house were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not so easy to eradicate the superstitious belief in them out of the hearts of men. The old argument was again brought forward—that this fashion of worship was good for Black Men, though it might not suit White People—that the same God who had given us the Book had given to them their country-fashion. I endeavoured to convince them of the sinfulness of idolatry; and directed them to the only true and living God, who had made Himself known unto us by Jesus Christ. An old man then arose to defend their customs, declaring that they would never leave them—that as they found things when they entered this world, so would they retain them and continue in them—that whatever white man might talk, they were convinced that their gods were very good to them. "Suppose," said he, "a serpent should bite me; I have only to

put my leg under this god"—the shade—"and I cannot die. Suppose sickness should come upon me; I go to my God, and soon get better. From death alone he cannot deliver me: I must die when my time shall come. But White Men's Book cannot save them from death: they, too, must all die." On this last expression he laid peculiar stress; and many of the by-standers burst out laughing, considering it peculiarly fortunate and conclusive. I took occasion from this, to put before them, in as simple language as I thought my Nuff Interpreter capable of translating, the cause of death, and the Christian's hope and consolation in it; and then wished the old man to tell me whether he or the Christian would be the happier; representing the one as an obedient, the other as a disobedient child before the Judgment-seat of the Almighty. The old man said, that, as far as he was concerned, he would remain in his old habits till he should die; but the Headman of the town made a long and excellent reply. It was to this effect, as literally as I can recollect: "Before time, we were told to sell slaves because White People wanted them; and we sold plenty: this time, they come and tell us, 'You no must sell slaves again,' and we no sell slave again: and suppose you come and teach us your Book, we cannot refuse to learn. See," pointing to Thomas King, "this man is a Black Man, and before he went to White Man's country he did all the same as we do; but now he knows better: you must not say that we are not willing to learn. Any thing which White Man will teach us to do, we can do. I will give my own two sons to Thomas King; and he must teach them the Book, and any thing he likes; and that is better than sit down and know nothing. Last week this man"—Thomas King—"came: his word and the White Man's word are all one [agree]; and nobody shall say that Black People are not willing to learn from White People, or from Black People who can teach them." I had time to consider this reply on my way back to the vessel, and it proved a great consolation to my mind.

Voyage of the "Albert" from the Model Farm to Fernando Po.

The narrative in Mr. Schön's Letter proceeds as follows:—

Early on the 10th, we again steamed down the river, and reached Iddah before night. On the 11th, we got as far as
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Keri Market; and in the afternoon of the 12th we anchored off Ibo. King Obi had got fire-wood in readiness for us; and did all in his power to supply us with a large quantity early on the following morning, so that we were ready to depart at 10 A.M. The first engineer was hardly fit for any duty; the second was still very ill; and the third, in a fit of delirium, jumped over board a few days previous, and was drowned; so that we could not think of the dangerous bar before us without serious apprehensions for our safety, as the only officer capable of doing duty had been laid up since we left Iddah. Dr. M'William had, besides the care of twenty-six patients, the command of the vessel, Dr. Stanger acting as engineer. From these few particulars, which contain no exaggeration, you may form an idea of our situation, and be able to join us in our thanksgivings to Almighty God for His merciful deliverance from anxiety and danger. In the afternoon, Captain Becroft met us in the "Ethiophe." He had come purposely to see after us, and to render any assistance in his power. He brought several Letters from our friends of the "Wilberforce," which proved that the fearful apprehensions we had entertained were not without foundation. Eight of the sick finished their earthly career before they reached the sea; and thirty-eight patients were taken on board the "Dolphin" from the "Soudan" alone, to be carried to Ascension. Captain Becroft put his first engineer on board the "Albert"; and by his labours we were enabled to reach the mouth of the River Nun in the evening of the 14th, contrary to all our expectations. The 15th was spent in wooding; and on the 16th, between 6 and 7 o'clock A.M., we crossed the bar, Captain Becroft himself being on board; and soon found ourselves in a healthier and cooler atmosphere, which we hope will, by the blessing of our gracious God, prove beneficial to our sufferers. On the evening of the 17th we anchored at Fernando Po; and on the 18th, early in the forenoon, 28 sick were landed.

Review of the Expedition—Urgent Call for Native Teachers.

On arriving at Fernando Po, Mr. Schön, reviewing the circumstances which had occurred, and the investigations which he had made during the voyage up and down the river, thus sums up the conclusions to

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which his own mind had arrived on the subject:—

I have no hesitation in saying, that our visit was made during the best season of the year, in every respect: the information I have received from the Natives proves that the dry season is decidedly more unhealthy, and that the Natives themselves suffer extremely from fever, small-pox, and dysentery, when the water begins to subside. The country in the vicinity of the river is low and swampy, sometimes to a considerable distance, leading one to anticipate much sickness; and generally the most populous towns are situated in the very worst places. Iddah may claim exception, being built on a hill; but the swamps of the neighbourhood cannot but prove very injurious to European constitutions. I can but briefly touch on another subject—the prospects which Missionaries have of entering upon their work in the interior. The means of conveyance to their Stations depend upon mercantile intercourse between England and Africa. When that intercourse will be established it is difficult to foresee. Nothing that I have seen of the resources of the country can lead me to expect that any merchant would ascend the country as far as Egga more than once: of the country above that place I cannot speak from personal observation. Unless, therefore, a philanthropic Society were to send vessels up the Niger, the Missionaries could not obtain passages, nor, in case of distress, see a possibility of returning.

Concerning the abolition of the slave trade, the Expedition has been as successful, or more so, than could have been expected. The King of Ibo and the Attah of Iddah have most readily entered into treaties, pledging themselves to abolish it; and, as far as we had opportunities to observe, have carried them into effect. There can be no doubt, that if vessels were continually in the interior they would be the means of putting an end to it altogether; but as the Native Kings and Chiefs have been—though not, strictly speaking, promised—led to expect a more profitable trade instead of the slave trade, and must have something in its place—which, however, it seems difficult to procure—it cannot be a matter for surprise if

they should resume their former traffic, when they see themselves disappointed in their expectation, and when they are delivered from the fear of being noticed, by the absence of men-of-war.

I have made some progress in the Hausa Language; though not as much as I expected, since we did not reach the Hausa Country. The language is understood and spoken most extensively, and well deserves the attention of the Missionaries. At Sierra Leone, a complete knowledge of all the languages spoken on the banks of the Niger, and, to a great extent, in the interior, may be obtained; and the best way of labouring for the interior would be to prepare translations of portions of Scripture, and school-books, which would facilitate the labours of Missionaries, either Natives or Europeans, in future. All the experience I have gained, during my sojourn up the river, has confirmed my belief that it is through native agency chiefly that Africa must be benefitted. I had frequent opportunities to observe, that the chief objection raised—that the Natives would pay no attention to what their own country-people might tell them—is without foundation. They listened to those who were with us very attentively; and often asked them to remain with them, and teach them better things. I know that the heads of the Expedition are also impressed with the importance of paying great attention to the training of Native Missionaries.

After a careful consideration of the above-related facts, and a reference to the more-extended details contained in the Journal, as well as after personal communication with Mr. Schön, the Committee have adopted the following Resolution:—

That, adverting to the afflictive results of the Niger Expedition, and the position of the Society in Sierra Leone, the Committee are of opinion that further measures should be adopted in order to train Natives in Sierra Leone, with a view to their being employed as Teachers of their countrymen, and in order also to fix the most considerable native dialects, and to make Translations into those dialects, for Missionary purposes.

British Guiana.

THE account of this Mission is resumed from page 258 of our Number for November 1840. Since that period, the labours of the Missionaries have been carried on at two Stations—Bartica Grove, which is situated near the junction of the Rivers Mazaruni and Essequibo; and Warraporta, in the interior.

BARTICA GROVE.

In order to present a general view of the Society's proceedings at this Station, we cannot do better than invite the attention of our Readers to the following Extract from a Report made to the Colonial Office, in August 1841, by R. H. Schomburgh, Esq., Her Majesty's Commissioner for surveying the Boundaries of British Guiana. The Extract was kindly transmitted to the Committee, by direction of Lord Stanley.

Testimony of R. H. Schomburgh, Esq., to the Value of the Mission.

The Mission over which the Rev. J. H. Bernau presides was founded by the Church Missionary Society in the year 1831, and Mr. Bernau commenced his labours in 1837; since which time improvements have followed successively. The Mission now consists of about one hundred and twenty inhabitants, who are all located in neat cottages, surrounded by gardens and provision-grounds. I am too well acquainted with the Indian character to expect a perfect reform in ADULT Indians; and the Missionary has, no doubt, reaped a similar experience. His chief object therefore is, to inculcate religious precepts, and the benefits of industry and civilization, in the minds of the YOUTH entrusted to his care; and in this, his labours are successful.

The School is attended by from forty to fifty children, mostly Indians: some of the Indians are maintained by the Mission, and instructed in the Normal School, that they may hereafter return to their tribes and relations, and assist in working out the great objects of conversion and civilization. Their progress is indeed encouraging. Some of them, in the short space of four months, have learned to read and to write; and the copy-books which I saw would not have dishonoured an European School of even higher pretensions. One of the boys, an Arrowack, had advanced to the Rule of Three in arith-

metic. Their Psalmody is sweet; and when, on the evening of our arrival, we attended Prayers, we were much pleased with the attention which they paid to the exhortations of their Religious Teachers.

Mr. Bernau's great plan is, to induce those Indian parents who live at any distance from the Mission to send to him their children when only four or five years of age, that he may thus alienate them from Indian life and manners, and, from their earliest youth, point out to them the beneficial examples afforded by the Christian Religion and civilization. An Asylum for Female Indian Orphans has just been erected, and is under the guidance of a respectable Female Teacher: the house is spacious, and has all the comforts required for such an Institution.

The Orphan Boys are under the guidance of a Teacher sent from England. It is not, however, religious principles alone which are sought to be implanted in their breasts. The Missionary shows them, by example, that the destiny of man is not indolence: they are encouraged to manual labour; they assist in keeping in order the surrounding garden; and I was astonished when Mr. Bernau told me that the wharf near the Mission had been constructed solely by him and his disciples, during leisure hours.

The Religious Service is at present held in a house; but a Church, to which the Colony has contributed, is in the course of erection; and a hospital for the sick has been added to the house in which the boys are located.

This is a cheering picture of the good work which has been commenced among the remnants of the Aboriginal Tribes; and, if I am entitled to an opinion, it is the only means by which the great objects of the Christian Religion and civilization can prosper. During the late expedition, I had frequent opportunities of meeting Indians who had been brought up at the former Spanish Missions; and although so many years had elapsed, it was, nevertheless, evident that they belonged to an improved race. This continuance

of the principle which was implanted in their youth, though it may be still only a mere spark, gives me every confidence that the Mission at Bartica Grove will produce the happiest results: and I have only to express my sincere hope that similar Institutions may yet be founded in other parts of British Guiana, and that aid may be tendered to the remnants of the Aboriginal Tribes within the British territory, which will place their rising generation much above their present religious destitution. This is the only recompence which England can tender to them, for the loss of their lands, and for the miseries which Europeans have inflicted upon them. There are about 2500 Indians now inhabiting the rivers on our western boundary, walking in perfect darkness; but among whom an Institution like that at Bartica Grove would produce the most beneficial results. From my intercourse with these tribes, and from conversations which I have held with the more intelligent members of them, they appear to be willing to receive instruction, or to send their children to a normal school, if such an Institution were to be founded in that part of British Guiana.

To this important testimony, borne by an intelligent and independent eye-witness, we add the account given by the Missionary himself, in a Letter dated Dec. 1, 1841.

General View of the Mission.

On reviewing our labours during the present year, there seems, notwithstanding all the discouragements, to be abundant cause for thankfulness: and although we cannot speak of any great success, yet is the little that can be said sufficient to cheer our faith that brighter days are in reserve for this benighted people.

I am thankful to say that the preaching of the Word has been regularly carried on at the Grove. To give you a better insight into our Ministerial Labours, it may be well to state in what manner we spend our Day of Rest. At half-past six, the people are convened for Morning Prayers, when either the Collect for the day, or the Epistle, is explained to them. At nine we begin our school, which lasts until a quarter to eleven; and half-an-hour after we have full Service. From three to four P.M., catechizing; or, if many of the Arrowack Tribe be present, an Address is given by Frederic, one of the Converted Indians. I am thankful to be able to say that this is not the least blessed part of

our labours. At half-past six we have Evening Service, when a text is expounded in a familiar manner. It is my custom, before I allow Frederic to speak on any subject, to ascertain whether his views are in accordance with the Word. Some time ago, I asked him what he was going to say. He replied, "I wish to speak on the first chapter of John." I thought this rather too deep a subject for him; but on interrogating him as to the meaning of some of the more difficult verses, I was truly astonished at the correctness and feeling which he manifested. Having delivered his impressive Address, I asked one of the hearers, "Well, what did Frederic tell you from the Word of God?" and was delighted to find that they had understood him better than might have been expected.

Throughout the week, in the morning, I expound the Old Testament in order; and in the evenings, the New, in the same manner. Those who attend are thus taught to use the Word of God as a whole, one part bearing upon the other, and in which, from the beginning to the end, Christ is seen sparkling as the Pearl of great price.

Our Boys' School numbers, on the average, thirty-five children; some of whom belong to various tribes of Indians, and others are Coloured lads of Indian extraction. Their progress, on the whole, is encouraging: four-fifths of them read the Testament, and in writing and arithmetic they are not behind. It is pleasing to witness the eagerness of some to make progress. In the beginning of the year, we had twenty-three Boarders; five of whom, three Carribees and two Arrowacks, have been removed by their parents. Observation and experience combine to prove, that when children have parents living, or are more than ten years of age, little can be expected as regards their being trained for Teachers, on account either of the indolent habits which they have already, thus young, contracted, or because they are addicted to drinking. A Carribeese father came by night, and carried off his two boys to town; and for many days, neither myself nor any one else knew what had become of them; but after five weeks had passed, I heard from Mr. Christian, that he had met them in Demerara, reeling in the streets. From that time I have not seen them. One of the Macusie Boys, the most promising, and one who had made considerable progress, was found drowned at the water-side.

Another was sent back to Mr. Youd, not being possessed of any talent for learning. Two others have been apprenticed; one to a carpenter, the other to a coach-maker, which crafts they chose themselves. Their number at present is fourteen; and of these, five seem to bid fair as to the Society's ultimate object. All are orphans, with the exception of one.

The Girls' School was opened in July last, and numbers, on the average, twenty-one. Of these, twelve, being orphans, are boarders; and on the whole, considering their degraded condition, and the short time they have been under training, their progress and behaviour are cheering.

We regret to state that Mr. Christian's health has seriously failed: he has been obliged to visit some of the Islands, in order to its re-establishment; of which, by the blessing of God, confident hope may be entertained. In the mean time, the whole weight of the Mission duties has been pressing heavily upon Mr. Bernau, and he greatly needs additional assistance, lest his health should also give way. He thus describes the multifarious character of his engagements:—

Often, in less than half a day, I have been obliged to act as the Minister, Schoolmaster, Doctor, Overseer of the manual labours of the children, and Dentist; besides the many petty trials in superintending the building of our Girls' School. However, they are past; and will be less burdensome, I hope, in time to come, when the necessary buildings shall be completed, and, what is most important, when an efficient Assistant shall bear the yoke along with me.

Happy Deaths of Three Indians.

That Mr. Bernau's labour for the spiritual welfare of the Indians has not been *in vain in the Lord*, is abundantly evidenced by three happy deaths, of which the following account is given in the same Letter:—

Permit me to relate a few particulars of some individuals who have entered their rest. These are they upon whose memory my grateful soul delights to dwell; as there is no cause to fear doing them injury by telling what the Lord has done for them, or of being disappointed any more.

The first was an Arrowack Indian named Franzen. In his younger days, he had lived a dissipated life, and was renowned among his people as a great peiman (native priest or magician). It pleased the Lord to call him to the knowledge of His Truth about five years ago, and since then he has walked worthy of the Gospel; but not living near enough to avail himself of the instruction given to the people resident on the Mission, his knowledge of the way of Salvation was somewhat contracted. Upon being entreated again and again, he joined our people a year and a half previous to his death; and from that period his views became clearer, and his faith stronger. Often have I heard him speak with a glowing heart of the love of Jesus, earnestly inviting the people of his tribe to the Living God. Being one night out fishing, he caught a severe cold; and from that time his health began rapidly to decline. I saw him almost daily; and when telling him one day that this trial was likely to be the last, his eyes brightened, and, taking me by the hand, he said, "Then you think I am so near heaven? Now, then, I will begin to settle my affairs, and only think on Jesus; for since I have known aright what He has done, I have ever wished to be with Him." On my reading some verses of Romans viii., he remarked, "That is a lovely word, Blessed Lord! and I thank Thee that I feel persuaded that nothing in heaven or earth shall ever separate me from Thee." The day previous to his departure he sent for me, saying, "I have called you to settle all about my wife and children. I feel persuaded that you will be their father." Then, calling in his three children, he said, "My dear children, you have no father; but the Domine will be all to you: follow him, love him, learn well, and soon we shall see each other again. I am going to your mother"—she being dead. "Oh, my dear children! love your Saviour; for you know that He died for us. Will not you love Him?" He then gave each his blessing; and joining their hands with mine, said, "Go now with your father. Why do you weep? I know he will care for you." After a little pause, he said, "Pray, oh pray!"—I asked, "Do you feel happy?" "Very happy; but sometimes I seem to be alone, as if walking through the bush: at other times it is dark all about me. But here," laying his hand upon his breast, "here is light—here is rest! I am very happy."—On leaving I observed, "Franzen, look to Jesus."

will guide you till ——" "Yes. Farewell, Domine; soon we shall meet again." —I called on him the following morning; but he seemed not to take notice of any thing around him: his lips were moving, as if he were engaged in prayer. We all knelt at his bed-side, commending his soul to the Good Shepherd; and after a few hours he entered into his rest.

The next was his favourite daughter, Amelia. The death of her father seemed to make a deep impression upon her, and her sickly body soon began to show that she would not be much longer in this lower world. For some weeks she lived with us; but when she became so poorly as not to be able to leave her hammock, she desired to be carried to her late father's cottage. Here I visited her often; and though but seven years old, she was prepared to enter into her rest. Many happy hours have I spent by her side; and often have I wished that her lot had been mine. One day when I was praying with the dear child, she pressed my hand, saying, "Thank you, Sir! thank you!" At another time, I having read to her about the New Jerusalem, she sat up in her hammock, and cheerfully discoursed on the subject: "Oh, yes! soon I shall be there." On my asking what made her believe that she should go there, she said, "Did not Jesus die for me also?"—"But you are a child: do you think you are so great a sinner as many others?" "Yes, Sir, I am a child; but you have often told us that even children need to pray for pardon, and for grace to change their hearts. I have thought on these words, and prayed, and oh!"—here she sighed deeply and wept—"I have felt my heart to be very sinful; but I know that Jesus has forgiven: Jesus has adopted me as one of His."—I said, "But you are yet young; would you not wish to live a little longer?" "Yes, I might wish it; but I am afraid I should be unthankful to my Saviour. I remember you have told us, that in heaven there is no more sin, nor grief, nor death: thither I wish to go; and," pausing a little, "soon I shall be there."—She was hastening to her rest faster than I anticipated; and not having paid her a visit for several days, she sent to inform me that she was going away, and wished to see me. I went, and conversed with her on the joys of heaven; but, being very weak, she appeared to take little notice of what was said. Having read and prayed that the Lord in mercy might shorten her trial, and receive her into the joys of hea-

ven, she raised herself, and uttered a loud and hearty Amen. I asked, "Are you in great pain?" "Yes, Sir, it is very great; but ——"—"Do you wish for any thing I can do for you?" "No, Sir; but," with a faltering voice, she said, "will you please to send a little coffee, sugar, and some candles, for I should like my brother and sister to watch over me?"—"Well, do you wish for any thing else?" "No, Sir; I shall want nothing at all: for my friends I ask it: to-night I shall be in heaven."—She then called, "John! where are you, my brother?" John drawing near to the side of her hammock, she said, "Please watch over me this night; also my sister Leonora: and mind you love Jesus: see, I am very happy—I die." Her feelings overpowering her; she reclined in her hammock, and after a few hours breathed her last.

She was certainly a very remarkable child. Whenever she was at leisure, at home or at school, she would sit in some corner with her little Testament or Hymn-book open; and though often urged to join the other children in their amusements, it was in vain. She read and spoke English well, and committed a great portion of Scripture and many Hymns to memory, apparently much pleased when she could say her tasks well.

Only three months after her decease, her sister Leonora, about twelve years old, was taken with the same disorder—decline; and soon I perceived that she was likewise hastening to the grave. Having lived for some time with Mrs. Bernau, enjoying many advantages, she had made much progress both in learning and domestic concerns. I frequently conversed with her; and found her, though not so open as her late sister, perfectly resigned, and, I trust, fully prepared to leave this world. I never heard her utter one complaint; and though she must have been a great sufferer, yet was her demeanour truly edifying to those around her. On my opening her condition to her, she replied, "I thank the Blessed Jesus for His mercy bestowed upon me."—I asked, "Do you, can you trust your soul to Him?" "Yes: of this I have never doubted."—"Are you persuaded," I continued, "that your sins are forgiven?" "I hope they will be forgiven me."—"What makes you hope so?" "Why, I have often read the verse, *The blood of Jesus Christ, His Son, cleanseth us from all sin*; and then I have thought, How can that be? till one Lord's Day, some time

ago, you made me understand it.”—“And how do you think your soul is made clean?” She then related to me the illustrations I had used; and added, “It is also said, *purifying their hearts by faith.*”—“And do you believe in the Son of God, Leonardo?” “Yes: from that very day I felt something working in me; I know not what, but I think the Holy Spirit, which you say we all must pray for, He it is. I am ready. Oh, blessed Jesus! receive me, for thou hast died for me!”—“Is the Word of God sweet to your soul?” “Yes, indeed; but I would beg you to give me one with larger print, for mine eyes, I know not how, are getting dark.” This being given, she was often seen reading for hours together. It was truly edifying to see, but much more to converse with, this beloved child.

Being told one morning that she had spent a very restless night, and that her feet were swollen, I called on her at mid-day. “Well, how are you to-day?” “This day I am to be quite well; for this, I am sure, will be my happiest day.”—“Do you feel great pain?” “None whatever; but my feet are stiff and cold.”—From her pulse, it was apparent that she was dying. “Are you at peace, and persuaded that you shall go to heaven?” “Yes; and please to tell my brother John I wish to see him before I die. Oh, Sir! do take care of him! Jesus will bless you.”—He being called, and standing by the side of her hammock, she said, “John, my brother, you are left alone of our family; oh, do come to Jesus, for He is good! I am going.” Her voice failing, after a considerable pause, she said, “I am—to the angels in heaven; and this evening I shall be there.” John seemed to be very much affected, and began to weep; but she, looking at him, said, “No, brother, weep not; I shall be very happy soon. You learn, love—” Fatigued by the exertion, she sank into her hammock. Some of her friends being present, we commended her in prayer to the Almighty Saviour. Rising, she beckoned with her hand, but was not able to speak. At ten o’clock P.M. she entered into her rest, sensible, and very happy, to the last. Thus scattering the seed, the Lord commands a blessing when we least expect it, and it accomplishes that for which He gave the Word. Praised be His name! John, about thirteen years old, is one of the Normal-School lads.

WARRAPORTA.

When the British-Guiana Mission was last brought under the notice of our Readers, it was stated that the Rev. T. Youd had been compelled, by the Brazilian Government, to relinquish the Station he had occupied at Urwa Rapids; and that he was endeavouring to form a New Station at Warraporta, which is situated on the River Essequibo, at the commencement of the second set of Rapids. There were not many Indians located at this spot when he arrived there; but this number soon increased, by the addition of some from Urwa Rapids, and a few from Cartabo, at which place Mr. J. Doyce, who was associated with Mr. Youd as a Catechist, had formerly laboured.

General View.

In a Letter dated Aug. 31, 1841, Mr. Doyce gave the following account of the condition of the Infant Station at that time:—

There are now, including children, not fewer than one hundred Indians on the place, of whom fifteen are married couples; and, to the best of my knowledge, all live in an upright manner. Several Indians have visited us during our stay here; and have returned home with the intention of coming back again, they say, to reside. There are twenty-five Testament readers: some of them, considering that they have only been learning eight months, can read pretty well. There are two children, who did not know a single letter eight months ago, who can now read in the Testament as well as any of the rest.

The Lord’s Day is spent thus: before daylight, I converse on religious subjects with the young men who sleep in the same house with me. As soon as the horn is blown for Prayers, Mr. Youd goes over to hold a meeting among the Ne-Cane-Caru Indians, during which time I have Macusie Family Prayer; and before Mr. Youd returns I endeavour to have a meeting among the Carribees. I have very often known Charles to weep when speaking to them before day. He can repeat to me, on the Monday, the whole of what has been said by Mr. Youd and myself on the Lord’s Day: he is a prayerful lad. As soon as breakfast is ended, the School commences; after that, Service is conducted; in Macusie, by Mr.

Youd; in the afternoon, School, and Creole-Dutch Service; and in the evening, I address the Macusies in their own language, and conclude with prayer and singing.

Our Day School seldom numbers more than fifteen, owing to great sickness during the last two months, which has, however, abated. Instruction is given in reading, writing, arithmetic, and translating Macusie into English, and English into Macusie.

The Sunday School, morning and evening, is well attended: I have sometimes seen ninety present. Both young and old read together in one class.

Extracts from the Rev. T. Youd's Journal.

We now give a few Extracts from the Journal of the Rev. T. Youd, illustrating the state of the Mission; and containing interesting notices of a Macusie Young Man and a Carribeese Chief.

April 30, 1841—Erie Manerwa, a Carribeese Chief, has again joined our little band of catechumens. I think he is not far from the kingdom of God.

May 2: Lord's Day—It is a pleasing thing to see the Indians of different Tribes putting away their inbred prejudices one against another, and sitting side by side learning to read the same book and to serve the same Lord. Sometimes our small congregation consists of people of seven or eight different languages; but they all fully consent to be taught in Macusie.

May 14—Alfred Maneshere, a Macusie Youth, brought up at the Grove from its commencement, and part of his family, joined us to day.

June 18—Alfred came to my house to read a portion of God's Word. We read part of Matt. iii., and I commented upon it.

June 19—On Saturday, I endeavour to prepare for the approaching Lord's Day. This evening's Prayer and Conversational Meeting was pretty well attended. We do not forget our praying friends in England, and those in the Institution at Islington, who on this day especially call to mind the Foreign Missions. Thanks be to God! I am permitted to hear the Macusie Indians pray in their language, and the Carribees in theirs or the Macusie, which those with us also know.

June 21—Alfred came again, to read a portion of Scripture. He stated, that he had been endeavouring to draw the attention of his wife and family to the discourses

of yesterday. Erie is also doing good, in this way, among the few with him. According to the Carribeese custom, he speaks most at night, when surrounding objects do not attract attention, and when the company are in their hammocks smoking cigars, not far distant from a comfortable fire. At such times the Indians weigh matters over in the mind—leisurely it is true, but not less to the purpose.

June 27: Lord's Day—Soon after the Morning Service, a small body of Carribees gave us notice of their approach, by the sound of the quama; and soon after landed, being well painted from head to foot, and having a number of dogs, parrots, and other creatures. What a contrast was there between these half-wild Carribees, and the cleanly-dressed congregation who stood to witness their arrival! During the Afternoon School and Divine Service, they peeped in at the chapel windows and door, but feared to come in. Their Captain, an old man, attended.

June 28—The late Warraporta Captain's daughter was this day united in marriage to a young man of the Wapestana Tribe. The Carribeese strangers attended, to witness the ceremony; before which, I gave them an Address on the divine institution of marriage, and our Lord's observations on that head. Most listened with much seriousness.

The Carribeese strangers are very noisy: the quama gets but little rest. When speaking to the young Carrib, Edward, who used to be very fond of the quama, and asking why he did not join the chorus, he said, "Oh no! they go too far! one can scarcely get any time to think." May the Lord carry on His work in this young man's heart! Erie came and joined the conversation, saying, "Yes, I used to be as these are, and paint myself; but not now. I can hardly read, for them." Erie and his wife occasionally read together, having just begun the Gospel of St. John: they did so when only in the class-books. Alfred came again, to read a portion of Scripture.

June 30—Erie tells me that the Carribeese strangers have been thinking much of the Word of God, preached to them last night; and that he took occasion further to recommend the Word of God to them.

July 3—One of the strange Macusies at the Upper Settlement gave me a patient hearing. I asked what he thought would become of us when we died. He said, he thought that our bodies would remain in the earth, and decay; but that the man

in our eyes would not die, but wander about.

July 9, 1841—Alfred is making a decent house, not far from the Mission Cottage; and Erie, one in the intended Church Square. This square has been planned in hope that the Lord will so far bless our labours here, as to make it necessary to have a substantial church built in the course of a few years.

July 11: Lord's Day—While walking to the church this afternoon, I overheard a young man saying to his fellow, "If you were here, you would soon learn: every day we have school; so you would soon know the Book." Several Indians, partly strangers, who have not attended Divine Service hitherto, came to-day. I think there are some Indians who persuade the people to attend to instruction, when we are not aware.

July 17—In the evening, our Prayer Meeting was well attended. Erie was quite fervent in prayer, to the cheering of us all. It is evident that he is becoming acquainted with the depravity of the human heart. He told me that he had long prayed without properly understanding the evil of sin; but that he now sometimes wept when he thought of his past wickedness. In such a strain he speaks to his people, saying, "I have tried sin, and have done evil enough in my day; but it brings sorrow to the mind: that I can tell from experience."

Aug. 9—Erie has been with me, and stated that he longed to be with us yesterday in church; but was hindered by fever. "The singing," he said, "seemed to be so sweet: I could hear quite plain, when lying down. I wished to be with you."

Progress of Civilization.

May 16: Lord's Day—Some of our people are now emerging, I trust, out of their half-savage state, to something bordering on civilization. Their progress is most pleasing. When an Indian begins to pay attention to God's Word, it is astonishing to see the great change which is soon wrought in him: his manner and actions are quite altered; and he says, "I am now coming out of ignorance."

July 16—Yesterday morning was spent in laying out the intended Church Square. The inhabitants generally are busily engaged, either in preparing provision grounds or making houses: indeed, it is not easy to get even a trifling job of any other nature done. How many hundred times have I pressed upon these Indians the importance of seeing well to their own concerns; and now I have the pleasure of seeing them turn out manfully to work, each seeking to have a provision-field to call his own.

Formation of a Church-Missionary Association at Demerara.

On this subject, W. B. Pollard, esq., Treasurer of the Corresponding Committee at Demerara, thus writes, in a Letter, dated Nov. 13, 1841:—

The Rev. Mr. Fox, Minister of Christ Church, has established a Branch of the Society here. At a Public Meeting, principally composed of members of Christ Church, seventy subscribers enrolled their names. I trust that from this source we shall be able to send a mite to the funds of the Society.

HOME PROCEEDINGS.

Forty-Second Anniversary of the Society.

The Anniversary Sermon before the Society will be preached on Monday Evening the 2d of May, at the Parish Church of St. Bride, Fleet Street, by the Rev. Hugh Stowell, M.A., Minister of Christ Church, Salford, Manchester. Divine Service will begin at half-past six o'clock.

The Annual Meeting will be held at Exeter Hall, Strand, on Tuesday the 3d of May. The Chair to be taken by the Right Honourable the President.

A Meeting of the Society will also be held at Exeter Hall in the Evening of the same day.

At the Morning Meeting, the Chair will be taken at *Ten o'Clock precisely*: in the Evening, at *Six o'Clock precisely*.

RECORD, March 1842.]

PROCEEDINGS OF ASSOCIATIONS.

Cheshire—March 6: Sermons by the Rev. J. Johnson; at St. Paul's, Staley Bridge, no Coll.; at Norkbury, Coll. M.—March 7: Meeting at Norkbury. Rev. W. Worsley, Chn., Coll. 91. 2s. 6d.—March 9: Meeting at Hyde, Rev. H. Alkin, Chn., Coll. 11. 2s. 8d.—March 10: Meeting at Staley Bridge, Rev. W. W. Hoare, Chn., Coll. 91. 8s. 8d.

Durham—March 13: Sermons by the Rev. C. Hodgson; at St. Oswald's, Durham, Coll. 91. 3s. 7d.; at Shinciffe, Coll. 51. 6s. 3d.

Middlesex—March 1: Meeting at St. George's Bloomsbury, Sir R. H. Inglis, Bart. Chn., Coll. not known; formation of Association.—March 8: Preparatory Meeting at Hounslow, Rev. H. T. Etridge, Chn., no Coll.—March 9: Quarterly Meeting at Bayswater, Rev. C. Smalley, Chn., Coll. 114. 0s. 9d.

Northumberland—March 6: Sermons by the Rev. J. Birch, at Stamfordham, Colls. 21. 11s. 7d.—March 13: Sermon by Rev. J. Birch, at Benwell, Coll. 11. 19s. 2d.

Surrey—March 16: Meeting at Tulse Hill, no Chn., no Coll.—March 17: Meeting at Peckham, Rev. F. J. Stainforth, Chn., Coll. 121. 15s. 9d.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the month of May :—

May METROPOLITAN DISTRICT.

2. Mond. St. Bride's. Sermon before the Society.
 3. Tues. Annual Meetings, Exeter Hall.
8. Sund. Staines.
 9. Mond. Ditto 12 and hf. past 6.
 10. Tues. Richmond half past 6.
 11. Wed. Edmonton half past 6.
 12. Thurs. Harrow half past 6.
15. Sund. Baywater 11 and hf. past 6.
 31. Tues. Hackney half past 6.

EASTERN DISTRICT.**May Essex.**

1. Sund. Springfield and Maldon.

May Cambridgeshire.

6. Friday, Haverhill half past 6.
8. Sund. Cambridge and Ely.
 9. Mond. Cambridge 7.
 10. Tues. Ditto 12 and hf. past 6.
 11. Wed. Stapleford half past 6.
 12. Thurs. Haddenham half past 6.
 13. Friday, Ely half past 6.

Bedfordshire, Hertfordshire, and Essex.

8. Sund. Bedford, Woburn, and Leighton Buzzard.
 9. Mond. Bedford 12 and hf. past 6.
 10. Tues. Woburn half past 6.
 11. Wed. Leighton half past 6.
 12. Thurs. Slapton and Thurlough half past 6.
 13. Friday, Hitchin half past 6.
15. Sund. Epping.
 16. Mond. Brentwood 12.
 17. Tues. Maldon half past 6.
 18. Wed. Rochford 12.
 19. Thurs. Witham half past 6.
 20. Friday, Fyfield half past 6.

22. Sund. Furligh, Danbury, and Woodham Walter.
 23. Mond. Chelmsford and Great Baddow 12 and hf. past 6.

May Buckinghamshire.

29. Sund. Buckingham and Stony Stratford.
 30. Mond. Buckingham 12 and hf. past 6.
 31. Tues. Stony Stratford 12 and hf. past 6.

SOUTH-EASTERN DISTRICT.**May Kent and Sussex.**

8. Sund. Tenterden & Rolvenden.
 9. Mond. Tenterden half past 6.
 10. Tues. Rolvenden half past 6.
 11. Wed. Rochester half past 6.
 12. Thurs. Chatham half past 6.
 13. Friday, Chatham half past 6.

May Sussex and Hampshire.

8. Sund. Chichester.
 9. Mond. Ditto 12 and hf. past 6.
15. Sund. Sompington.
 16. Mond. Ditto half past 6.
 17. Tues. Ditto.
22. Sund. Christ Church and Lyminster.
 23. Mond. Christ Church half past 6.
 24. Tues. Sopley half past 6.
 25. Wed. Lyminster half past 6.
 26. Thurs. Winchester 12.

WESTERN DISTRICT.**Oxfordshire.**

8. Sund. Witney, &c.
 9. Mond. Farington 12 and hf. past 6.
 10. Tues. Witney half past 6.
 11. Wed. Banbury half past 6.
 12. Thurs. Deddington half past 6.
 13. Friday, Woodstock half past 6.

15. Sund. Brill.
 16. Mond. Kiddington half past 6.
 17. Tues. Chipping Norton half past 6.

1. Sund. Tewkesbury, &c.
 2. Mond. Winchcombe half past 6.
 3. Tues. Tewkesbury 12 and hf. past 6.
 4. Wed. Fotherhampton half past 6.
 8. Thurs. London half past 6.

8. Sund. Pershore.
 9. Mond. Ditto half past 6.

May Monmouthshire and South Wales.

22. Sund. Monmouth, &c.
 23. Mond. Newland and Coleford 12 and hf. past 6.
 24. Tues. Monmouth half past 6.
 25. Wed. Standish & Crosseney, &c. 11 and hf. past 6.
 26. Thurs. Llandovery half past 6.
 27. Friday, St. Arvan's & Tintern 11 and hf. past 6.

2. Sund. Hereford, &c.
 3. Mond. Ditto 12 and hf. past 6.
 4. Tues. Ledbury half past 6.
 5. Wed. Leominster half past 6.
 6. Thurs. Wobley half past 6.
 7. Friday, Hay 12 and hf. past 6.

NORTH-WESTERN DISTRICT.**Warwick, Stafford, Cheshire, and Salop.**

1. Sund. Coughton, Salford Priors, Cleve Prior.
 6. Friday, Rugby 11.
 7. Saturday, Dore half past 6.

8. Sund. Lichfield, Leek, Tutbury, &c.
 9. Mond. Lichfield half past 6.
 10. Tues. Barton-under-Needwood half past 6.
 11. Wed. Leek, Tutbury.
 12. Thurs. Uttoxeter.
 13. Friday, Uttoxeter.

15. Sund. Bridgnorth.
 16. Mond. Ditto.
22. Sund. Bowden, Altringham.
 23. Mond. Altringham half past 6.
 27. Friday, Burton-upon-Trent 11 and hf. past 6.

29. Sund. Burton-upon-Trent.

NORTH-EASTERN DISTRICT.**Leicestershire.**

8. Sund. Leicester, &c.
 9. Mond. Ditto 11 and hf. past 6.
 10. Tues. Loughborough 11 and hf. past 6.
 11. Wed. Sheepshead.
 12. Thurs. Ashby-de-la-Zouch 11.
 13. Friday, Ravenstone half past 6.

15. Sund. Hinckley, Higham, &c.
 16. Mond. Hinckley half past 6.
 17. Tues. Hinckley half past 6.
 18. Wed. Lutterworth half past 6.
 19. Thurs. Old Dalby half past 6.
 20. Friday, Melton half past 6.

May Derbyshire.

22. Sund. Derby, Belper.
 23. Mond. Ockbrook half past 6.
 24. Tues. Derby 11 and hf. past 6.
 25. Wed. Ashbourne 1.
 26. Thurs. Belper half past 6.
 27. Friday, Carlton-on-Trent half past 6.

29. Sund. Chapel-in-le-Grith, Eyam, and Chesterfield.
 30. Mond. Chapel-in-le-Grith, and Chesterfield half past 6.
 31. Tues. Eyam half past 6.

YORKSHIRE DISTRICT.

<i>April</i>	
11. Mond.	Doncaster half past 6, (instead of April 6, as advertised last month.)
<i>May</i>	
8. Sund.	Hull, Selby.
9. Mond.	Hull 11 and hf. past 6.
10. Tues.	Hull half past 6.
11. Wed.	Hessle.
12. Thurs.	Cottingham half past 6.
13. Friday,	Selby half past 6.
15. Sund.	Barton-le-st. Sinnington.
16. Mond.	Amotherby half past 6.
17. Tues.	Sinnington half past 6.
18. Wed.	Nunnington half past 6.
22. Sund.	Tadcaster and Malton.
23. Mond.	Tadcaster half past 6.
24. Tues.	Catton half past 6.
25. Wed.	Easingwold half past 6.
26. Thurs.	Bradford half past 6.
27. Friday,	Malton half past 6.

29. Sund.	York, Whitby, Thirsk.
30. Mond.	Whitby half past 6.
31. Tues.	York 11 and hf. past 6.
27. Friday,	Cantley half past 6.
29. Sund.	Sheffield.
30. Mond.	Attercliffe half past 6.
31. Tues.	Pitmoor half past 6.

NORTHERN DISTRICT.

Lancashire.

<i>May</i>	
22. Sund.	} Liverpool and its Vicinity.
23. Mond.	
24. Tues.	
25. Wed.	
26. Thurs.	
27. Friday,	
28. Sat.	
29. Sund.	Preston and Walton.
30. Mond.	Walton.
31. Tues.	Preston.

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. J. Warburton, in a Letter dated Gloucester, Dec. 16, 1841, announces the safe arrival of the Rev. J. U. Graf, and the Missionary Party who sailed with him, at Sierra Leone, on the 1st of December (Vol. XII. p. 274). The Committee have since received the afflicting intelligence of the death, from fever, of Mr. and Mrs. Reynolds. They died at the end of December.

The Rev. N. C. Haastrop was united in marriage to Miss H. Hoph, on Dec. 8th.

The Missionaries in the Colony were in their usual health, with the exception of Mr. and Mrs. Peyton, who, on account of

their ill state of health, were coming home.

Mediterranean Mission—The Rev. C. F. Schlienz, in consequence of another severe attack of indisposition (p. 50), was compelled to leave Malta with the Overland Mail in February last. He arrived at Falmouth on the 12th inst., in improved health.

South-India Mission—The Rev. J. Tucker, in a Letter dated Madras, Jan. 21, 1842, informs us of his safe arrival at Madras on the 9th of that month (Vol. XII. p. 274).

The Rev. C. Blackman and Family were on the eve of leaving Madras, on board the "Mary Anne," on a visit to England.

Contribution List,

From February 16th, to March 15th, 1842.

City Auxiliary.....200 0 0

ASSOCIATIONS IN AND NEAR LONDON.

Rotherhithe.....22 6 2
St. John's, London Road.....0 9 9

ASSOCIATIONS OUT OF LONDON.

Berkshire: Newbury ..	137 9 2
Bedfordshire: Bedford ..	33 15 6
<i>Buckinghamshire:</i>	
Aylesbury Ladies ..	42 15 1
Buckingham and Vicinity ..	99 1 2
Marsworth ..	4 7 0
	146 3 3
Cheshire: Baglawton, &c.	16 13 0
Norbury ..	15 0 0
	31 13 0
Cornwall East: St. Blassy ..	10 0 0
Bodmin ..	65 7 10
St. Columb ..	20 18 0
Fishing ..	2 8 6
Fowey ..	23 4 4
Illogan ..	5 7 10
Launceston ..	73 5 4
Lostwithiel ..	31 7 8
Padstow ..	23 19 7
Perranarworthal ..	3 9 2
Redruth ..	10 14 6
Saltaah ..	21 17 2
Tregony ..	21 19 6

Truro 14 15 4
Vryan 11 18 4

340 13 1
Disbursements... 12 5 0

Pensance ..	328 8 1
Cumberland: Cockermouth ..	78 10 2
Whitehaven, St. Bee's College, ..	16 12 5
	72 7 1
Derbyshire and Flintshire: Wrexham ..	91 15 8
Derbyshire, N.W.	15 0 0
Devonshire: Devon & Exeter ..	87 8 3
Torquay ..	161 11 2
<i>Plymouth and S.W.:</i>	
Millbrook and Kingsand ..	10 0 0
North Devon and Barnstaple ..	244 0 10
Brixham ..	60 17 4
Devonport and Stoke ..	85 9 5
	649 7 0
Dorsetshire: Charnmouth ..	0 13 0
Corfe Castle: Knowle ..	0 12 9
Lyme Regis ..	18 17 4
Poole ..	47 0 10
Wimborne and Vicinity ..	0 1 6
	67 5 5
Edinburgh Auxiliary ..	715 0 0
<i>Essex:</i>	
Chelmsford and West Essex ..	9 10 0
Epping ..	7 0 5
Lambourn ..	2 10 6
	19 0 11

Church Missionary Record.

No. 4.]

APRIL, 1842.

[VOL. XIII.]

MEDITERRANEAN MISSIONS.

THE operations carried on by the Society in the Mediterranean were last brought under the notice of our Readers in our Numbers for July and August 1841.

Malta.

Failure of Rev. C. F. Schlienz's Health.

We deeply regret that the health of the Rev. C. F. Schlienz has again been so seriously affected by his indefatigable labours in this Mission, that he has been compelled to return to England; and although, through the mercy of God, he derived great benefit from his voyage home, his strength is far from being fully re-established. The revision of the Arabic Version of the Scriptures has been necessarily suspended.

Relinquishment of the proposed Seminary.

Owing to the financial position of the Society, the Committee have been compelled to abandon their intention of establishing a Seminary at Malta.

Labours of the Rev. S. Gobat.

Mr. Gobat's health is considerably improved. During the months of July, August, and September, he was absent from Malta on an excursion to Mount Lebanon, with a view to ascertain the condition of the Druses. Since his return, he has completed an "Account of the Druses and their Religion," grounded on De Sacy's elaborate work on the same subject, together with the result of his own observation and inquiries during his recent sojourn among them. Mr. Gobat has also been employed in superintending the preparation of Maps in the Amharic language for the Abyssinian Mission; and in communicating instruction to Djalee, a young Abyssinian, who formed one of the numerous embassy sent from that country to the Patri-

RECORD, April 1842.

arch of Alexandria, for the purpose of obtaining a new Abuna. Having accomplished the object of their Mission, about twenty-five of the number were anxious to proceed on a pilgrimage to Jerusalem; but were induced to go to Rome. Here every effort was made to prevail upon them to embrace Popery; and four of them were placed in the College of the Propaganda. Djalee, remaining steadfast, in opposition to these efforts, was sent to a convent at Alexandria: but when the steamer in which he was conveyed touched at Malta, he left it, and came to Mr. Gobat's house.

The Press.

The Press has been actively employed, under the able and assiduous superintendence of Mr. M. Weiss. In October, Mr. Schlienz announced that he and his Assistants had completed a Translation of the Homilies into Arabic; and in a Letter dated Jan. 11, 1842, he wrote—

We have printed for Bishop Alexander the Circular of the Archbishop of Canterbury, addressed to the Ancient Churches, in three different languages—Greek, both Modern and Ancient, Arabic, and English. We have also furnished his Lordship with Publications from our Press, for his use.

A considerable number of the Arabic Prayer-Books, and other Publications issued from this Press, have been sold or distributed in Syria, through the kind agency of several friends, as well as by Mr. Gobat during his visit to that country.

In Greece, a great demand exists for those printed in Modern Greek,

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as our Readers will perceive by Mr. Wolters' Journal.

A still greater demand for School Books exists in Egypt, among the Copts, Jews, and Armenians; and it is a remarkable fact, that several of the Publications of the Malta Press have been admitted into the Pasha's palace, and are to be found on the tables of his harem.

In a Letter dated the 11th of January last, Mr. Schlienx gives the following

Account of a Mahomedan Convert.

A kind Providence has led to us a Mahomedan Convert, named Eleazar. He became acquainted with Christianity at Bombay; and was baptized a few months ago at Beyrout, by the Rev. Mr. Smith, of H. M. S. Cambridge. He then came hither in a man-of-war, Mr. Smith intending to send or to take him to England; but as he became seriously ill, Mr. Smith left him here, and I have taken care of him. He is at present living with a Christian friend in the country, in order to recruit his health. He reads Persian and Turkish, and knows also a little English and Arabic. His desire is, to return to Syria, to be useful. I believe he would be glad to accompany a Missionary to Turkey, to make himself useful in distributing books, and reading the Bible to the Mahomedans. He appears to be pious, and his disposition very meek and gentle.

Greece.

The Rev. F. A. Hildner and his family visited England in the course of last summer, for the benefit of their health. They returned in January. During his visit, Mr. Hildner was admitted to Holy Orders in the Church of England, by the Lord Bishop of London.

In March 1841, the Rev. J. T. Wolters made an interesting tour in the Island of Tenos, for the purpose of distributing books. A short account of this visit was given in our Number for July last. In addition to his own duties, Mr. Wolters has been supplying Mr. Hildner's place during his absence.

The Committee have received from all quarters the most satisfactory testimony as to the efficiency of the Syra Schools, and the beneficial influence which they are exerting on the kingdom of Græce, in training intelligent, well-principled Schoolmasters and Schoolmistresses.

No regular Report of the Mission for the last year has been received; but in the communications of Mr. Wolters at different periods, a very encouraging view of its condition is presented.

In a Letter dated June 30 last, he wrote—

I ought to mention the steady and quiet progress of our school establishment; in the superintendence of which Mr. Sanderski is constantly engaged with undiminished zeal and success. The number of pupils has lately considerably increased; owing to the arrival, from the Isle of Crete, of many Greek Families, who have come hither as to a place of refuge. During the month of May we had in our schools, Boys 351, Girls 300: Total, 651.

On the 20th of October, he wrote—

We are still permitted to carry on the important work of education. Our establishment increasingly gains the favour and confidence both of the parents who send us their children, and the local authorities. The suspicion, that we secretly endeavour to make proselytes and to draw the children away from their Church to ours, seems gradually to be leaving the minds of the people—a circumstance which is of the highest importance. It is on this account that we avoid, not only in our school, but also in private conversations, all controversy on points of Religion, simply and faithfully declaring the truth as it is in Jesus. They generally acknowledge that they do not walk as the Gospel requires; and this conviction, it is hoped, may, by the blessing of God, lead them to a closer examination of their condition, and finally to the source of all truth, the unerring Word of God. I heard yesterday, from a Greek who has acquaintance with many families, that the Scriptures are beginning to be read. This is a loud call to the Christians of the West, to pray more earnestly that the Great Head of the Church would be pleased to pour down His Holy Spirit upon the Eastern Churches, that their members may repent

and return to the Lord, from whom they are yet so far removed by superstition and ignorance. Oh, what a blessing would it be for the Mahomedans of the Turkish Empire if the Greek and Armenian Churches were to become enlightened!

And in a Letter dated February 10, 1842, he added—

Our work in this island is going on as usual. Mr. Hildner will be pleased to see our schools full of children—to hear them sing and pray, and read God's Holy Word. Teachers and children will be likewise rejoiced to see him again.

We now give some Extracts from Mr. Wolters' Journal.

Examinations of the Schools.

Aug. 9 to 11, 1841—During these three days the public examination of our High Schools took place. On the first day, the Boys were examined in the presence of the Governor, and some other Gentlemen of the School Commission. The Burgo-master was prevented from attending; but one of the pupils being his son, he sent his Lady to be present. The Scholars, 17 in number, were examined separately in Ancient Greek, History of Greece, Arithmetic, Geography, Natural History, and History of the Gospel. The examination gave satisfaction to all present. It was evident that the diligence of the teacher had not been bestowed on his pupils in vain; most of them having made considerable progress during the last six months.

On the two following days, the Girls of the High School were examined in Ancient Greek, French, Arithmetic, Geography, History of Greece, and Bible History. They also showed specimens of needle-work. The progress which they had made was not less satisfactory than that of the Boys. The examinations, on both days, were begun and ended with prayer, and the singing of a hymn.

Sept. 3—To-day we held the public examination of the Middle School of the Girls. The Governor, and some of the School Commission, with a considerable number of parents and friends of the children, were present. The examination began with a prayer read by one of the Monitors, which was followed by singing *The Grace of our Lord Jesus Christ &c.* After this, the pupils were examined in Bible History; which was followed by Reading, Writing, Arithmetic, Grammar, and the History of Greece. Those little

girls of the Infant School who were to be promoted to the Middle School, were also examined, to the satisfaction of all present. Specimens of needle-work were presented, particularly to the ladies of the assembly. At the close, the Governor expressed his great satisfaction with the progress of the children, and his thankfulness to the Society for supporting so good and useful an Institution.

Sept. 4—Examination of the Middle School of Boys. It being a Greek holiday, a great number of people had come to attend, so that the large school-room was crowded with spectators. We were again honoured with the presence of the Governor, who in high terms spoke in favour of our Institution; adding, that he intended to commend it publicly, in one of the newspapers. It afforded him, he said, great pleasure, to observe how willingly we submitted our establishment to the general rules in accordance with which the Schools of the Government were conducted; and that therefore our Schools, like their own, were open to the inspection of the Superintendants of Public Schools. The Governor remained from the beginning to the end of the examination, and seemed to be pleased with the progress of the Boys in the different branches of instruction. He opened a monthly subscription for one of the pupils, who is poor, but very diligent and of good conduct, in order to assist him in his future studies.

Facilities for the Distribution, and Instances of the Thankful Reception, of the Scriptures and other Books.

Jan. 23, 1841—This week I sold a copy of the Old Testament in Modern Greek—a case which very seldom occurs. The Greeks, generally speaking, are willing to receive the Holy Scriptures gratuitously; and thus a wide door is, in this country, open for Missionaries to spread the Word of God; but they are at present very backward to pay the smallest price for a copy of the Bible. There is no hunger for the Word of the Lord in the land.

March 10—With regard to the distribution of Books, I have no reason to fear that this door of usefulness will be shut. There are individuals, as well as schools, who are always glad to accept our publications. Just now I have had two applications for books; one from the Island of Andros, and another from the small Island of Ios. At both places the

books will be thankfully accepted by teachers and children.

March 25, 1841—One of the teachers of our school asked to-day for Jenks's Prayers in Modern Greek. The Greeks, generally speaking, have so little taste for spiritual things, that to me it is indeed a matter of joy when I am asked for a Prayer-book.

July 3—I had another application for books from the Island of Théra, commonly called Santorin. Thus these silent messengers of peace find their way to many parts of this country.

July 13—A school has been established among the Greeks of the Island of Lemnos, in Turkey; and an application for books was made to me some days ago. A parcel of our books was made up, and to-day delivered into the hands of a Greek who is going to the place. I feel it to be my solemn duty to accompany the books which I distribute with my humble and fervent prayers.

Sept. 11—This week, the teacher of one of the public schools called on me, with one of his pupils, a young man, who is going as teacher to Attalia, a borough on the coast of Syria, over against Cyprus. Knowing that religious books are precious in that land, I gladly gave him a considerable number for his school; as also a copy of the Holy Scriptures in Modern Greek, Scripture Help, Commentary on the first three Gospels, &c. for his own use. I have also sent a number of our Commentary on Matthew, Mark, and Luke to the Rev. Mr. Leyburn, American Missionary, stationed at Areopolis in Maina. Mr. Leyburn informs me that this book is highly esteemed by the teachers and pupils of his school.

Sept. 22—In July last [see July 13] I gave some books for a school on the Island of Lemnos. To-day I received the following Letter:—

Lemnos, July 16, 1841.

REV. SIR—Our compatriot, Mr. N. S., lately delivered unto us, the undersigned Commissioners of the Public School of this Island, the books with which, at his request, you were pleased to supply a want of our new-established School for Mutual Instruction; which at present contains 160 pupils, the number of girls not taken into account. This your noble contribution, as a sign of the warm zeal which you manifest for the education of the Christian Youth, has raised in our hearts, and in those of our fellow-citizens, an indelible feeling of gratitude. Trusting that you will kindly accept,

by this our present Letter, the assurance of our respect, we have the honour to be, the Commissioners of the Public School of the Island Lemnos.

(Signed) TRIANTAPHYLLOS DIMITRIU.
DOUKAS PALAIOLOGU.
ATHANASIOS GEORGIU.

This Letter may, among others, serve to show how our books are received by many of the Greeks, not only in liberated Greece, but even in Turkey.

Sept. 30—I have of late received several applications for books; and have freely given the Word of God, and other religious books of our Depository; as, Chrysostom on Reading the Scriptures, Scripture Help, and other smaller publications. It was particularly interesting to me to see how thankfully our books were received by two Greek Monks. One of them has such a desire for knowledge, that he intends to go through a course of studies at the Gymnasium of this place. He asked for and received a copy of Baxter's Saints' Everlasting Rest, which he had seen elsewhere, and which he was desirous of reading.

Nov. 3—A Greek peasant from Romelia came to the school, and said: "I have a son who can read, and I have heard that you have very good books. Now, I beg you to give me an excellent book for my son." I gave him a New Testament, and the Psalms, with some other books. The old man seemed to be very happy in being able to take such a treasure home to his son.

Nov. 4—A young Greek, who has been educated in America, has been appointed, by the Demarchy of this town, Teacher of the English Language, and a few days ago he began his lectures in the Museum. His pupils are mostly scholars of the Gymnasium, and seem to show great zeal and readiness to study the language. The teacher has introduced the Bible as a class-book, and the young men apply daily to me and our bookseller for English Bibles and New Testaments. I have written to the Rev. H. D. Leeves to send me a larger supply. My few English pupils in our school seem to be much encouraged by this circumstance; and I take every opportunity to tell them how useful the English Language may be to them. They now read and translate, with considerable ease, the historical parts of the New Testament.

Nov. 13—A pupil of the Gymnasium asked for Baxter's "Saints' Everlast-

ing Rest." Having only two copies, I offered to lend him one. "How much should I like to have this book in my possession!" was his answer. "Well," I said, "you may have it, and I hope you will read it with profit." "Yes," he answered, "I have appointed two hours every Lord's Day for reading religious books." The Lord's Day is generally spent, by young and old, in idleness, dissipation, and sinful pleasure.

Nov. 20, 1841—A Greek Monk, to whom I gave several of our books some time ago, applied for a copy of the Psalms, the Proverbs, and the Prophet Isaiah, in Modern Greek. "As they are very small volumes," he said, "I wish to have them always in my bosom."

Prevalence of Lying—Infidelity.

Nov. 9—A girl came to me and asked for an Alphabetarian, that she might read it at home. "I will give you one," I said; "but I fear the other girls will see it, and come also to ask for Alphabetaria; and I cannot give to every one." She was not for a moment at a loss for an answer. "I shall tell them that I bought it from the bookseller."—"But shall you have bought it?" "I shall say that I bought it," she repeated, apparently without feeling in the slightest degree that she would be wrong in telling a lie.—"Will you tell a lie?" I then asked her. She was now at a loss for an answer; and I continued to speak a few serious words to her on the great sin of lying. It is, indeed, painful to see how this sin prevails among children and adults of all ranks and classes.

Nov. 12—A boy of our school asked for a book. Knowing that if I were to give a book to one child, many, who could easily afford to buy from the bookseller, would come to beg also, I told him that on this account I did not wish to give him the book just now. "Oh!" said he, "I shall not show it, or I shall say that I bought it." I spoke to him on the great sin of not speaking the truth. "Yes," he said, "God loves the truth, and lying is a bad thing."

Nov. 14—*Lord's Day*: The excommunication of the famous Teacher of Andros, Theophilus Kairis,* was read in the Greek Church. He is deprived of his clerical character, and banished out of the Greek territory. This is a public testimony of the Greek Church and Govern-

ment against infidelity. But as no other means are used to stop the pernicious stream, I fear it will spread in this country, till it shall have extinguished in many a soul every spark of Christian faith and piety.

—
Egypt.

Providential Preservation of Rev. J. R. T. Lieder and his Family from the Plague.

During the prevalence of this fearful disease in April and May last, it was permitted to enter Mr. Lieder's dwelling; but he and his own family were mercifully preserved. This event is thus described by him in a Letter dated Oct. 2, 1841:—

In April the Plague entered my house, and in less than twenty-four hours, two of our inmates—the Abyssinian girl whom Mr. Isenberg brought from that country, and a young Mahomedan girl from Egypt—died; and a few days after, a faithful man-servant was also carried off. With the first two I and all the other members of my family were in contact until the plague seized them. At such a time is experienced the sweetness of the gracious declaration, *The very hairs of your head are all numbered.*

Since the departure of Mr. and Mrs. Lieder from Cairo, in October, on account of health, the Egypt Mission has been under the sole charge of the Rev. W. Krusé.

Report for the Year 1841.

The following is Mr. Krusé's Report of the Mission for the Year 1841; from which it will be seen, that, in the midst of the sore judgments of war and pestilence with which Egypt has been afflicted during the last two or three years, the work of the Lord has been quietly and steadily advancing:—

We have been visited during the past year with many severe chastisements from our Heavenly Father; but we desire to begin this new year with thankfulness to God. *It is of the Lord's mercies that we are not consumed, because His compassions fail not.*

After our reports of former years, in which we stated the progress of the Mission, and pointed to the large field open in all parts of Egypt, we confidently ex-

* See pp. 83 and 87 of our Number for April 1840.

pected to receive efficient help from home; but, on the contrary, I find myself alone, scarcely able to maintain the various establishments. The Lord, however, has given strength according to the day.

Divine Service in English has been better attended this year than ever, owing to so many Travellers passing through Egypt. On their account we have had two Services; one in the morning, and another in the evening.

The Services in Arabic have been continued every Lord's-Day Morning, conducted, for the most part, by the Teachers Metery and Yousef Hanna; one in the Seminary, and the other in the Boys' Day School. Both these Teachers having been trained in the Day School, are now efficient helpers: they do their utmost to conduct these Services according to our directions. After the Service, they distribute among the children Religious Tracts, which are always received with great joy and thankfulness.

Our several School Establishments have proceeded steadily; with the exception of April and May, when Cairo was visited with the plague. When the schools were re-opened, they appeared to be better attended than before. The various branches of instruction were stated last year*: and having continued much the same this year, I need not repeat them. The Word of God is read daily in all our School Establishments; and we can impart Christian instruction without the least obstacle from without.

The Seminary numbers this year 24 pupils, of whom 10 are boarders and 14 day-scholars: 8 of these pupils are Copts, 3 Roman Catholics, 4 Orthodox Greeks, 2 Armenians, and 7 Mahomedans. Fourteen have been admitted during the year, and fifteen have left the Establishment. Of these, one was sent to Malta, and is engaged in the translating department with Mr. Schlienz; one has become Teacher in the Armenian School; two have found employment as Interpreters to English Travellers; and others are engaged as Clerks in the service of the Government. The European Teacher is now employed only in the forenoon, an Egyptian Youth acting as English Reading-Master in the afternoon. The Arabic Grammar is taught by a Teacher trained in the Seminary.

Day School. The number of Boys on the books is 62, and the average attend-

ance about 50. Forty-four are Copts, 3 Greeks, 4 Armenians, and 11 Mahomedans. In the course of this year, 30 have been admitted, and 57 have left. Of these, four have been received into the Seminary: most of the rest have been put to some employment by their parents. We trust, however, that they have so learned to read the Word of God, that it may be their guide in after-life.

The number of Girls on the books is 131, and the average attendance 85.† During the year, 37 have left, and 31 have been admitted. Of those on the books, 89 are Copts, 4 Greeks, 20 Greek Catholics, 7 Roman Catholics, and 11 Mahomedans. The higher class, formed last year, continues to receive instruction in the forenoon from Mr. Ayoub, in Arabic reading, writing, and arithmetic; and the same class is daily instructed by Miss Lewis in English reading, and in European needle-work, which the Natives highly appreciate: the progress which they make is very pleasing. Another class has been formed this year, under Mrs. Um Soliman, of those girls who read in the New Testament. While Mr. Ayoub and Mrs. Um Soliman are teaching the higher classes, Miss Lewis superintends the monitors, who teach in the common school in the morning.

The various departments of our Mission are in a progressive and flourishing state: and many pleasing evidences of the instruction given to our scholars are manifest in their deportment generally. Our religious school-books have been introduced into several Coptic Schools; the Armenian School has been amply supplied; and the Jews' School has been partially provided with Hebrew and French Bibles. Thus the Lord continues to open many doors of increasing usefulness.

Distribution of the Scriptures and Religious Books.

In the Letter previously quoted Mr. Lieder writes—

The demand for the Holy Scriptures and other useful works has, during the past nine months, been greater than at any other period of our stay in Egypt. I myself have distributed, and partly sold, nearly six thousand copies; viz. 1109 of the Holy Scriptures, 2597 Books, and 2145 Tracts, from the Society's Press at Malta.

† Since this Return was made up, the average attendance has increased to 160.

* See our Number for August 1840.

NORTH-INDIA MISSION.

THE account of this Mission is continued from p. 246 of our Number for October last. From the Twenty-third Report of the Calcutta Corresponding Committee, which has just been received, we are enabled to continue the account of the several Stations of the Mission up to a later period than usual.

Calcutta.

MIRZAPORE.

The Rev. T. Sandys, who has charge of this Station, has furnished the subjoined

Report for the Year 1841.

The work carried on at this Station, with a view to the dissemination of a knowledge of the way of Salvation through faith in Christ Jesus among the Native Population, consists of several departments; the first and most important of which is, the

Preaching of the Gospel.

Divine Service in Bengalee has been regularly conducted throughout the year; twice on Lord's Day, and on Wednesday Evening: the majority of those who attend are the Native Christians living in and near the Mission Premises. The Congregation has diminished during the year. Many make a profession of their belief in the Truth, who yet are negligent in yielding themselves to the full influence of it.

The Bungalow Chapel at Potuldanga has been opened several evenings during the week, and the Gospel therein proclaimed to such Natives as collect: their department is more attentive and orderly than formerly, although occasionally some dispute and object. At the close of each Address, Gospels and Tracts in the Native Languages are distributed, and the people generally appear very desirous to obtain them.

Education.

In the Native Christian Institution on the Mission Premises, there are in the Male Department 35 pupils, divided into five classes. Their studies are pursued in English, Bengalee, Hindoostanee, and Sanscrit. The Old and New Testaments are read in English and Bengalee, and the New Testament and Isaiah in Hindoostanee. The first four classes, containing 28 pupils, read in these Scriptures, and commit to memory the Church and other Catechisms. The studies of the more advanced comprise Grammar, History, Geo-

graphy, Arithmetic, Mechanics, and Geometry. The fifth class is learning to read the First Book in Bengalee.

The Female Department, containing 24 Native Christian girls, is under the instruction of Miss Hebborn. Their studies are carried on in English and Bengalee. Fifteen of the girls read the New Testament, and nine the Book of Genesis. They also prepare lessons in Grammar and History, and commit to memory the Church and other Catechisms. Writing is taught in all the classes.

Out-Stations.

In the Southern Villages, four Native Christian Catechists are located; viz. Jacob Madub at Thakerpooker, David Godadhur at Ramnugur, and Babua and Tara Chund at Raspunge. The Native Christians, who are instructed by them, reside in 12 villages: the number of Baptized Persons is 41, and of Candidates for Baptism 129. The average attendance on the Lord's-Day Services is—at Thakerpooker, 60; at Raspunge, 20; and at Ramnugur, 16.

Three Schools are also conducted, with an average of from 35 to 40 pupils in each. In these Schools, the Gospel is read, and Christian Catechisms are committed to memory. Keith's Bengalee Grammar, and a work on Geography, are also studied. Each School is under the immediate charge of a Native Christian Catechist, assisted by a Native School Sircar. During the past year, 6 men, 9 women, and 6 children, living in these villages, have been received into the Church by the ordinance of Baptism.

At Baraset are two Schools; one English, the other Bengalee. The English School contains 35 pupils; and is now under the charge of Manub, a Native Christian young man, who has been educated in the Christian School at Mirzapore. The Station is visited occasionally by me; when the several classes are examined, and their progress generally found to be satisfactory. The conversion of one of the pupils, some time ago, caused the more wealthy part of the community

to withdraw their children, and to institute other schools for their instruction; and subsequently, the attendance has been somewhat irregular, in consequence of the prejudice of influential Natives against the School: there is reason, however, to hope that these prejudices will decrease. The Bengalee School is attended on an average by from 70 to 80 boys; the upper classes of which are engaged in reading the New Testament, Keith's Bengalee Grammar, and Geography; and the lower classes in reading the Gospels, Parables, and Elementary Catechisms.

Baptisms.

The number of individuals admitted into the Church of Christ by baptism during the past year, including those in the villages, is 41, of whom eight were men, nine women, and twenty-four children.

Deaths of Christian Converts.

Bholonath was baptized eight or nine years ago, regularly attended the means of grace, and, in general, lived as becomes the Gospel: he was taken with cholera, and died after a few hours' illness, during which he expressed his reliance upon the merits of Jesus for pardon and salvation.—Lydia was a young woman who had been instructed in the Native Christian Female School, and for six months previous to her death had manifested symptoms of being concerned for her eternal interests, and had walked consistently and seriously as a Christian pupil. She also died of cholera, depending upon the merits of the Lord Jesus Christ for salvation.—Kostora was an aged female, baptized by me at Thakerpooker: her walk, from the time of her conversion, was becoming the Gospel; and although brought into the fold at the eleventh hour, I have reason to hope that she has been accepted of God through the merits of Jesus, in whom she trusted, and admitted into the blissful company of those who are redeemed by the Blood of the Lamb, and who serve God day and night in His Temple.

English School.

This important branch of the Society's operations at Mirzapore is under the superintendence of the Rev. James Long, who has supplied a separate Report of its progress. He writes:—

This School has been established about 16 years, and has sent forth many Youths,

who are now occupying useful stations in society, and, by the Christian training which they have received, and by their acquaintance with the English Language, are gradually leavening the circles in which they move, with wholesome truths. Lord William Bentinck's principle is applicable to Mission work as much as to Civil affairs—"Native agency, with European superintendence." Were European Ladies to visit Native Schools more, the benefit would be great. The average attendance is from 110 to 120. The course of studies pursued is, in the First Class, the Histories of Greece, Rome, and England, Horne's Evidences of Christianity, Mechanics, Astronomy and Pneumatics, Euclid, Algebra, the Principles of English Composition, Bengalee Composition, the Historical Books of the Old and New Testaments, and the Elements of Mental Philosophy. The great object, next to the implantation of Christian Principles, is to excite a taste for Reading. The Superintendent daily gives a lecture on miscellaneous subjects of knowledge, in order to enlarge the mind, and afford a glimpse of the extent of the regions of Science and Taste. The pupils are encouraged to ask questions connected with subjects presented to their notice in reading or conversation with others. Scripture is chiefly taught on the system of mutual interrogation. Each boy daily writes, at home, twelve questions, of his own framing, on a given portion of Scripture; and, in class, these questions are asked, and form the basis of the instruction given. No more interesting scene can be presented to the benevolent mind, than a number of boys, unshackled by the prejudices of their ancestors, receiving eagerly those great truths which, in spite of all opposition, must be incorporated with their future mental feelings. The other classes in the School study Geography, English Grammar, Bengalee Scriptures, Ciphering, and the Elements of Natural Philosophy. It is pleasing to find that the boys frequently converse at home, with their parents and friends, on the subjects which they have studied at school: thus the materials are being gradually formed for an enlightened public opinion in the next generation. The study of English has been found to be a grand antagonist to Brahminical ascendency; and, from the peculiar structure of Hindoo society, schools appear at present to be among the leading Christian instrumentalities for conversion.

HINDOOSTANEE DEPARTMENT.

The Rev. J. C. Thompson reports :—

The congregation continues steadfast. I have baptized, in the Chapel, a Jew, who had received instruction for some time previous, and was living in the Mission Premises at Mirzapore. Though this man did not show that anxious desire to embrace Christianity which could have been wished, nor that knowledge which he should have possessed, yet on account of his age and the state of his health, added to his open and simple profession that he believed from his heart that Jesus of Nazareth was the true Messiah foretold by the Prophets, and that there was salvation in no other under heaven, he was received into the visible Church on earth, with humble hope and prayer that he might be received also into the Messiah's everlasting kingdom. There are a few Catechumens who are still receiving instruction.

The School attached to the Chapel continues in the same state as when I last wrote.

Allipore School—After two lads, one of whom is now residing at Mirzapore with another young convert from the Hindoo College, had been, by the blessing of God, brought to a knowledge of Christ, the parents and friends of the scholars began to withdraw their children; and after the holidays, the School opened with about 30 boys instead of 130. The panic, however, has in a great measure subsided, and I have every reason to believe there are some more lads who will not hesitate openly to declare themselves on the Lord's side, as soon as they shall pass the term of their minority, and be thus in a measure freed from the power of their relatives. For this School I would earnestly solicit continued prayers to be offered, that the tender plants may not be blighted, before this bud bring forth fruit unto righteousness.

On the 14th of May 1841, the Lord Bishop, assisted by Archdeacon Dealtry, laid the foundation-stone of St. Saviour's Church; which is now being built, and I trust in a short time will be ready for consecration. I have strong hope, that by the time the Church is opened, every rupee will be collected.

Baptism of Two Educated Natives.

Allusion is made in the foregoing Report to the fact of two young Na-

tives having determined to embrace Christianity. They are of good family, and had to encounter violent opposition. They have been admitted into the Christian Church by baptism, by the names of Emmanuel and Samuel, and they are now under the care and instruction of the Rev. J. Innes, at Mirzapore. The following particulars respecting them are extracted from the Calcutta Christian Intelligencer :—

They were friends before their conversion; and seem to have been led on, by a similar process, to embrace the Truth. One of them was educated at the Hindoo College; the other, at the English Christian School established at Allipore. It was about a year before their baptism that they turned their attention to the Christian Religion. They had both been accustomed to read the Bible at home privately, and were impressed with the plan of Salvation revealed in it, and with secret convictions of its truth. They were also accustomed to pray in private to God Almighty. By reading the Rev. Mr. Mundy's book, "*Hindooism contrasted with Christianity*," they were further convinced of the great superiority of the Christian Religion over that of the Hindoos; and both determined to renounce the religion of their fathers at the same time, and to become Christians, whatever might be the consequence. We are happy to add, that, after fruitless opposition and persecution by their friends, they have been admitted into the Christian fold, and have given every evidence that the work is of God. We most earnestly pray that they may be kept humble, docile, and persevering; and that they may be eminently useful in life, happy in death, and at length crowned with eternal life in heaven.

Agurparah.

Agurparah is a village about seven miles from Calcutta, and is surrounded by a population of from 20,000 to 30,000 souls, including a great number of the higher classes of the Hindoos. At this place Mrs. Wilson established the Refuge for Female Orphans; and a Church, Mission House, and Boys' School, were erected. In the summer of 1840, the Rev. C. G. Pfander, at Mrs. Wilson's

request, was directed to take charge of the Station, as a temporary measure; and subsequently, the Rev. F. Wybrow undertook the duties. Upon Mr. Wybrow's removal to Gorruckpore, the Station remained without a resident Missionary, until the arrival of the Rev. J. F. Osborne from England, who was placed at the Station, by the Corresponding Committee, until the decision of the Home Committee, as to the practicability of occupying Agurparah as a permanent branch of the Mission, should be received. Although impressed with the importance of the sphere of labour presented at Agurparah, the Home Committee could not then, consistently with the other claims upon them, take the place under their charge. Circumstances, however, having since led to the transfer of the buildings at Agurparah from Mrs. Wilson to the Society, the Committee have adopted the Station as a part of the Society's North-India Mission—a course strongly recommended by the Lord Bishop himself. In addition to the advantages with regard to the population, which is described to be less bigotted than is generally the case, there are not only all the requisite buildings, but a Congregation of Native Christians, and Schools in active operation, Mr. Osborne, in a Report dated Jan. 1, 1842, has furnished the following

General View of the Mission.

The Christian Church here is literally in a state of infancy. The Native Christians, exclusive of those who reside within the Orphan Refuge, are 28 in number. These, with a few exceptions, have walked as consistently with their holy profession as could have been expected. Before the opening of the new Church, Divine Service was regularly held with this little flock, every Lord's Day, in the Boys' School-room; and since the Church has been opened, the Christians have attended twice on the Lord's Day, and once during the week. The number of Native Communicants is 40; and the whole congregation, including the Orphan Girls, numbers about 130. The Lord's Supper is ad-

ministered every month; and the behaviour of those who receive it is certainly becoming. They seem, in some degree at least, to enter into the solemnity of the Service.

Our little band of Christians has been assembled for prayer every evening, either in my own house, or by the Catechist; and I trust that a few of them have learned to value the opportunity thus afforded of uniting together in prayer and praise to their common Lord.

During the year, three adults have been baptized, after a long season of probation; and since their admission into the Church, I have had no reason to be dissatisfied with them.

The Bishop has intimated his intention of shortly holding a Confirmation in our newly-erected Church; and I trust that about 35 candidates will be presented to his Lordship.

One interesting young man, who had been a Christian for some years, has been removed by death. He was employed by me; and as far as I could judge, his conduct was almost blameless. He was cut off in a few hours, but departed expressing his firm faith in Christ as the only Saviour.

I have one Native Catechist, who is, I think, humble and zealous. I have, on the whole, been satisfied with his conduct, and cannot entertain a doubt of his real conversion. He acts as Clerk of the Church, preaches in the villages, and distributes Tracts and Gospels. He also pays weekly visits to three Schools which I have lately taken under my superintendence at Rajahat and Errador, containing more than 200 boys. His wife also makes herself useful, by attending to a Heathen Female School, in which from 10 to 15 poor children are daily gathered together.

The Tracts and portions of Scripture which have been distributed by myself and Catechist have been generally eagerly received: the Heathen have, for the most part, listened with attention to the addresses of the Catechist, and he is certainly respected by some of them.

I have frequently visited Heathen Schools supported by Natives, and my visits have always been kindly received. Several of the Youths educated in these Seminaries have received from me copies of the New Testament, Tracts, and other religious books; and, in some instances, I know that the books have been read and valued. Many of the Youths have

declared their intention of becoming Christians when they shall be free to act for themselves.

The number in daily attendance on our Heathen Boys' School has been, on an average, about 60. The Bible is the chief book of instruction; and not only is that blessed book read in the classes, but the consciences of the boys are appealed to, and Christian Truth pressed closely upon them. The folly of their own system is pointed out, and the claims of Christianity are fully stated. Hitherto the School has produced no converts; but the good seed has been sown; and we labour in faith, believing that *in due season we shall reap* the fruit of our exertions.

I have visited many of the Brahmins and Baboos who live near me: they have, with hardly any exception, given me a friendly welcome. Several have declared their conviction that Christianity was Divine, and would in time become the Religion of India.

Burdwan.

This Mission has been lately deprived of the labours of the Rev. J. J. Weitbrecht, who has been compelled, by failure of health, to visit Europe. He hopes, however, to resume his labours at Burdwan after a period of about two years. The occurrences of the past year are thus briefly noticed by the Rev. J. T. Linké:—

The Services in the Native Christian Chapel have been conducted as usual, by Mr. Weitbrecht and myself alternately; but in the English Chapel I have, during the last year, only taken every third Lord's Day, except during Mr. Weitbrecht's absence from the Station. The evening preaching to the Heathen in the Bazaar Chapel has been kept up, as formerly, twice a week.

The English Heathen School has been visited by me almost daily during the year, where I have acted both as Superintendent and Teacher.

One or two preaching excursions were made during the cold season of 1840-41, on which occasions I accompanied Mr. Weitbrecht.

My engagements in the Orphan Boys' School have been various, according to circumstances. Four boys, from eight to twelve years of age, and two infants, have been received during the past year.

Visit of the Lord Bishop.

In October last, the Bishop of Calcutta visited Burdwan; and his Chaplain, the Rev. John Henry Pratt, has supplied the following interesting particulars of his Lordship's proceedings, and the state of the Mission:—

I have the pleasure to send you a few notes that I put together during the Bishop's recent visit to Burdwan.

Origin of the Mission.

The Mission at that place, belonging to the Church Missionary Society, has been established about twenty-two years, and presents a pleasing picture of what may be done by perseverance and patience in a good cause, especially the great cause of Missions. Schools had been formed in and about Burdwan several years previous to the arrival of the Rev. J. A. Jetter and the Rev. W. J. Deerr, the first Missionaries, in 1819. Captain Stewart, the Resident at Burdwan, took great interest in these Schools, and promoted the welfare of the Infant Mission in every way he could. In the volumes of the Missionary Register, much interesting information may be found about the origin, rise, and progress of this work. Bishop (then Mr.) Corrie, and the Rev. T. Thomason, Chaplain of the Old Church, were active friends, and took a lively interest in opening this new field of Missionary labour.

Appearance of the Mission-Establishment.

The Mission Compound is about two miles from the city; and stands on one side of the Great Benares Road, covering an area of about twenty-one English acres. In travelling from Burdwan, you come first to an entrance opening to the house occupied by the Rev. J. T. Linké: you next come opposite a School-room for Christian Boys, some of whom are orphans, and others children of the Christian Villagers, who live upon the compound. In following the Benares Road, you come opposite to the Church; in which the Native Christians, men, women, and children, regularly attend Divine Service in Bengalee. Having arrived nearly at the end of this side of the compound, you come to another entrance: this opens to a long avenue of fine trees, which runs parallel to the second side of the plot of ground, and leads up to the other Mission House, occupied by the Rev. J. J. Weitbrecht. In passing along the third side, you come, in succession, to the Infant School, the Orphan Girls' School and play-ground,

the Christian Village, and a Kitchen-garden for the Native Christians. The village makes a right angle, and runs parallel to part of the fourth side of the compound; with an orchard behind, so as to cover it from the neighbouring premises. The houses of the village lie on two of the sides of a large square tank, which supplies water to all who live in the Mission. The villagers can be heard and seen, across the tank, from Mr. Linké's house. Besides the buildings I have mentioned, and the tank, there are useful kitchen-gardens for the Missionaries themselves, out-houses, and stables: and the vacant space is covered by a green lawn, with a magnificent peepul-tree in the centre.

Examination of the English School.

On Saturday, October 9, the Bishop examined the English School in the city. This School continues to flourish, although another has been recently opened, under the patronage of the Rajah. The number of scholars, if I remember right, is about 100. My account of this outwork of the Mission must necessarily be very imperfect. The first three classes were examined in the Holy Scriptures, the Histories of England, Greece, and Bengal, the Poetical Instructor, Murray's Grammar, the Reader, Geography, two Books of Euclid, and Arithmetic; and they answered questions in a way which showed that they understood what they had learnt. Their knowledge of Scripture History and Elements of Christian Doctrine was very respectable; and added one more to the numerous examples, which show, that bigotry, among the Hindoos at least, presents but a feeble barrier against the strong temptation that a good English Education, based though it be upon Christian principles and embracing a course of Christian teaching, holds out to the youths of the rising generation, eagerly aspiring after knowledge. This School also shows that the thirst after English Knowledge is not now confined to Calcutta, but may be found also in the Mofussil. You will be happy to hear that this School has been blessed by the conversion of several of its scholars to Christianity from time to time. The Native Master, at present under Mr. Linké's superintendence, was converted while one of its scholars; and I believe two of the Catechists of the Mission also. The Bishop and most of the company present retired after spending two hours in the School: some of us remained longer, and put questions to the other three

classes. We then had the head boys of the School up again, and examined them in a variety of subjects: among others, General History and Geography. I was surprised to find that they could point out almost all the places in the four quarters of the globe where Christian Missions have been planted: I remember in particular, that in going round the Map of Africa, they mentioned Egypt, Abyssinia, Madagascar, the Hottentots, and Sierra Leone, in rapid succession. This naturally led to a conversation about Christianity: they answered questions regarding the history of our Lord's birth, life, sufferings, death, and present state of exaltation: they knew why He came into the world: they professed their belief that He is the Son of God and the Saviour of sinners, and that without His salvation they have no hope of escaping everlasting misery: that Hindooism is all folly, they declared with the greatest readiness. When they were asked why they had not become Christians; why they did not ask for baptism; why they had not cast off the shackles of idolatry and embraced the blessed Gospel; there was a long pause. The question was then put distinctly to each, "Do you believe Christianity to be true?" One and another said, "Yes." One said, "I believe it all in my mind; but is there any necessity for my revealing the secret to others?" There was only one boy who demurred, when they were asked whether they really believed Christianity to be the true religion. He said, that he thought it was all prejudice to suppose one religion better than another; and that Hindooism was misrepresented. I must say, I was rather pleased with his frank manner. We referred him to the Evidences of Christianity, and gave an outline of the more general and comprehensive lines of argument. All the elder boys in particular were urged to treasure up what they had learnt; and to search for the truth with such seriousness and earnestness, as would show that they were really desirous of finding out the truth, and not striving for mere argument's sake, and for victory in debate. They were told to pray to God to clear their understandings, and to remove prejudices, and to enable them to follow and obey the truth when they had discovered it. The clear case, that one, either the Hindoo or the Christian, must be in error, and the awful consequences of living and dying without the truth, were pressed upon their serious consid-

ration. They were very attentive; and I trust will remember what they heard. The objector, of whom I have spoken above, came the next day to the Missionaries, and asked for a book upon the Evidences.

Examination of Bengalee Schools.

On the following Monday, the Bishop visited the Mission Premises, and was much pleased with the whole establishment. This day was set apart for examining the Bengalee Schools which are opened in the villages around: about 200 boys were brought in, and as many remained behind from various causes. There are five of these Schools, at distances from the Mission varying from two to five miles: they are taught under the superintendence of Catechists.

The 200 boys were assembled under a large tree in the compound; and were called up, class after class, into the verandah of Mr. Weitbrecht's house, where the Bishop heard them read, and examined them. Boys of all heights and ages were grouped together; some well dressed, others shabbily; but all arranged according to ability. I will give a specimen of the answers given by the first class, after reading Gen. xii., and shutting their books. Mr. Weitbrecht acted as interpreter. "Who was Abraham?" "A pious man."—"What promise did God give him?" "*I will bless them that bless thee, and curse him that curseth thee;*" and another boy added, "*And in thee shall all families of the earth be blessed.*"—"How was this last part of the promise fulfilled?" One boy said, "In David;" another, "In Jesus Christ."—"When did Jesus Christ come into the world?" "About 1840 years ago."—"Where was He born?" "In Bethlehem, a town of Judea."—"What did He come to do?" "To work salvation."—"What did He do to work salvation?" "He shed His blood."—"Did Jesus declare that He was of Abraham's seed?" "Yes."—"And did the Jews receive Him as the promised Saviour?" "No."—"Did Abraham see Christ's day?" "Yes."—"When?" "When he offered up Isaac."—"How?" "He was a type of Christ."—"Abraham made an altar: what were the sacrifices which he offered upon it?" "Sheep, lambs, and goats."—"Could they take away sin?" One said, "Yes;" another said, "No;" a third said, "*Without shedding of blood is no remission.*"—"What was set forth by these sacrifices?" "Jesus Christ."—"Yes, but what was set forth?" "The blood of Jesus Christ," one

said; another, "The sacrifice of Christ."—"Have the Hindoos any sacrifices?" "Yes."—"How is that? where did they learn this practice?" "From tradition."—"Are their sacrifices of any use?" "No."—"Why?" "Because the blood of bulls and goats cannot take away sin."—"If the Hindoos turn to Christ, then, they will understand the value of His sacrifice?" "Yes; because His blood cleanseth from all sin."—"Are the Hindoos happy in their religion?" "How can they be? they belong to the caste of Satan."

The same boys were then examined in Ellerton's Scripture History, on the fall of man. "What was man's first estate?" "He was very happy."—"Was he content with this?" "No."—"How did he lose this happiness?" "By transgressing the command of God."—"What command?" "That he should not eat the fruit of a certain tree."—"Was not this an easy command to keep?" "Yes; a little boy could have kept it."—"Who tempted Adam?" "Satan."—"Yes; but by whom did he tempt Adam?" "Eve."—"What was there in the fruit that made it so desirable?" "It was pleasant to the eyes."—"Had they any expectation of becoming wise by eating it?" "Yes; they said, we shall get excellent knowledge."—"What did Satan tell Eve?" "If you eat of this fruit, you shall never die."—"What had God said?" "*In the day that thou eatest thereof thou shalt surely die.*"—"Did they die?" "Yes."—"Why did Eve believe Satan's lie, rather than God's word?" "Because she was wicked."—"Does Satan tell lies and tempt in this manner now?" "Yes; he deceives men in the same way now."—"What must we do then?" "We must not listen to him."—"What was the effect of Adam's fall?" "God told him, that in the sweat of his brow he should get bread."—"Are we all the children of Adam?" "Yes."—"All fallen?" "Yes."—"All sinners?" "Yes;" one boy said, "No;" another, intending to explain, said, "Those who receive Christ are no more sinners."—"What is sin?" "The transgression of God's law."—"Are the Hindoos sinners?" "Yes."—"The Brahmins?" "Oh! yes: they tell lies as much as others."—"What do the Missionaries come for?" "That they may dwell in the tents of Shem:" Gen. ix. 27.—"But why have they been brought into the tents of Shem?" "That

they might teach the Way of Salvation."—"How was it that the English People came into the tents of Shem?" One said, "By the command of God;" another, "That all might receive Salvation."—They were then examined in the Histories of Joseph, Cain and Abel, and our Lord. They were asked, "Must all Hindoos believe in Christ, if they wish to go to heaven?" "Yes; if they do not, they must go to hell-fire."—"Do you believe?" "We should."—"Will Jesus Christ come again?" "Yes, to judge the world."—"Will He judge you?" "Yes."—"Do you know when you shall die?" "No."—"Then you should be always ready?" "Yes."—"Why?" "Because if we die without salvation, there is no hope."—Then some of the boys were examined upon the Sermon on the Mount, and other parts of the Gospels; and the Bishop urged upon them the infinite importance of their obeying the dictates of conscience, and not violating their convictions. But it is a most melancholy thing to see so much knowledge, attended, as far as man can judge, with no grace. And yet we cannot but believe that the foundation of spiritual good is being laid; and that the numerous prayers which accompany the sowing of the seed will, in God's good time and way, be answered.

Confirmation, and Visits to the Christian Villagers.

On Wednesday, the Bishop went over to the Mission again. This day was set apart for visiting the Mission itself: the flourishing English School in the city for Heathen and Mahomedan Boys, and the Bengalee Schools of the villages—the two outworks of the Mission—had been examined. We assembled in the Church; and the Services began by the Bishop's baptizing an infant of Mr. Linké's. All the Christian Orphans living on the premises were present, as well as some of the villagers. After this, the Native Teacher in the English School, Koilash, was married to Pearee, a young woman who had been brought up in the Female Orphan School, and has lately been one of the Teachers. Koilash and Pearee now live in a house in the native village. The Services closed with a Confirmation; when about twenty young persons, including the newly-married couple, took upon themselves the vows made for them in baptism. The Bishop examined them upon the Catechism; and also made an affectionate address, through the interpre-

tation of Mr. Weitbrecht. The Church is a very neat building, just adapted to the Mission Congregation. We went through the village, and were highly gratified with the neatness and cleanliness of the native houses. There are twenty-one families now residing on the compound. Each has a little garden before the house, to cultivate. There are also on the premises six widows with children; 30 Orphan Girls and 30 Orphan Boys, all in school. This little Christian Colony has sprung up under the careful superintendence and the active exertions of the Missionaries and their predecessors, and presents a pleasing prospect, in the midst of the wilderness of ignorance and degraded superstition around. Hope reaches forth with desire to the day when all India shall be thus blessed; while faith in God's promises assures us that the day shall certainly come.

The villagers are, as may be expected, in various stages of Christian knowledge and grace. They are as orderly and attentive as the same number of Christians taken out of any English village. And what more can be said? Some show more unequivocal signs of a work of grace upon the heart than others. Strict Christian discipline is maintained, no open scandals are tolerated, and inveterate offenders are punished with expulsion. Divine Service is performed in Bengalee twice on Lord's Day, and once in the week; and on Lord's-Day Evenings a meeting for exhortation is held for the women, whose infants are often a hindrance to their remaining in church during the whole of the Service. The villagers are also visited in their own houses: in these visits, their outward and spiritual circumstances are the general topics of conversation: they terminate by reading, exhortation, and family prayer. It is believed that much good has flowed from this pastoral intercourse.

Christian Orphans.

The rising generation, however, are the hope of the Mission. On Thursday we went to examine the Christian Orphans. First, the girls came up, and read the Bengalee Testament: four of them read also in English very well. They were examined in the Sermon on the Mount, and also on the Parable of the Prodigal Son. I was very much struck with the pleasing contrast between the meekness and subdued feeling of the Christians, both boys and girls, and the boisterous

manner and eager rivalry of the Bengalee Classes that were examined on Monday. After the Orphan Boys, who read Bengalee only, had been brought up, four, who read and speak English, underwent a close examination. Although only about twelve years old, they had made considerable progress; and were decidedly superior to the others, who were older. This is partly to be accounted for by their having been brought up, from their earliest years, in the Infant School. Their pronunciation of English was admirable. The Missionaries speak most encouragingly of the symptoms of piety in these lads, and look forward to their becoming useful Catechists. The other boys are learning different trades and occupations, as tailors and carpenters. Several of the elder girls have been married lately; but the school is supplied by others, from among the children of the villagers. The girls' school-room is a very commodious building, with an ample compound for them to play in. The boys' school-room is near the road, in the midst of the green lawn. Kalee Banerjee is the Master, and takes much interest in instructing his pupils. There is also an Infant School*, near Mr. Weitbrecht's house, where about 40 children went through their various exercises: these are the youngest orphans, and the infants of the village.

We see here, then, a complete Establishment—the Infant School for the children in their earliest years; the Girls' and Boys' Schools, for those who are come to riper years; and the village in which they settle, unless they find employment in other Missions, as Catechists or Teachers. The conversion of the heart is at all times a superhuman work: we use the means, and we pray for God's blessing; but we leave the rest in His hands. If we compare our own attainments with those of the same number of sincere Native Converts, I feel assured, that when the privileges we have enjoyed all through life, but especially in our earlier years, are taken into the account, we shall have to humble ourselves before our less-favoured brethren. Let it be observed, however, that these remarks are not made that any should be led to suppose things are in a better state in our Missions than they

really are; but that, while we see the feebleness of our Native fellow-Christians, we may not despise the work—we may not suppose that nothing is done.

Bazaar Preaching.

There is one part of the Mission-work, and that a very important one, which I have yet to mention; that is, the public preaching of the Gospel in the city bazaar. I had the pleasure of going with Mr. Weitbrecht one evening. We found a Catechist reading a part of the Gospel of St. Matthew: we stood with him on the steps of the Chapel, while a crowd was gathering around. Mr. Weitbrecht then began, in a distinct and emphatic manner, to preach to the people upon the attributes of God. Their attention was arrested: only one man attempted to say any thing in reply; but, as Mr. Weitbrecht tells me (for I am myself ignorant of Bengalee), they were old cavils, and of no weight: indeed, it, was not difficult to perceive THAT; for the bystanders seemed not to care for what he said, and fixed their attention only on the preacher. When the audience had become interested, they were invited into the Chapel itself, and Mr. Weitbrecht continued his discourse.—You will be glad to hear that this regular preaching has produced a great effect upon the native mind. All objections have been answered; and all are persuaded, in some way or other, of the truth and excellence of the Christian Religion. Mr. Weitbrecht tells me, that he has known several converts who have received their first impressions at these bazaar preachings. Two of his present Catechists are among that number. A Mahomedan Chuprassee has lately been converted and baptized. I believe he received his first convictions of the truth of Christianity on one of these occasions.

Culna.

Conversion of a Heathen Woman.

The Rev. A. Alexander, of Solo, reports concerning this Station:—

One gracious instance of God's goodness has been witnessed by us during the past year, in the conversion of the wife of one of the Christians, who had rejected the offers of grace for fourteen years. At last, by her son's reading the Gospel from time to time in her hearing, she believed, and confessed the *joyful sound*. She was baptized at Culna, in August last; and is a source of joy and comfort to us all

* This, I am sorry to learn, has been closed, in consequence of the necessary departure of Mr. and Mrs. Weitbrecht to England. I earnestly hope it will be re-opened at some future time, for it is a most important part of the Mission.

Previous to her conversion, she was of the Kaystho Caste, and would never give me an audience.

Krishnagpur.

Notwithstanding the many difficulties with which this Mission has had to contend during the year, it is now being brought into a settled and permanent condition. The means at the disposal of the Committee, however, in order to carry on the various operations requisite in so large a district, are quite inadequate to the necessity of the case.

Separate Reports of the Stations have been furnished by the Missionaries, and are subjoined.

KRISHNAGHUR.

*Report of the Rev. C. H. Blumhardt,
Dec. 1841.*

It is six months since I took charge of the Station. I am happy to be able to say that the work is greatly progressing. Some of the chief difficulties have, through God's help, been removed, and peace and general order restored. New habits, new feelings, and, I humbly trust, a new life of spirituality, are advancing in many of our Christians, so that I can evidently see that God is working among us.

My present sphere of labour is extensive and important: it comprises 26 villages, besides the duties at the Station. Here I have regularly, on every Lord's-Day morning, an English Service, at which all the residents usually attend. In the afternoon I have Service in Bengalee, which is pretty well attended, and the people are regular and attentive. The average number of Native Christians is about 20 adults, together with the boys of my School. In the Christian Seminary, which is under my care, I have at present 22 boys, who receive instruction in reading and writing English and Bengalee, and Arithmetic. I have hitherto taken the first class myself in English; and, on the whole, the School gives me much encouragement.

For the 26 villages, I have one Catechist, Caly Comar Ghose, who resides at Bohirghatchee. He has the work quite at heart; and proves very useful to the people, by the care which he takes for their spiritual and temporal welfare. In these villages there are 28 Christian Families: some of them were baptized when the Bishop was

last here, and the others have been subsequently admitted into the Church by me. The number of inquirers in my district amounts to 57 families; of whom some will shortly be baptized, and the others are under instruction. The Catechist has a small Girls' School at his place, conducted by his wife: it is in a very hopeful condition. [Dec. 29, 1841.]

*Report of the Rev. H. C. Krückeberg,
Dec. 1841.*

That part of this Mission which is under my immediate care, are the Native Christians, west of the Jellinghi river. There are upward of 80 who have come under the influence of the Gospel. Most of them have, at four different periods, been received into the Christian Church by Baptism. The first were baptized in 1837; and the last twenty, some weeks ago. They live among their Heathen and Mahomedan countrymen, in four villages; the most favoured of which is Dipchunderpore, where I generally spend the Lord's Day, and have Divine Service with them. They cannot all come here, as the distance is too far; but about 30 assemble regularly for worship, including 18 Communicants. The women and girls of this village learn to read in a Day School. Chundy, the reader in Dipchunderpore, seems to be most favoured with that knowledge which is eternal life. The following is a translation of a Letter to his son, who had been found guilty of a charge which had been brought against him:—

I have continued to pray to God, through the Lord, for your welfare. From your Letter, I learn that, on the part of M. and W., there was some endeavour to bring you into trouble; but you having been found guilty, I trust that you do not allow your mind to be possessed of pride, but that you rather think, even in secret, of what you have learned about the Lord Jesus, and pray—"Oh, my Father! Thou hast delivered me, and wilt deliver me. Increase my knowledge and strength, that Satan may not ensnare me." Thus you must pray daily. And remember the words of the Lord—*Resist not evil*; and conduct yourself toward M. and W. with humility and love. Then you will escape the hands of your enemies; and the punishment the Great God intends for our enemies you will find in Rom. xii. 19, 21. I again remind you of prayer, that you do it daily, and in faith.

There are six Bengalee Schools, and one English School, under my care. A boy from one of the Bengalee Schools came to me the other day for the Bible.

He said, "I cannot argue with the people, as I have not read the whole of your Shasters." At another time he said, "Sir, a man asked me, 'What has their Christ done?' I said, 'He walked on the sea, fed thousands of people with some bread and a few fishes, opened the eyes of the blind, gave Himself up for the sins of men, rose again from the dead, and ascended into heaven.' Was this the right answer?" At another time he said, "Sir, would not you teach me English?" "Why should I take so much pains with you, you continuing to be an idolater?"—"Of a truth, Sir, I am not, but believe in the Gospel of Christ: your dress and your food are certainly not Christianity." "No, but what is your faith, so long as you do not show it forth by a fearless profession of Christianity, and by conforming your conduct to the rules of the Gospel of Christ?" "Yes, Sir, we are, it is true, the subjects of the devil."

There are, at present, six parties in Hindoostan opposed to idol worship—the Christians, Mahomedans, Vedantists, Anglicists, Boistobs, and Kurta Bhujahs. Of these, very few, on the whole, become obedient to the Gospel; but as all are opposed to image worship, it is an astonishing fact that it should continue so long to enslave millions of Hindoos. [December 28, 1841.]

CHUPRA,

Report of the Rev. W. J. Deerr.

The number of converts attending Divine Service is nearly the same as stated in former Reports. I have reason to believe that, however slowly, they do *grow in grace*. Seven Readers are employed to go into the villages, to assemble the people for Prayers. These Teachers are not far advanced in Christian Knowledge, and are therefore, as recommended by our excellent Bishop, themselves trained and instructed at home.

The pupils in my School, 28 in number, rejoice my heart. Their firm and unshaken belief in the Bible; their profound reverence toward God their Saviour, which they show, by never pronouncing the blessed name of Jesus slightly; their lively feeling and interest in the Word of God; together with the spiritual conceptions which they evince; are a source of daily consolation to me. I do believe that the Natives of this country, after they have been brought up in the *nurture and admonition of the Lord*, will conspicuously
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adorn the Christian character. To effect the change *from darkness to light* is not the work of a day: we have no right to expect that habits which have become a second nature should be cast off so easily: he who expects it, it is to be feared, has never been in earnest himself, or he would have learned that reformation of the mind and character does not proceed so fast.

During the last year, we have had to be grateful that we could keep together what converts we had, instead of expecting additions. Many have been driven from their homes, and are now seeking shelter where they can find it. The Heathen say: "What a good fate we have, that we did not become Christians." Those who embraced Christianity before the storm, remained firm: none went back to Heathenism; but the shock, though I hope it is now over, will be felt here for a long time to come. The Heathen value instruction, but they do not venture to send any of their children to school. Lately, I invited an old Kurta Bhojah to come to Divine Service: he said he should be called by the Talookdar to give an account for it. Last week, the Manjee of the Ghaut would not come to me for his wages—I had to send to him—because he feared being called to account for having been at the Mission House.

SOLO.

Report of the Rev. A. Alexander.

The several branches of labour have been continued by myself, the Catechists, and Readers, as heretofore. The attendance on Divine Worship at the different Village Chapels, 10 in number, has been pleasing; and the growth in divine knowledge of many of the poor people is gratifying.

The number of Communicants is about 40; and of their growth in grace, I am disposed to think favourably.

I have had to mourn over three or four cases of misconduct: one of them was that of a Reader. Carelessness, and indifference, are trying evils to contend against. But where are they not to be found?

We have had 155 adult and 96 infant baptisms during the year. The people bringing forward their little-ones for early baptism is a pleasing feature. I constantly endeavour to impress on the minds of all a sense of their duties toward these helpless ones, of whom the Saviour has
O

said, *Of such is the kingdom of heaven.* The number of marriages solemnized is 22.

There are in attendance at the School, 45 boys, whose progress is encouraging. Some of them, we hope, will prove a blessing to the Lord's work, in His good time: marks of piety are visible in some of the elder boys, who, in addition to their daily instruction in the Bible, are reading in Bengalee a concise History of Christianity, and Keith's Grammar. The Girls' School is attended by 60 girls, and is more than answering my expectations. Their progress is very encouraging.

I have had several applications from persons desiring to become candidates, four of whom I believe may be received hereafter.

We had a very pleasing congregation on Christmas Day. After Prayers, and a Sermon from John iii. 17, we had the pleasure of seeing 600, young and old, partake of a meal prepared for the occasion. Peace and good-will were conspicuous throughout.

With regard to persecution, a number of cases have been brought to my notice, of a trying nature. Remedy there is none; nor can there be, in the present state of things: our only help is from on High. The hatred of the Landholders to the name of Christian is beyond conception: the following instance will suffice to show how they are disposed toward us. Having received from friends the means, to a great extent, of building a new Mission House &c. at Joginda, some miles to the north-east of this, I proceeded to take on lease, from a Mussulman Fakeer, four biggahs of land for that purpose. A ditch was cut round the premises, one kiln of bricks prepared, and another was in a state of forwardness. The work was at once stopped, and the Natives prohibited from working for the Padre Sahib. The poor man who gave the lease to me lodged a complaint at Court, and the land was proved to be his; but the Talookdar denies it, and is bringing false evidence to prove his assertion: he will do all he can to drive us from the place, and will most likely deprive us of the bricks &c. The cry of these enemies is, "We will have no Christians: these people are false Christians." Thus it has been from age to age: *We will not have this man to rule over us.* Our inquirers, in those parts, are numerous; and had not these hin-

drances fallen in the way, the Mission House in Joginda would have been nearly ready, and I might have been giving a good portion of my time to looking into the nature of the work there. But let us not despair: we know who has promised—*yea, even sworn—Unto me every knee shall bow.* [December 27, 1841.]

KANASTANGA.

Report of the Rev. C. T. Krauss.

The conduct of the Native Congregations in the different villages of this division is, upon the whole, more satisfactory than it ever has been. Some few are exhibiting in their lives and conversation the influence of the Spirit of God upon their minds. I trust that, through the grace of God, and the means employed, many more will come forward, testifying to the world, by a holy and consistent life, that they are the Children of God indeed.

Divine Service is regularly performed twice on the Lord's Day, in the principal villages. I go myself to one in the morning; and in the afternoon, Service is performed the second time at home, with about twenty Christians, men and women, who live in my compound, and attend Prayers regularly every day in my house.

The Catechist, Panchoo, visits the villages, besides the duties he has to perform at home: and the Christian Readers in my employ have Prayers with the Christians in the villages every day.

The number of individuals admitted into the Church during the year is seven—six adults, and one child.

The number of Christian Families in this division is 162, or 722 souls; of whom 317 have been baptized, and 405 are still on the list of inquirers.

While the dwelling-house was being erected, the Christians were sifted, and reduced in number, by a close and constant examination of their real Christian character, as well as by the oppressions of the Zemindars, who, looking with a suspicious eye upon the edifices rising so quickly in different directions, thought it the proper time to drive the Christians, with their Missionaries, away.

If something could be done for the education of the poor children who are daily brought to me by their Christian parents, I should feel very thankful; but being destitute of any accommodation for them at present, I am compelled to send them home again. A Boys' and Girls' School,

consisting of a few children of Christian parents living in my compound, has been commenced. There is also a prospect of opening a Heathen English School, as soon as the means shall render it practicable.

[December 27, 1841.]

ROTTENPORE.

Report of the Rev. C. W. Lipp.

My time has been much occupied with the erection of the necessary buildings, which are now completed; but the people have been visited as often as practicable. My charge, living in the Mission Compound and in sixteen villages, consists of 602 Christians—213 married men, 143 married women, widows included, 130 boys, and 116 girls. Of these, 265, adults and children, are baptized, and 346 are unbaptized. The boys and girls are not under regular instruction; except a few boys, who are taught to read and write by the Readers who visit the villages. Many children, however, attend Divine Service in their own villages; and nearly all of them, with their parents, are looking forward to the time when they may be regularly instructed in a boarding-school.

In the course of the past year, eight children and three adults were admitted into the Church by Baptism. I have found only one family, among the new inquirers, whose motives for changing their religion I considered to be pure.

The Christians are still suffering a great deal, from the cruelty of the Zemindars and others.

Divine Service is regularly held, twice on the Lord's Day, and in the villages during the week. Seven villages are visited weekly by seven Readers; and such arrangements are made, that the Christians of the other villages may also attend. The number of regular attendants upon Divine Service is small—143; owing to the unwillingness of many of the baptized and inquirers to be instructed, to their not having appropriate buildings in which to assemble, and to their fear of the Zemindars, who threaten to apprehend them at the Places of Worship. When I took charge of my district, there were two mud chapels; one at Anunda Bas, and another at

Jugunathpore. I have built three more; one at Bagwan, one at Bromhonagore, and one at Jupinathpore: two more are required, and then I shall have a chapel in every principal village.

Early in the morning of every day, I give instruction to my Catechists and Readers, in a catechetical form. A Catechism in Bengalee has been written for the purpose; which, after the Christian Doctrines have been explained and discussed in questions and answers, is dictated to the Readers in a two hours' lesson every day. Every evening, at Prayers, Scripture is explained at my house to my Christian servants and the wives of the Catechist and Readers: the average attendance is twenty-two, without the children.

In the five villages in which there are chapels, burial-places will be provided; for which end I am endeavouring to obtain a piece of ground around the chapel, which will be enclosed by a hedge.

Effect of the Persecutions.

Our Readers will have observed, in most of the preceding Reports, references to the persecutions endured by the converts and inquirers. By a Letter from the Rev. W. J. Deerr, dated Chupra, February 12, 1842, we learn that these trials of their faith and patience had been sanctified to their spiritual purification. He writes—

The last year was one of great trouble; but I am thankful to say that all is now quiet. On the whole, I do not think that the persecutions have proved injurious to the work: the congregations have been purified. Missionaries of long standing, not connected with Krishnaghur, have been here to converse with the Christians, and have not found them destitute of spiritual knowledge. The Missionaries have now fully enough to do, and the whole assumes a healthy aspect. For the new year, we look for continued blessings from above.

HOME PROCEEDINGS.

Departure of a Missionary.

THE Rev. J. W. Weeks and Mrs. Weeks embarked at Gravesend, on board the "Hartley," on the 16th of March, for Sierra Leone.

Ordination of a Missionary.

THE Rev. J. R. T. Lieder was admitted to Priests' Orders, by the Lord Bishop of London, on the 27th of March (p. 21).

PROCEEDINGS OF ASSOCIATIONS.

Cumberland—April 3: Sermons at Carlisle; by Rev. J. Fawcett, at St. Cuthbert's, Coll. 371. 5s. 9d.; by Rev. R. Frost, at Christ Church, Coll. 161. 3s. 4d.; by Rev. J. E. White, at Brampton, Coll. 32. 13s. 4d.; at Walton, Coll. 2s. 0s. 7d.; at Hayton, Coll. 41. 3s. 2d.; April 4: Meeting at Carlisle, T. H. Graham, Esq., Chn., Coll. 204. 12s.

Derbyshire—April 10: Sermons by Rev. J. Johnson; at Alsop-le-Dale, Coll. 41. 2s. 4d.; at Farwich, Coll. 61. 16s. 8d.

Durham—April 6: Meeting at Durham, Rev. G. Townsend, Chn., Coll. 181. 10s.

Essex—April 3: Two Sermons by Rev. Dr. Doran, at Rochford, Colls. 81. 15s. 11d.

Gloucestershire—March 13: Sermon by Rev. R. B. Holmes, at Spa Church, Gloucester, Coll. 91. —March 14: Meetings at Gloucester, Capt. Dilke, Chn.; Morn., Coll. 81.; Even., Coll. 21. —March 15: Two Meetings at Charlton Kings, Rev. J. F. S. Gabb, Chn., Colls. 71. —March 17: Meeting at Felworth, Rev. J. Fowle, Chn., Coll. 71. —March 18: Meeting at Mickleton, Rev. R. Gascoyne, Chn., Coll. 41. 15s. 8d.

Lancashire—March 11: Meeting at Rochdale, J. Roby, Esq., Chn., Coll. not known —March 13: Sermons at Manchester; by Rev. E. Birch and Rev. F. Close, at St. Saviour's, Colls. 331.; by Rev. J. Piccope, at St. Paul's, Coll. 301.; by Rev. F. Close, at St. Stephen's, Coll. 331. 5s. 9d.; by Rev. J. E. White, at Oldham; at St. Peter's, Coll. 161. 5s. 7d.; at St. James's, Coll. 61.; at Hay Chapel, Coll. 51. 17s. 8d. —March 14: Meeting at Manchester, R. Gardiner, Esq., Chn., Coll. 311. 5s. 4d. —March 15: Meeting at Oldham, J. Jones, Esq., Chn., Coll. 131. 7s. —March 16: Meeting at Ashton-under-Line, Rev. J. Handforth, Chn., Coll. not known. —March 17: Meeting at Heywood, R. Kershaw, Esq., Chn., Coll. 41. 1s. 2d. —March 18: Meeting at Bury, Rev. G. Hornby, Chn., Coll. 41. 2s. —March 20: Sermons, by Rev. J. Johnson, at Burnley, Colls. 241.; by Rev. J. H. White, at Clitheroe; at St. James's, Coll. 31. 10s.; at St. Mary's, Coll. 31. 18s. 2d.; at Whalley, Coll. 61. 12s. 8d. —March 21: Meeting at Clitheroe, Rev. R. N. Whitaker, Chn., Coll. 61. 11s. —March 22: Meeting at Whalley, Rev. R. N. Whitaker, Chn., Coll. 21. 13s. 8d. —March 23: Meeting at Burnley, Rev. R. M. Master, Chn., Coll. 101. —March 24: Meeting at Bolton-le-Moors, Rev. J. Slade, Chn., moiety of Coll. 111. —March 25: Meeting at St. Mark's School, Liverpool, Rev. B. A. Marshall, Chn.; formation of Juvenile Association.

Lincolnshire—March 23: Meeting at North Thoresby, Rev. J. Hull, Chn., Coll. 21. 15s. 4d. —March 31: Meeting at Hilaby, Rev. W. Mason, Chn., Coll. 71. 1s. —April 1: Sermon by Rev. J. Johnson, at Haugham, moiety of Coll. 101. —April 3: Sermons at Lincoln; by Rev. J. Johnson, at St. Peter's Eastgate, Morn. and Even., Colls. 181. 0s. 1d.; at St. Mary-le-Wigford, Coll. 31. 3s. 6d.; by Rev. T. A. Scott, at St. Peter's-in-the-Arches, Coll. 61. 15s. 4d.; by Rev. G. Smith, at Trinity Church, Louth, Coll. 101. 13s. 8d. —April 4: Meeting at Louth, Rev. H. Badcock, Chn., Coll. 211. 15s. 5d. —April 5: Meeting

at Louth, Rev. H. Badcock, Chn., Coll. 201. 11s. 10d.; Sermon at Parish Church, by Rev. H. Stowell, Coll. 711. 3s. —April 6: Meeting at Lincoln, J. Moore, Esq., Chn., Coll. 181. —April 7: Meeting at Horstow, Rev. R. G. Moore, Chn., Coll. 71. 14s. 9d. —April 8: Meeting at Winterton, Rev. T. Smith, Chn., Coll. 41. 16s. 2d.; Sermon by Rev. J. Knight, Coll. 21. 16s. 2d. —April 10: Sermons; by Rev. G. Smith, at Cadney, Coll. 11. 12s. 6d.; at Brigg; by Rev. J. R. West, Coll. 31. 16s. 10d.; by Rev. G. Smith, Coll. 41. 5s. 8d.

Middlesex—March 13: Two Sermons at Highbury Vale, by Rev. C. F. Child and Rev. J. A. Jetter, Colls. 31. 10s. 7d. —March 18: Meeting at Highbury Vale, Coll. 31. 4s. 4d. —April 5: Quarterly Meeting at Park Chapel, Chelsea, Rev. C. Kingsley, Chn., Coll. 31. 3s. —April 10: Sermons; by Rev. W. Jowett, at St. Mark's, Pentonville, no Coll.; two by Rev. Dr. Doran, at St. Philip's, Pentonville, no Coll. —April 11: Meeting of St. Mark's and St. Philip's Association, Rev. F. Dolman, Chn., Coll. 191. 10s. 11d. —April 13: Meeting at Ball's Pond, Balington, Rev. J. Sandys, Chn., Coll. 131. —April 17: Sermon, by the Lord Bishop of Chester, at Christ Church, Newgate Street, Coll. upward of 201. —April 20: Meeting at Hampstead, W. A. Garratt, Esq., Chn., Coll. 171. 5s. 10s.

Northumberland—April 7: Sermon, by Hon. and Rev. B. W. Noel, at St. Thomas', Newcastle-on-Tyne, Coll. 441. 10s.; Meeting at Newcastle, Coll. 211. 16s.

Nottinghamshire—April 7: Meeting at Newark, Coll. 201. 4s. 6d.

Somersetshire—March 13: Sermons at Bath; by Rev. Messrs. W. J. Brodric and J. Hough, at Abbey Church, Colls. 521. 8s. 6d.; by Rev. Messrs. Hastings and Rashdall, at Walcot, Colls. 231.; by Rev. Messrs. Hugh and Miller, at Octagon Chapel, Colls. 451. 14s. 1d.; by Rev. Messrs. Rashdall and Miller, at St. Michael's, Colls. 271. 6s. 4d.; by Rev. J. C. Miller, at Portland Chapel, Coll. 101.; by Rev. T. Methuen, at St. Mark's, Coll. 131. 1s. 10d.; by Rev. Messrs. E. Tottenham and Hastings, at Laura Chapel, Colls. 301. 2s. 6d.; by Rev. E. J. Crawley, at Widcombe Church, Coll. 61. 16s. 3d.; by Rev. A. Handley, at Dolmead Chapel; by Rev. H. Marriott, at Claverton Church, Coll. 31. 11s. 1d.; by Rev. E. Tottenham, at All Saints' Chapel, Coll. 211. 15s.; by Rev. G. Gardiner, at Weston Church, Coll. 131. 16s. 1d.; by Rev. T. Methuen, at St. James's, Coll. 141. 1s. 2d.; by Rev. J. C. Miller, at Penitentiary Chapel, Coll. 441. 14s. 5d. —March 20: Sermons at Bath; by Rev. Messrs. E. J. Crawley and J. W. Watta, Colls. 171. 1s. 6d.; by Rev. J. O'Neill, at Dolmead Chapel, Coll. 31. 11s. —March 27: Two Sermons, by Rev. Dr. Doran, at Box, Colls. 221. 15s. 11d.

Surrey—March 20: Sermons by Rev. T. Bartlett; at Epsom, Coll. 131. 16s. 11d.; at Ewell, Coll. 31. 7s. 6d. —March 21: Meetings; at Epsom, —Ladbroke, Esq., Chn., Coll. 31. 10s. 11d.; at Ewell, Rev. Sir G. Glynn, Chn., Coll. 21. 10s. 6d. —April 4: Meeting at St. John's, London Road, Rev. J. Horton, Chn., Coll. 21. 4s. 7d. —April 15: Meetings at Carshalton; Morn., Rev. E. T. Beynon, Chn., Coll. 111. 18s. 6d.; Even., Rev. W. H. Vernon, Chn., Coll. 41. 15s. 7d.

Worcestershire—March 13: Sermons; two by Rev. Dr. Doran, at Redditch, Colls. 251.; two by Rev. H. Horlock, at Evesham; Morn., Coll. 21. 16s. 3d.; Even., Coll. 61. 6s. 3d. —March 16: Meeting at Evesham, Coll. 61. 4s. —March 20: Sermons at Worcester; two at St. George's, by Rev. Messrs. Horlock and Doran, Colls. 191. 12s. 11d.; two at St. Clement's, by ditto, Colls. 131. 5s. 6d. —March 21: Two Meetings at Worcester, Rev. B. Davis, Chn., Colls. 251. 8s. 6d. —March 23: Meeting at Bromsgrove, Rev. T. B. G. Moore, Chn., Coll. 41. 11s. 2d. —March 23: Meeting at Tenbury, Rev. W. Hall, Chn., Coll. 11. 18s. 1d.

Yorkshire—March 13: Sermon at Crofton, Coll. 21. 6s. 7d. —March 15: Meeting at Earl's Heaton, Rev. G. Rose, Chn., Coll. 41. 12s. 4d. —March 16: Meetings; at Dewsbury Moor, Rev. J. Payne, Chn., Coll.

4. 12s. 8d.; at Crofton, Coll. 2s. 2d.—March 17: Meeting at York, no Coll.; formation of Juvenile Association—March 20: Sermons by Rev. C. Hodgson; at Rawden, Coll. 2s. 12s.; at Calverley, Coll. 2s. 15s.; at Idle, Coll. 2s.—April 3: Sermons by Hon. and Rev. H. D. Erskine; at Pocklington, Coll. 2s. 10s. 2d.; at Warton, Coll. not known—April 4: Meeting at Pocklington, Hon. and Rev. H. D. Erskine, Chn., Coll. 1s. 10s. 5d.—April 5: Meeting at Brayton, Rev. J. Pavor, Chn., Coll. 4s. 4s.—April 7: Meeting at Wadworth, Rev. F. Trevanion, Chn., Coll. 5s. 4s. 7d.—April 8: Meeting at Oldcoats, Rev. J. Rogers, Chn., Coll. 5s. 10s.—April 10: Sermons; by Rev. C. Hodgson, at Snaith, Colls. 8s. 10s. 2d.; by Rev. J. Upton, at Thorpe, Coll. 6s. 6s. 10d.—April 11: Meeting at Doncaster, Rev. T. B. Paget, Chn., Coll. 5s. 2s. 6d.—April 12: Sermon, by Rev. C. Hodgson, at Stainton, Coll. 3s. 8s. 8d.—April 13: Meeting at Swinton, Rev. C. Hayes, Chn., Coll. 7s. 3s. 10d.—April 14: Meeting at Thorpe, Hon. and Rev. C. Howard, Chn., Coll. 8s. 14s.; formation of Association—April 15: Meeting at Adwick-in-the-Street, Rev. L. Hobson, Chn., Coll. 6s. 3s.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the month of June:—

June METROPOLITAN DISTRICT.

5. Sund. Barnet
6. Mond. Ditto..... hf. pst. 2. hf. pst. 7.
10. Friday, Streatham..... 12 and hf. pst. 6.

19. Sund. Kilburn..... 11.
21. Tues. Islington..... half past 6.
23. Thurs. Upper Chelsea..... half past 6.

26. Sund. St. Paul's, Islington..... 11 and hf. pst. 6.

EASTERN DISTRICT.

June Buckinghamshire.

1. Wed. Marlow..... half past 6.
2. Thurs. Claydon.....
3. Friday, Pitchcott..... half past 6.
5. Sund. Aylesbury & Wendover.....
6. Mond. Aylesbury..... half past 6.
7. Tues. Weston Turville..... half past 6.
8. Wed. Wendover..... half past 6.
9. Thurs. Chelms..... half past 6.
10. Friday, Chesham.....

June Essex and Suffolk.

12. Sund. Saffron Walden.....
13. Mond. Chesham..... half past 6.
14. Tues. Saffron Walden..... 19 and hf. pst. 6.
15. Wed. Thaxted..... half past 6.
16. Thurs. Bury St. Edmund's..... 12.
17. Friday, Mildenhall..... half past 6.
19. Sund. Thetford.....
20. Mond. Ditto..... half past 6.

June Hertfordshire.

26. Sund. Hatfield.....

SOUTH-EASTERN DISTRICT.

June Hampshire.

5. Sund. Newport.....
6. Mond. Ditto..... half past 6.
7. Tues. Calbourne..... half past 6.
8. Wed. Brightstone..... half past 6.
9. Thurs. Ventnor..... half past 6.
12. Sund. Vicinity of Basingstoke.....
13. Mond. Basingstoke..... 11 and hf. pst. 6.
14. Tues. Alton..... 12 and hf. pst. 6.
15. Wed. Newton Valence..... half past 6.
16. Thurs. Basingstoke..... half past 6.
17. Friday, Overton..... half past 6.

June Hampshire, Surrey, and Kent.

5. Sund. Headley and Froxfield.....
6. Mond. Headley..... half past 6.
7. Tues. Hatfield Bridge..... 12.

19. Sund. Egham and Gravesend..... 19 and hf. pst. 6.
20. Mond. Egham..... half past 6.
21. Tues. Sheerness..... half past 6.
22. Wed. Gravesend..... half past 6.

SOUTH-WESTERN DISTRICT.

June Somersetshire.

1. Wed. Martock..... half past 6.
2. Thurs. Wincanton..... half past 12.
3. Friday, Croscombe..... half past 6.
5. Sund. Chard, Ilminster, Crewkerne, & South Petherton.....
6. Mond. Crewkerne..... half past 6.
7. Tues. Chard..... half past 6.
8. Wed. Ilminster..... half past 6.
9. Thurs. Langport..... half past 6.
10. Friday, Somerton..... half past 6.
12. Sund. Frome.....
13. Mond. Ditto..... 19 and hf. pst. 6.
14. Tues. Ditto..... half past 6.
15. Wed. Wells..... half past 6.
16. Thurs. Glastonbury..... 12 and hf. pst. 6.

19. Sund. Taunton..... half past 6.
20. Mond. Williton..... half past 6.
21. Tues. Minehead..... half past 6.
22. Wed. Milverton..... half past 6.
23. Thurs. Taunton..... 12 and hf. pst. 6.
24. Friday, Culmstock..... half past 6.
25. Sund. Wellington & its Vicinity.....
26. Mond. West Buckland..... half past 6.
27. Tues. Bridgwater..... half past 6.
28. Wed. Bridgwater..... half past 6.
29. Thurs. Broughbridge..... half past 6.
30. Friday, Bridgwater and North Petherton.....
31. Mond. North Petherton.....
32. Tues. Over Stowey.....

June East Cornwall.

19. Sund. Launceston, &c.....
20. Mond. Ditto..... half past 6.
21. Tues. North Fetherwin..... half past 6.
22. Wed. Camelford..... half past 6.
23. Thurs. Wadebridge..... half past 6.
24. Friday, Padstow..... half past 6.
25. Sund. Bodmin, Withiel, & Roache.....
26. Mond. Bodmin..... half past 6.
27. Tues. Withiel..... half past 6.
28. Wed. St. Columb..... half past 6.
29. Thurs. Roache..... half past 6.

WESTERN DISTRICT.

June Monmouthshire and South Wales.

5. Sund. Caerleon, Llanhenock, Llanvreckva & Pontypool.....
6. Mond. Pontypool..... half past 6.
7. Tues. Newport..... half past 6.
8. Wed. Uck..... half past 6.
9. Thurs. Caerleon..... half past 6.
10. Friday, Abergavenny..... half past 6.
11. Sat.....
12. Sund. Uck and Abergavenny..... 11 and 3.
13. Mond. Cardiff..... half past 6.
14. Tues. Newbridge..... half past 6.
15. Wed. Llantrisant..... half past 6.
16. Thurs. Cowbridge..... half past 6.
17. Friday, Bridgend..... half past 6.
18. Sat..... Neath..... half past 6.
19. Sund. Swansea..... 11 and 3.
20. Mond. Ditto..... half past 6.
21. Tues. Gower..... 11 and 3.
22. Wed. Ditto..... 11 and 3.
23. Thurs. Loughor..... half past 6.
24. Friday, Llanelli..... half past 6.

NORTH-EASTERN DISTRICT.

June Derbyshire.

1. Wed. Stoney Middleton.....
2. Thurs. Hathersage.....
3. Friday, Baslow..... half past 6.
4. Sund. Matlock, Cromford, &c.....
5. Mond.....
6. Tues.....
7. Wed. Matlock..... half past 6.
8. Thurs. Southwell, Nottingham.....

Northamptonshire.

June

5. Sund.	Northampton.	
6. Mond.	Ditto	half past 6.
7. Tues.	Horton	half past 6.
8. Wed.	Spraton	half past 6.
9. Thurs.	Towcester	half past 6.
10. Friday.	Wappenham	half past 6.
11. Sund.	Kettering.	
12. Mond.	Ditto	half past 6.
13. Tues.	Rothwell	half past 6.
14. Wed.	Titchmarsh	half past 6.
15. Thurs.	Cilpston	half past 6.
16. Friday.	Peterborough	half past 6.
19. Sund.	Paston.	

Lincolnshire.

June

9. Thurs.	Stamford	half past 6.
10. Friday.	Swineshead	half past 6.
11. Sund.	Boston.	
12. Mond.	Ditto	half past 6.
13. Tues.	Leake	half past 6.
14. Wed.	Wainfleet	half past 6.
15. Thurs.	Burgh	half past 6.
16. Friday.	Spilsby	11 and hf. past 6.
17. Sund.	Grimaby, Hatcliffe, &c.	
18. Mond.	Grimaby	half past 6.
19. Tues.	Tetney	half past 6.
20. Wed.	Tesby	half past 6.
21. Thurs.	Bibbrook	half past 6.
22. Friday.	Wrawby	half past 6.
23. Sund.	Gainsborough and Lea.	
24. Mond.	Gainsborough	half past 6.
25. Tues.	Gringley-on-Hill	half past 6.
26. Wed.	Rampton	half past 6.

Lincoln, Rutland, and Northampton.

June

19. Sund.	Stamford, Bourne, Deeping.	
20. Mond.		
21. Tues.	Stamford	half past 6.
22. Wed.	Oakham	half past 6.
23. Thurs.	Uppingham	half past 6.
24. Friday.	Oundle.	

Nottinghamshire.

June

19. Sund.	Nottingham.	
20. Mond.	Ditto	11 and hf. past 6.
21. Tues.	Lenton	half past 6.
22. Wed.		
23. Thurs.	Eastwood	half past 6.
24. Friday.	Burton Joyce	half past 6.

YORKSHIRE DISTRICT.

Yorkshire.

June

1. Wed.	Thirsk	half past 6.
2. Thurs.	Osmotherley	half past 6.
3. Friday.	Great Ouseburne	half past 6.
4. Sund.		
5. Sund.	Wadeley, Rotherham.	
6. Mond.	Sheffield	11 and hf. past 6.
7. Friday.	Ecclesall	half past 6.
8. Sund.	Leeds, Wakefield.	
9. Mond.	Wakefield	half past 6.
10. Tues.	Pontefract	half past 6.
11. Wed.	Leeds	11 and hf. past 6.
12. Thurs.	Woolley	half past 6.
13. Friday.	Ossett	half past 6.
14. Sund.		
15. Wed.	Thwing	half past 6.
16. Thurs.	Huggate	half past 6.
17. Friday.	Market Weighton	half past 6.
18. Sund.	Barnsley, Felkirk.	
19. Mond.	Barnsley	half past 6.
20. Tues.	Cawthorne	half past 6.
21. Wed.	Penistone	half past 6.
22. Thurs.	Darfield	half past 6.
23. Friday.	Felkirk	half past 6.
24. Sund.		
25. Mond.	Halifax.	
26. Tues.	Sowerby Bridge	half past 6.
27. Wed.	Halifax	half past 6.
28. Thurs.	Ripponden	half past 6.
29. Thurs.	Luddenden	half past 6.
30. Friday.	Brighouse	half past 6.

June

12. Sund.	Huddersfield.	
13. Mond.	Ditto	half past 6.
14. Tues.	Holmfirth	half past 6.
15. Wed.	Lockwood	half past 6.
16. Thurs.	Crosland	half past 6.
17. Friday.	Honley	half past 6.

June

5. Sund.	Boroughbridge, Hampe- thwaite, Staveley.	
6. Mond.	Staveley	half past 6.
7. Tues.	Hampehwaite	half past 6.
8. Wed.	Goldborough	half past 6.
9. Thurs.		
10. Friday.	Boroughbridge	half past 6.
11. Sund.	Richmond, West Witton.	
12. Mond.	Middleham	half past 2.
13. Tues.	Richmond	half past 6.
14. Wed.	Kirby Hill	half past 6.
15. Thurs.	Reep	half past 6.
16. Friday.	Barnard Castle	half past 6.
17. Sund.	Barnard Castle, Romaldkirk.	
18. Mond.	Romaldkirk	half past 6.
19. Tues.	Lathkirk	half past 6.

June

19. Sund.	Bawtry	
20. Mond.	Tickill	half past 6.
21. Tues.	Bawtry	half past 6.
22. Wed.	Finningley	half past 6.
23. Thurs.	Osston	half past 6.
24. Friday.	Armthorpe	half past 6.
25. Sund.	Rawcliffe, Gools.	
26. Tues.	Rawcliffe	half past 6.
27. Wed.	Gools	half past 6.
28. Thurs.	Gatesforth	half past 6.
29. Friday.	Riccall	half past 6.

June

19. Sund.	Bradford, Bingley, Btr- swall, Keighley.	
20. Mond.	Bingley	half past 6.
21. Tues.	Keighley	half past 6.
22. Wed.	Bradford	half past 6.
23. Thurs.	Birstall	half past 6.
24. Friday.	Hunsingore.	
25. Sund.	Wetherby, Thorparch.	
26. Mond.	Wetherby	half past 6.
27. Tues.	Thorparch	half past 6.
28. Wed.	Hilton	half past 6.
29. Thurs.	Askham	half past 6.

NORTHERN DISTRICT.

Lancashire.

June

1. Wed.	Broughton.	
2. Thurs.	St. Michael's.	
3. Friday.		
4. Sat.		
5. Sund.	Croston, &c.	
6. Mond.	Ditto	
7. Wed.	Over Darwen.	
8. Sund.		
9. Sund.	Flixton, Leigh.	
10. Mond.	Flixton	half past 6.
11. Tues.		
12. Wed.	Astley	half past 6.
13. Thurs.		
14. Friday.		
15. Sund.		
16. Mond.		

Durham.

June

19. Sund.	Darlington, Haughton, Ayecliffe, Helginton, Shildon, W. Auckland.	
20. Mond.	Helginton & Etherley.	
21. Tues.	Shildon.	
22. Wed.	Darlington.	
23. Thurs.	Chester-le-Street.	
24. Friday.	Gateshead.	
25. Sund.	South Shields, Hartle- pool, Chester-le-Street.	
26. Mond.	South Shields.	
27. Tues.		
28. Thurs.	Houghton-le-Spring.	
29. Thurs.	Monkwearmouth.	
30. Friday.		
July		
1. Friday.	Hartlepool.	

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. J. Warburton, in a Letter dated the 14th of February 1842, communicates the afflictive intelligence of the death of Mrs. Gollmer, wife of the Rev. C. A. Gollmer. She died at Regent, on the 11th of February, of fever, after a few days' illness.

Mrs. Haastруп, wife of the Rev. N. C. Haastруп, had just been attacked with fever. Mr. Warburton was recovering from severe illness; and also Mrs. Graf from an attack of fever.

East-Africa Mission—Messrs. Müller and Mühlheisen, having no prospect of being able for some time to prosecute their journey into Shoa, left Aden, Jan. 2, 1842, for Jerusalem, for the purpose of

being presented to the Bishop of Jerusalem, as Candidates for Holy Orders. They arrived at Jerusalem on the 21st of February.

Mediterranean Mission—The Rev. F. A. Hildner and Mrs. Hildner safely arrived at Syra on the 22d of February last (p. 22).

North-India Mission—The Rev. J. J. Weitbrecht and Mrs. Weitbrecht left Calcutta, on the 11th of December, in consequence of ill health; and arrived in London on the 5th instant.

South-India Mission—The Rev. H. W. Fox was admitted to Priests' Orders at Masulipatam, in January last, by the Lord Bishop of Madras.

Contribution List,

From March 16th, to April 15th, 1842.

City of London Auxiliary 305 14 5

ASSOCIATIONS IN AND NEAR LONDON.

Camberwell and Vicinity 6 6 2
Chelsea: Park Chapel 17 10 6
Clerkenwell 21 3 5
St. Mark's and St. Philip's Ladies 17 12 9
Islington 56 8 4
St. Paul's 78 0 0
Peckham and East Dulwich 12 16 2
St. George the Martyr 30 1 4
St. John's, Bedford Row 111 16 0
St. John's, London Road 0 14 10
Whitechapel; St. Mark's 9 18 7
St. Mary's 19 0 0

ASSOCIATIONS OUT OF LONDON.

Anglesey:
Amlwch and Vicinity 12 0 0
Bedfordshire 40 13 0
Dunstable 29 18 7
Woburn 7 12 6
..... 78 4 1
Berkshire:
Wallingford 100 0 0
Bristol 789 9 6
Buckinghamshire:
Buckingham Ladies: Winslow 5 1 0
Cambridgeshire 250 0 0
Carmarthenshire:
Llanelli 16 0 0
Cheshire:
East: Lower Peover 6 5 4
Over Peover 6 8 0
Mottram-in-Longendale 7 8 0
Sandbach and Brereton 24 4 2
..... 44 5 6
Cornwall:
Callington, Pillaton, Quethlock, and Vic. 2 10 0
Cumberland:
Penrith 65 4 0
Whitehaven 50 3 0
..... 115 7 0
Denbighshire and Flintshire 32 0 6
Derbyshire, South: 27 2 3
Chesterfield and N. Derbyshire
Ladies 10 0 0
..... 37 2 3

Devonshire:

Plymouth and S.-W. Devon 12 0 0
Durham 40 0 0
Houghton-le-Spring 10 0 0
..... 50 0 0
Essex:
Walthamstow 20 14 0
Glamorganshire:
Dowlais, Tredegar, & Vicinity, 21 2 11
Merthyr Tydvil 18 7 11
Swansea and Vicinity 22 3 4
..... 61 14 2
Gloucestershire 30 0 0
Camden: Peabworth 7 2 10
Mickleton 8 12 0
Tewkesbury 32 0 0
Uley and Vicinity 10 0 0
..... 87 14 10

Hampshire:

Bishop's Waltham and Vicinity, 88 11 10
Broughton 31 1 4
Guernsey 70 0 0
Isle of Wight: Cowes 38 8 4
Southampton and Shirley 119 13 5
..... 341 14 11

Hibernian Auxiliary 3000 0 0

Kent, East:

Margate 3 2 6
Beckenham 1 1 0
Blackheath 50 0 0
Ditto Ladies 46 18 8
..... 101 2 2

Lancashire:

Manchester and E. Lancashire, 196 15 8
Oldham 33 10 0
Wigan: Parish Church 27 15 6
Pemberton 4 12 0
..... 263 13 2

Leicestershire:

Ashby-de-la-Zouch and Ravenstone 5 16 0

Lincolnshire:

Gainsborough 53 1 10
Great Grimsby 77 18 0
Lincoln 151 18 10
Spilsby 8 0 0
..... 290 18 8

CONTRIBUTION LIST.

Middlesex:		
Barnet.....	6 11 0	
Hampstead.....	173 17 9	
Hazrow.....	80 0 0	
Great Stanmore.....	9 0 0	
Planer.....	26 3 6	
Shepperton.....	1 10 0	
	239 2 5	
Monmouthshire:		
Newport.....	58 11 3	
St. Arvan's.....	1 1 0	
	59 12 3	
Northumberland:		
Newcastle-upon-Tyne.....	173 4 6	
Nottinghamshire:		
Newark.....	67 15 6	
Retford.....	17 0 0	
	84 15 6	
Oxfordshire:		
Henley-on-Thames.....	28 11 5	
Shropshire:		
Condever.....	23 1 1	
Madeley and Buildwas.....	14 10 0	
Market Drayton.....	31 13 11	
	69 5 0	
Somersetshire:		
Bath and Vicinity.....	700 0 0	
Backwell.....	23 2 6	
Bridgwater and Vicinity:		
Burrowbridge.....	11 0 0	
	734 2 6	
Staffordshire:		
South: Ettingshall.....	3 13 0	
Wednesbury.....	116 10 3	
Wolverhampton, St. Paul's.....	50 0 0	
Yoxall and Barton Ladies.....	60 5 4	
	230 8 7	
Suffolk:		
Framlingham.....	31 12 6	
Yoxford.....	28 12 3	
	60 4 9	
Surrey:		
Brixton, Tulse Hill, and Stock-		
well Ladies.....	3 13 6	
Clapham.....	90 11 0	
Croydon.....	1 6 0	
Epsom.....	39 17 0	
Streatham.....	11 14 6	
	70 2 0	
Sussex:		
Chichester and West Sussex ..	75 5 0	
Hastings and Oare.....	10 0 0	
	85 5 0	
Warwickshire:		
Dunchurch.....	63 14 2	
Wormoreland:		
Kendal.....	167 12 0	
Wiltshire:		
Salisbury and South Wilts:		
Warminster Ladies.....	20 0 0	
Inglesham.....	1 13 0	
	21 13 0	
Worcestershire:		
Cradley.....	5 16 9	
Worcester.....	90 0 0	
Ditto Ladies.....	15 9 11	
	111 6 8	
Yorkshire:		
Beverley.....	240 13 3	
Bradford.....	148 3 1	
Doncaster.....	224 4 1	
Hallifax.....	96 14 10	
Hemsworth, Felkirk, Wragby.....	13 13 0	

Hull and East Riding.....	9 10 3	
Kelghley.....	42 17 6	
Leeds.....	50 0 0	
Ripon.....	15 13 0	
Retherham: Whiston.....	18 17 8	
	360 6 8	

COLLECTIONS.

Alderson, Lady, by Messrs. Hatchard.....	1 2 0
Barnes, Miss, Oxford Street, Mission Box.....	4 13 0
Boyle, Lady K., by Mr. Nisbet.....	0 17 4
Brown, Rev. J., Norwood: Children's	
Missionary Box.....	1 8 6
C., Mrs. and Misses (Incl. Mission Box 11.).....	6 4 0
Fowler, Miss, Angmering, Sussex.....	3 10 0
Hatchard, Mrs., Clapham Common.....	1 1 0
Hope, Capt. H., Missionary Box.....	14 0 0
Johnston, Mr. R., Strand.....	0 11 6
Lake, Rev. E., Worcester.....	3 2 0
Lobb, Miss, Crouch End.....	1 15 0
Maude, Hon. Capt., Gloucester Terrace,	
Missionary Box.....	1 1 6
Mitchell, Miss, Leadenhall Street, Miss. Box.....	1 1 4
Poor Women of St. James's Workhouse,	
Westminster.....	0 15 0
Purple of Mr. Walton, Old Kent Road.....	1 6 0
Raban, Rev. J., Missionary Box.....	1 0 2
St. Peter's Sunday School, Saffron Hill.....	3 2 8
Seddon, Miss, Grove Terrace, Kentish Town.....	2 13 10
Simmons, Miss, Bishopsgate Street Without.....	2 5 10
Wilson, Miss, Grove Cottage, St. John's Wood.....	1 4 8
Young Friends at St. Chad's, Shrewsbury.....	1 2 6

BENEFACTIONS.

A. B.....	5 0 0
Caldwell, Capt. C., by Mr. Nisbet.....	10 0 0
C. C., by Messrs. Hoare.....	50 0 0
E. E. M., by "Record" Newspaper.....	5 0 0
E. N. D., by Mr. Nisbet.....	5 9 0
F. G. J., by Messrs. Hatchard.....	5 0 0
Friend, by Rev. F. Rogers.....	5 0 0
Monisms, for Female Education, Krishna-	
ghur.....	10 0 0
"Of Thine own do I give Thee".....	10 0 0
Produce of Silver Tea-Service.....	37 8 0
Sullivan, L. Esq., War Office.....	50 0 0
X. Y., by "Record" Newspaper.....	5 0 0
Y. G., by ditto.....	10 0 0

TO CAPITAL FUND.

Dugmore, W. Esq.....	10 0 0
E. N. D., by Mr. Nisbet.....	10 0 0
Friend, by Rev. G. Hodgson.....	5 0 0
Grantham, Rev. F., Bramber.....	10 0 0
Smalley, Rev. C., Baywater.....	5 5 0
Stanger, J. Esq., Wandsworth.....	30 0 0
Winsor, F. A. Esq., Lincoln's-Inn Fields.....	5 0 0
X. Y. Z.....	10 0 0
City-of-London Auxiliary: St. Stephen's,	
Coleman Street.....	112 5 0
North-East London.....	329 4 0
Bristol.....	162 10 6
Shropshire: Whitchurch and Vicinity.....	3 0 0

FOREIGN.

Oporto.....	20 15 6
Russia: St. Petersburg.....	4 10 0

The Committee also thankfully acknowledge the receipt of a Worked Lace Veil, from a Lady at Peckham, for India; a Box of Fancy Articles for Krishnaghur, from the Ladies of Calne; a Chest of Fancy Articles from some Ladies in the Neighbourhood of Wimborne, Dorset; and a Box of Children's Dresses, &c., for Krishnaghur, from Miss Tanner, Newbury.

Church Missionary Record.

No. 5.]

MAY, 1842.

[VOL. XIII.]

EAST-AFRICA MISSION.

THE account of this Mission is resumed from page 188 of our Number for August last.

Proceedings of the Rev. J. L. Krapf at Ankobar.

The Rev. J. L. Krapf has been diligently engaged in carrying on his solitary labours among the Christians of Shoa, and in preparatory measures for extending the knowledge of the Gospel among the heathen tribes who inhabit the borders of that country. He continues to enjoy the protection and favour of the King. Many of the priests and people resort to him for religious conversation, and he has several youths under regular instruction. In a Letter dated February 1, 1841, Mr. Krapf remarked—

My boys are making progress in knowledge, and several afford me much reason for joy and thankfulness toward the *Father of all mercies*. I am now comfortably established; having, with the King's permission, bought a large piece of ground, in Ankobar, with two houses, for the sum of forty-five dollars. All is exceedingly convenient for my school. The King seems to like my acquisition, as he considers it a sign that I will not leave him soon. He has ordered the Governor of the town to enclose my ground with a strong hedge.

Dissemination of the Scriptures.

Viewing the dearth of the Word of God which prevails in Shoa, in connexion with the regard paid to its supreme authority, it is a hopeful circumstance that there exists a great desire to possess it. Abundant opportunities are found for circulating copies of the Scriptures, both in the Amharic and Æthiopic Languages.

On this subject, Mr. Krapf writes, Feb. 20, 1841:—

I repeat my earnest wish, that you may be able to furnish me with a large
RECORD, May 1842.]

quantity of Amharic, and, still more, of Æthiopic Scriptures. I received about 200 copies from Cairo; but, after a day and a half, they were all given away. The people, having heard of their arrival, came from all quarters, begging for books. From morning till evening they besieged my house, and only the sticks of my servants were able to prevent them from breaking the doors open. Even the heaviest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia. I cannot but think that a great number of the applicants are led by a real want of the Word of God. I can tell you, in a word, that the whole scholarship of the five churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people.

Three days ago, a son of the King came to me, accompanied by another boy, the son of the Prime-minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the King's son could read well: I therefore gave him what he asked for. But I refused to give the other boy, as he could not read very well; but he fell down at my feet, and cried aloud, "O father! give me a book." I said to him, "You must first learn reading, and then I will give you a book." He replied, "I shall learn it; but give me only a book at present." I said that I had given them all away; but he cried still more, until I took a book from my boys and gave it to him. He then arose, exceedingly glad at having got the treasure for which he came. He ran away, saying, "I shall learn the whole by heart."

If the transport from Tadjurra to Shoa were not so expensive, I would beg you to send several thousands of copies: at least, I might ask for 500 Æthiopic and
P

500 Amharic Scriptures. I shall beg the King to send a copy to every church in his kingdom. He will not refuse this petition, if the Amharic Scriptures are accompanied by Æthiopic. This circumstance will certainly contribute to the increase of our influence upon this Church, and present a good antidote against the Roman Catholics, supposing they should come to Shoa.

Translations.

Mr. Krapf has translated the Four Gospels, and St. Paul's Epistle to the Romans, into the Galla Language. He has also made some progress in the language spoken at Gurague, a country to the south-west of Shoa.

Arrival and Stay of Messrs. Mühleisen and Müller at Tadjurra, and Departure from thence to Aden—Murder of their Servants and two others at Tadjurra.

When this Mission was last brought under the notice of our readers, it was stated that Messrs. Mühleisen and Müller had arrived at Aden, on their way to assist Mr. Krapf in Shoa. An account was also given of their ineffectual attempt to land at Tadjurra; and of a favourable opportunity, which subsequently presented itself, for proceeding to their destination in company with an Embassy from the British Government in India, to Shoa, which was passing through Aden. Of their proceedings since their repulsion from Tadjurra, Mr. Mühleisen gives the following account, in a Letter dated Aden, Oct. 8, 1841:—

It is now six months since we arrived at the threshold of our appointed destination, with heartfelt desire to proceed to a most promising and encouraging field of labour. Allow me now to lay before you the outlines of our history, from that time until now. You are aware that we went over to Tadjurra with letters of recommendation from Aden, to the Chief of Tadjurra, and the guide Mahomed Ali; but that we were not allowed to disembark, and forced to return to Aden. Here we had the advantage of joining the Embassy proceeding to Shoa, on the kind recommendation of Captain Haines. Availing ourselves of this fair opportunity, as we thought, we proceeded a second time to Tadjurra. After having arrived at that

place, the Embassy was divided into two parties, on account of there not being a sufficient number of camels; and we were left with the second party, which remained at Tadjurra, with instructions to follow as soon as camels should be procurable.

After His Excellency Captain Harris had proceeded a few days' journey from Tadjurra, he determined that the second party should remain altogether at that place, till further orders. Of the advanced party, who were exposed to dreadful sufferings—resulting in the death of one Englishman, and the loss of many of their animals, on account of the heat and want of water—three men, two European soldiers and a servant, were murdered on the road, while asleep, notwithstanding the European sentry, and the native escort and guides hired for 800 dollars, to protect the members of the Embassy.

The second party being recalled to Aden, we preferred to remain in Tadjurra, in order that we might take advantage of the first opportunity to proceed, in case the second party should not return from Aden. The ill feeling shown by the people of Tadjurra against the English being too palpable, we were compelled, for the protection of our lives and property, to keep watch by turns throughout the whole night. But *except the Lord keep the city, the watchman waketh but in vain.* In the night of the 23d of September, during my watch, a dreadful occurrence took place. About half-past two o'clock my attention was arrested by a piercing cry from the place where the servants were lying. Two or three minutes before I had looked over them, and they were all fast asleep. When I heard the cry, I was perhaps not ten yards distant from them. I ran to the spot, but the deed had been perpetrated. I went only to see our own servant, and two of the Agent's, weltering in their blood: two died immediately; the third suffered, in the agonies of death, until noon; and a fourth was saved by my interference. We are all of opinion that their intention was not to kill our servants only, all Mahomedans; but to kill them first, they being in their way, and then us. *If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us.*

Two boats were engaged, before day-break, to take our goods and ourselves on

board; but they were stopped by the Sultân. After the occurrence, from five to seven men used to sleep with us; but we had reason to trust even them as little as possible. Three nights passed dreadfully over our heads—*killed all the day long; and counted as sheep for the slaughter.*

In the night of the 26th of September I recollect not to have closed my eyes for one minute till three o'clock, at which time I mounted guard. There were many boats; but we could not hire any of them to send to Aden, till the people saw a boat from another tribe, the hiring of which they could not prevent: before it was settled, they consented that we should engage one of their own. The people were determined, however, at all events not to allow all of us to embark. On the proposition of the Agent, and with Mr. Müller's consent, I agreed to accompany the Letter, as a living epistle; otherwise, I never should have been able to leave them in so miserable a condition. From the number of people who were collected on the shore when I left, I should say they were resolved to use compulsion, in case we had all attempted to leave. On the 27th of September I left; and, after a voyage of eight days, arrived at Aden, weak in health, and distressed in mind, on account of my friends. On the first day I could not do much in their behalf; for an expedition against the Arabs was proposed the following night. On the second day after my arrival, a vessel was ordered to leave for Tadjurra.

In a Letter dated Nov. 5, 1841, Mr. Müller gives the following particulars of his merciful preservation, after Mr. Mühleisen's departure, and of his arrival at Aden:—

Two weeks after Mr. Mühleisen's departure, I had permission to live with the British Agent at Tadjurra. You may conceive with what longing I looked for the Lord's assistance, in this time of great tribulation. Keeping watch day and night had much tried my constitution. But the Lord of grace and tender mercy, who from ancient days has comforted His people with His Word, strengthened me.

On the 11th of October, early in the morning, we were told by the people that a ship was coming from Aden: she anchored at ten o'clock that morning. On her arrival, I could observe great anxiety in the looks of the people at Tadjurra;—a proof that they were punished in

their consciences. A further proof that the cruel act was done by the Danakil, may be the words of a little boy eight years of age, who told the British Agent two days before, "Take care, for they are about to cut your throat."

The captain of the brig immediately sent a man on shore, to inquire whether we were still alive: for he had orders to burn the village, in case he should find us dead. Meanwhile the Chiefs from Tadjurra, one after the other, paid a visit to me, asking, "Has the brig arrived with good intentions?" To this I answered, "I do not know." Soon afterward, the order was given to me immediately to pack up my things, in order to start for Aden with the brig. I was very thankful, and praised the Lord for His wonderful and gracious deliverance out of so many dangers. If He had not watched over us, if He had not destroyed the plans of so many wicked men, certainly we should have found our death at Tadjurra. On the 14th of October I met my friend Mr. Mühleisen at Aden.

Visit of Messrs. Mühleisen and Müller to Jerusalem, for the purpose of receiving Ordination.

As the door appeared for the present to be thus providentially closed against their proceeding to Shoa, they were directed to go to Jerusalem, to be presented to Bishop Alexander for Holy Orders. They arrived at Jerusalem on the 21st of February. In a Letter dated Feb. 26, the Bishop thus refers to their Ordination:—

I look forward with interest to the holding of my first Ordination in Jerusalem; which seems, indeed, like the beginning of the glorious period, when, as the Word of God leads us to expect, *the Law shall again go forth of Zion, and the word of the Lord from Jerusalem.*

Employments of the Rev. C. W. Isenberg.

The Rev. C. W. Isenberg is still in this country, where he has been diligently employed in literary labours for the use of the Shoa Mission. Besides other extended works, he has completed a Translation of the Liturgy into Amharic, which has been carried through the Press, under his superintendence, at the expense of the Society for Promoting Christian Knowledge.

NORTH-INDIA MISSION.

Krishnaghur.

SUMMARY VIEW OF THE KRISHNAGHUR MISSION.

IN our last Number, we gave Reports of the Stations in the Krishnaghur Mission up to the close of last year. The account of a visit in December, to the different districts of the Mission, by the Rev. James Innes, Acting Secretary of the Calcutta Corresponding Committee, has since reached us. Mr. Innes confirms the statements of the Missionaries; and adds the following concluding observations, which form a valuable summary of the state of the Mission, and a strong testimony to its best prosperity:—

1. The work in Krishnaghur is in a more favourable state than at any former period. There was, as is well known, much misapprehension on the part of the Natives, as to the nature of Christianity itself; and many of those who joined themselves to the Christian party—whatever may have been their motives, of which I now say nothing, whether they were sincere or insincere—did so in ignorance of the Religion which they were adopting. Knowledge and light have been spreading among the people: their errors are being chased away by a firm and enlightened mode of proceeding on the part of the Missionaries, who found their people labouring under such misapprehensions; and it is found, that, as the Gospel becomes more known, the sordid and grasping spirit demanding money, which would startle and distress the Christian Labourer when he entered a village, is giving place to a conviction of the uselessness of such applications, and an understanding of the real purport of the Missionary's visits. The people have likewise been tested by the fuller explanation of the Gospel to them; and the event has proved, that there are MANY glad to welcome the Missionary, not as a Mohajan to lend money, not as a protector to take up disputes with Zemindars or Planters, but as a Preacher of the Gospel of Jesus Christ. There is, then, a better feeling generally among the people on the subject of Religion than there has been hitherto, and a dawning of religious knowledge in their minds.

2. The Missionaries have now a firmer hold in the district than ever. This is an important point. They are getting more and more settled. They have taken possession, as it were, in the Name of the Lord, and who will eject them? Is there

any fear that they will be obliged to fly? Is there any danger of their being driven out? None whatever. The Christians desire them to stay, that their children may be taught, and for many other reasons. The Heathen will not turn them out, for they hope to have their sons educated in the Missionary's School. The planters will be glad to have Ministers of the Gospel in their neighbourhood. All appearances tend to show, that if a Missionary should leave his Mission, he would leave it voluntarily, and not by any compulsion of the Natives. There HAS BEEN a feeling, I believe, among the Zemindars, that the Missionaries might be induced to relinquish their intention of settling among the villagers, if a little opposition were offered; but this hope is now given up. They may still DESIRE to drive the Missionaries out of the district, though this does not appear quite certain; and if they find that the Christians learn, under the influence of the Missionary, to pay their dues more regularly, and with a more cheerful spirit than before, they will soon begin to value his presence in the midst of their Ryots. But if they still DESIRE the departure of our Missionaries, they have less reason than ever to expect the fulfilment of this desire: for the substantial nature of the buildings erected by the Missionary is, to those among whom they dwell, a type of the Christian courage in their own hearts, which will not be dismayed by difficulties, or overcome by persecution.

3. On the subject of CHRISTIAN SCHOOLS, a separate remark is necessary. How promising a field is presented to our contemplation in this department of the work! But we know, that however rich and valuable the harvest, it cannot be piled in the storehouse without the

application of means. And in the same way, though the young mind is pliable and free from prejudice, yet advantage cannot be taken of this docility, unless a system of means be organized for this special purpose. It would be well were those who look for interesting accounts from Missions, to reflect, that two things are necessary to the prosperity of Mission Work among the Heathen—the diligent use of proper means and divinely-appointed instruments, and the outpouring of God's Holy Spirit to render those means successful. The means are of no avail without the Spirit; and His grace cannot be expected if the means be not employed. And as the conversion of the HEATHEN cannot be hoped for unless the glad tidings of Salvation are proclaimed to them, so it is vain to look for stability and fruitfulness in a CHRISTIAN district, if the rising generation have not the advantage of regular and systematic instruction. The outlay for Christian Schools will be great; but without such establishments there is too much reason to fear that the work among the Natives will fade and wither away. And if the families of the present converts sink again into the idolatry and wretchedness from which their fathers were just emerging, will not a fearful amount of guilt become chargeable on the Christian Church, which, in its unbelief or covetousness, closed its hand, and would give no more to the treasury of the Lord toward maintaining the conquests which it had already won through the power of His Almighty Spirit?

4. There is also every encouragement to establish efficient ENGLISH SCHOOLS in different parts of the district. Three could at once be opened with the highest hopes of success—at the Station of Krishnaghur, at Kabastanga, and at Rottenpore. There do not appear to be the same facilities for prosecuting this department of the work in the two other districts; but in those of the Rev. Messrs. Blümhardt, Krauss, and Lipp, there is a great demand for such Schools. Let the state of one district be considered—that of Kabastanga. If funds were placed at the disposal of the Missionary, a school of from 250 to 300 boys could be at once opened: the expenses requisite for the erection of a suitable building on the Mission Compound would be about 600 rupees, and a monthly sum of about 60 to 100 rupees for the salaries of teachers and the other

current expenses. And there seems to be a peculiar advantage in establishing a school of this kind in the country, which is not enjoyed in Calcutta—I mean, the absence of those pernicious influences which are constantly operating on the minds of Young Men at the Presidency, all unfriendly to Christianity, and tending to rivet still closer the chains of prejudice by which they are bound. There is in the country less of dazzling ceremony to draw them into vice, less of daring infidelity to harden them against conviction, and less of biting scorn and derision to shame them into a guilty silence and concealment of convictions, if the truth of Religion be brought home to their minds. The establishment of English Schools in the Krishnaghur District would be a grand step toward building up the Mission, and giving it a permanent character among the people.

5. If there be any, however, who still have doubts, apprehensions, and misgivings, fearing that too large an expenditure has already been incurred—and who are distrustful of the character of the work in ANY part of that Mission-field—let it be remembered, that if the Christians were all removed from the district at the present moment, the Heathen would yet remain, to whom the Gospel must be proclaimed. The glad tidings of Salvation must be preached to all; and until every Heathen in that district has had Christianity pressed on his acceptance again and again, and presented to his mind in every aspect likely to prove attractive to him—till this has been done, and upon this the Gospel has been deliberately rejected, the Missionaries cannot stir—their work is not completed—they cannot move to another place. But there are not only the Heathen, thanks be to God! to preach to: the Christian flocks present a field of labour capable of occupying all the time of the Missionary.

6. I must conclude by expressing my conviction of the prosperous state of things, in every respect, throughout the district. I have gone from one place to another, seeking for discouragements, but I have found none. Wherever I turn, a bright prospect meets my eye. Whatever inquiry I make, the answer is full of hope. All the districts are yet in infancy; but an infancy which gives promise, in each case, of ripening into vigorous manhood. I protest against the

partial judgment, which, looking but at one part of the field, would extol it to the disparagement of other portions, less known, perhaps, but equally hopeful with the other: and I testify to the falsity of the assertion, that the work is languishing in any part of this Mission, either from want of experience in the Missionary, or defect of system, or any other cause whatever. I left Calcutta for Krishnaghur with fears and misgivings, for we had heard and read of difficulties and discouragements; but the bright aspect of the work, when I came to look upon it myself, speedily dispelled my apprehensions, and gave me confidence that it is of a stable character. I would not compare Christianity in this place with what it is in other Missions, or at home in a rural district; though such comparisons are apt and reasonable. I will not compare it HERE with what it is THERE, because there may even be doubts entertained of the character of religion as exhibited in such distant places; but I will take religion as it is in Krishnaghur, and set it against religion as I find it portrayed in the Bible: and if I find it in the sacred record appearing in the lively faith of one, the burning zeal of another, the fervent love of a third, and the deep humility of soul which may characterize a fourth saint, I turn to the native flocks and observe the germs and commencements of such graces in one and another of the Christians here. Perfection is not to be looked for till after a season of probation and trial, nor maturity till after a time of growth. All here is at present only budding forth and germinating. It is the spring-time of the Mission; but a spring which promises to ripen into the rich autumn of a David's fervour, a Peter's zeal, or a love like that of the favoured son of Zebedee.

Let Christians, instead of encouraging a spirit of curiosity and constant inquiry concerning the progress of the work—which reminds one of the child who takes up the plants in his garden from day to day to see how the roots are growing, and so receives no flowers in reward for his toil—let them cherish a large-hearted liberality; and give freely of their substance, till the Labourers, who are best able to judge of the need of funds, cry out, "It is enough:" and, instead of being doubtful and desponding, let them BELIEVE, and, in the exercise of a lively faith, approach the Throne of Grace and plead the abun-

dant promises of God with fervent supplication; and then our hearts would soon be made glad, not for what MISSIONARIES have DONE, but for what HEATHENS have RECEIVED from God by their instrumentality, for what the LORD HIMSELF has done in the earth for the glory of His Own Name. Let the instrument be little accounted of: let man be forgotten. May the time soon come, when the harvest shall spring up abundantly; and the stately plant rear its head on high, so as to out-top the pigmy husbandmen who sowed the precious seed, and are now preparing to reap and gather into the garner of the Lord! and, as the breath of the Holy Spirit passes over the golden grain, may it wave and bow in adoration to the God of Heaven alone, the Redeemer of sinners, Jehovah Lord of Hosts!

Benares.

The Rev. Messrs. Smith and Schneider continue to labour at this Station; in which several changes have taken place during the past year, but not such as materially to affect the steady prosecution of the Lord's work. The Rev. C. B. Leupolt, on account of ill health, left Benares at the beginning of the year, for Goruckpore; at which place he remained for a few months, and has since (p. 50) arrived in England. The Rev. J. Baumann joined the Mission in April last; but after a short stay, it becoming necessary that he should leave the country for a more temperate climate, he left Calcutta for New South-Wales. Mr. Mackay joined the Mission at the same time, and labours with much zeal in the Free School.

A very interesting Report has been published by the Benares Association Committee during the year; from which part of the following account of the state of the Mission is taken.

Christian Orphan-Boys' Institution.

Mr. Schneider took charge of this Institution when Mr. Leupolt was compelled to go to Goruckpore. Mr. Baumann, on his arrival, re-

lieved Mr. Schneider, who then devoted himself more particularly to the instruction of six of the boys who are ultimately intended for the Ministry. Since Mr. Baumann's departure, Mr. Schneider has resumed the whole charge, and gives the following Report:—

I have now commenced a course of studies with 16 boys, the most promising of our orphans, who may hereafter become Readers, Schoolmasters, or even Missionaries. They are divided into three classes; and catechetical instruction in Bible Lessons, Divinity, Introduction to the Bible, Universal and Church History, Geography, Grammar, Composition, and Exercises, is given by myself, occupying me daily for five or six hours. I am sure that God blesses us.

The different trades of the boys are in a flourishing state: all who are engaged in the carpet and sutringy works will be able very soon to support themselves entirely. I spend a great part of my time in superintending their trades, as this is entirely left to me.

Four of our orphan boys have lately been married to orphan girls, and are now in service with us. I am happy to say that they behave well. From March to November only one boy died. I could give you some very pleasing instances of the influence of the Holy Spirit on our boys; but I am afraid of writing about such matters. Without exaggeration, I must say, that my 108 boys have given me, upon the whole, very little trouble: they are obedient, and show much attachment to me. For some months past I have commenced a Sunday School with those boys who work during the whole week at their trades. My duties at home engage me so much, that I cannot do any thing in the Free School. The chapels in the city I am in the habit of visiting twice or thrice in the week, and always find hearers; but, alas! none who have inclination or courage to embrace Christianity.

Christian Orphan-Girls' Institution and Day School.

Of this Institution Mrs. Smith and Mrs. Schneider have the management, and have given the following report:—

There are 50 Orphan Girls, and 31 Day Scholars; the whole of whom read

together, and are divided into six classes. In the first class are 16 girls, who read Deuteronomy and the Epistles; the Assembly's Catechism; and Miss Bird's Geography, which they have just commenced. They also learn hymns, write from dictation, and work sums in the Rule of Three. The second class contains 17 girls, who read the Book of Jonah, and the Gospels; learn the Assembly's Catechism; write copies taken from verses in the Proverbs; and have just commenced ciphering. The third class also consists of 17 girls, who read in Genesis, and the Gospels; learn Watts's Scripture Names, Writing, and Multiplication. The fourth class, 12 girls, read St. John's Gospel, Brief History of the Bible, and the Catechism. There are 8 girls in the fifth class, who read the Proverbs, Brief History of the Bible, Ten Commandments, and the Creed. The sixth class, in which are 11 girls, learn the Alphabet.

During the last year we have had three girls added to our list of orphans; and we are thankful to say, we have not lost any. Their health has been excellent, so that they have been able to pursue their studies and other employments uninterruptedly. We trust they are improving in every sense. With one or two exceptions, they are very docile, and appear anxious to do what is right. We keep a board on which to note down their faults; but during the last four months, two only have been recorded. We always keep them well employed, knowing how essential this is to their being kept in good order. From 6 o'clock until 9 in the morning they pass in school: after this they breakfast, and then assemble in the prayer-room, where Mr. Schneider meets them and the boys for prayer. After prayers they bathe; and then have about an hour for themselves. At 1 o'clock they assemble for work, at our own houses. They remain with us till 5 p.m. closely occupied with their needles, the product of which is sold for the benefit of the Institution. They are all taught knitting and plain-work, and some of them execute worsted-work very beautifully. They grind their own corn, sweep their sleeping-room, cook their own food, with the assistance of the mother of one of the girls, and are taught to make themselves useful in every way; so that we have reason to hope they will become good members of society, and a blessing in their day and generation. When the Bishop

last visited us, 21 of them were confirmed; one of whom is about to be married to Mr. Schneider's Bearer, a Youth from the Orphan Institution. It is probable that two or three others will, by and bye, be married to orphan boys, as they mutually become capable of supporting themselves.

Free School in the City.

Mr. Mackay has charge, as stated above, of this branch of the Mission; but the following Report is furnished by Mr. Schneider:—

The number of boys attending the school is 144, Heathens and Mahomedans. 77 learn English, 33 Persian and Oordoo, 26 Hinduwee, and 17 Bengalee. The English department consists of six classes. The head class, or Monitors, study the Bible, Political Economy, Indian History, Geography, Astronomy, Geometry, and Arithmetic; and compose Essays on given subjects. The first class are instructed in the Bible, Second Part of the Brief Survey of History, Geography, Use of the Globes, Catechism, Composition, and Arithmetic. The remaining four Classes are in various elementary studies of the same general character.

Chapels, and other Preaching Places.

There are four chapels, and three other preaching-places. They have been open, as usual, for preaching and religious discussions; some once, some twice a week. The attendance continues good: and now that the novelty of the subject must have ceased, and mere curiosity can no longer be a motive with the majority to attend, we are thankful to find that the simple preaching of the Gospel still draws crowds of attentive hearers. On this subject Mr. Leupolt states:—

During the last two years, with a few exceptions, Mr. Schneider and myself have regularly gone to the city to preach; and have met with much encouragement in this department of our work. We have generally been favoured with attentive hearers.

Mr. Smith states—

With the exception of visiting the Free School, and the one in Awan Gunge, I am chiefly occupied in preaching and translating. I have made several excursions

into the adjacent towns and villages, in order to publish the glad tidings of the Kingdom; and have generally met with much encouragement. The work in the city, also, is promising, so far as regards the cessation, in a great measure, of hostilities on the part of the Natives—an increasing want of confidence in their different systems, which is often very evident, especially with the Hindoos, when they attempt to defend them—and a growing persuasion that we have the truth, and that it will prevail. We—Treløke, my Christian Reader, and myself—have good congregations, and willing and attentive hearers; who often respond most heartily to what they hear, their consciences bearing witness to its truth; for the God whom we preach is not only the God of the Bible, but also of creation and providence; and has placed His witness in the heart and conscience of every man. Hence, generally speaking, the truths which we declare commend themselves to every man's conscience in the sight of God. The foolish and impious remarks about God's having a son &c. we now seldom hear.

Jaunpore.

During the past year the Benares Mission has been extended, by the location of the Rev. R. Hawes at Jaunpore, a Mahomedan town, 40 miles from Benares, with a population of 20,000 souls. It had previously been frequently visited by the Missionaries of the Benares District. About eight years ago, a Free School was established at Jaunpore, and placed in the hands of Trustees; who lately offered to convey the school, and property connected with it, to the Society. At the same time, the sole Trustee of a beautiful little Gothic Church, erected some years since by the European residents, proposed to hand over that edifice also to the Society, for the purposes of Public Worship, in connexion with the Mission. The liberality of these offers, the importance of the place, and its situation with regard to Benares, Chunar, and Gorruckpore, were among the chief arguments for the occupancy of this field.

Chunar.

The Rev. W. Bowley continues to labour at this Station with his usual activity and zeal. The following short account of the state of the Mission is taken from the Chunar Association Report:—

Congregation—The Native Congregation has continued full and encouraging: several of the regular attendants upon the means of grace have, we trust, given themselves entirely to the Lord, and have been admitted to the Holy Communion. During the year several infants of converts have been added to the Church by baptism: though no adults have been admitted to that ordinance, there are three candidates who will, in all probability, be baptized during the present year.

Orphan Asylums—Several of the girls and young men educated in these Asylums have, during the past year, been united in matrimony, and are earning their livelihood with credit to themselves and their Christian profession. One family has been sent to labour under the Missionaries at Allahabad; and six of the most forward lads were, for want of an efficient teacher on the spot, sent to be instructed at that station, whence, after an absence of ten months, they have lately returned.

There are at present in the Asylums 42 inmates; 26 boys, and 16 girls. Between school-hours the boys are employed in the garden or the field, or in tailors' work.

During the month of January Mr. Bowley made a Missionary tour. From his Journal we extract the following account of his

Visit to Azimghur.—Examination of the Government Schools.

Jan. 7, 1841.—To-day we visited Azimghur. The most influential Civilian in this district had made great preparations here for the examination of the Government Schools. A sort of stage was erected around three sides of the schools, and covered with flooring to suit the native taste: in the area, about 100 chairs were placed, and many tents were erected in the neighbourhood, for persons coming from a distance. I had our tent pitched close to the road-side, so as to be contiguous to all.—Oh! how will every thing here please the Natives!—During the day the whole populace, congregated
RECORD, May 1842.]

here from the district, seemed to be in motion, in anticipation of what is to take place to-morrow and the following day. This will do more to engage the whole district to take an interest in schools than if ten times the sum had been laid out in support of them. Our tent was filled by the school lads and others during the remainder of the day; and we gave away all the English Tracts, half-a-dozen Testaments, and all the Romanised Gospels which I had brought. I only regretted that I was not better prepared to meet the wants of this class of the people: in fact, the demand of all classes was so great, that at night we had not a single Oordoo Gospel left.

Jan. 8.—At an early hour, the whole space prepared for the multitude to witness the examination was fully occupied; and when business commenced, thousands of people, clean and well-dressed, and hundreds of wealthy men, among whom were three Rajahs, were assembled: many ladies and gentlemen, some of them Natives, had come from the interior of the district: it was a cheering sight, especially when connected with the results likely to follow to the people at large. All was perfectly quiet and orderly while the examination took place: the English and Oordoo classes which were examined, seemed to give the highest satisfaction. Considering that the schools were opened only two years ago, their progress is astonishing: the English headmaster gives up all his time to it; and the magistrate's exertions, both of body and mind, after the performance of his official duties, are devoted to the same object.

Jan. 9.—To-day there was a display of vegetables brought in from all parts of the district, and prizes were given to those who produced the best. The Hindoo and Oordoo Schools were examined, and the crowd to-day was as dense as yesterday. To-day, also, many books were given away, the people continuing to flock to my tent for them.

Jan. 10.—Having last night received a small case of Oordoo Testaments, we to-day distributed them among the Native Gentry, who very thankfully received them: in fact, this proved our most encouraging day for giving away books.

Gorruckpore.

Upon the lamented decease of the Rev. F. Wybrow, the Rev. C. B. Leupolt was placed in temporary

charge of this Mission. On the 20th of June last, the Rev. J. P. Mengé, and Mrs. Mengé, arrived at Gorruckpore; and were shortly joined by the Rev. J. C. Wendnagel, and Mrs. Wendnagel. A few weeks after, Mr. Leupolt left; and the Missionaries agreed that the superintendence of the Farm, with its Christian Congregation, should devolve upon Mr. Wendnagel, and that Mr. Mengé should undertake the Missionary duties in connexion with the Station at Gorruckpore. These two branches of the Mission presenting distinct spheres of usefulness, and the Farm being three or four miles from the Station, the Committee are thankful in having been able, according to the plan which they have long deemed desirable, thus to place the Mission under the care of two European Missionaries. The account of the Orphans at the Farm, given below in Mr. Mengé's Report, places in a strong light the importance of there being a Missionary at hand to superintend the work in progress, should it please God to disable his fellow-labourer. We first give an account of the Mission by Mr. Leupolt, dated June 7, 1841.

Report by the Rev. C. B. Leupolt.

The Mission divides itself into two branches. The first branch consists in the charge of the English Congregation, and preaching in the city to the Natives. The English Congregation comprises the Civilians of the Station, the Officers and soldiers of a regiment, Writers, &c. The city contains about 23,000 inhabitants; 15,000 of whom are Hindoos, and 8000 Mussulmans. There is a chapel in the city, at present occupied by policemen, because Service is not held within it. The second branch is of a threefold nature—preaching to the Native Christians, and pastoral visits; superintending the Farm, and instructing the Orphans; and charge of the Orphan Girls.

The Farm contains 1742 biggahs* of land, 200 of which are under cultivation. There are at present 9 Christian Families residing on the Farm. They have Morning

and Evening Prayers, conducted by Levi, a Catechist. The Orphan Boys have hitherto cultivated about 30 biggahs; but this year 60 biggahs have been marked out for them. Mr. Wilkinson introduced the growth of the sugar-cane; but as the Farm is in its infancy, it will scarcely answer for some years. As the fields in which it was cultivated are contiguous to the jungles, the wild elephants, tempted by the sugar-cane, made nightly inroads upon the Farm; and not only destroyed the cane, but trampled down the other crops: two fields of sugar-cane are, however, kept under cultivation. As the Boys have never cultivated sufficient grain for their consumption, it was thought proper to make them first grow sufficient for themselves and the Orphan Girls, and then to proceed to the cultivation of other things. There are at present 58 Orphans residing on the Farm. They rise at day-break; have Morning Prayers at sun-rise; and an hour after sun-rise proceed to the fields, in which they remain until 10 A.M., when they have breakfast, and then read until past 2 P.M. From 3 o'clock they are again engaged in the fields until half-an-hour before sunset, when they return and have dinner and Evening Prayers. The plan of not permitting the boys to enter the fields before the sun has dispelled the malaria which rises during the night, and of making them return home before the malaria can arise, ought to be strictly adhered to; experience having confirmed its utility. On the Lord's Day, two Services are held at the Church in the Wilderness, in which the Christian Families and Orphan Boys assemble. This Farm is a useful establishment: may Isaiah xxxv. be realized with regard to it! The Female Orphan Seminary is likewise an important branch of Missionary labour; which, however, will chiefly devolve upon the Missionary's wife. Much of the girls' future comfort and family happiness depends upon their being trained for domestic life. The girls have Morning and Evening Prayer, in the Parsonage; and Service twice on the Lord's Day, at the Station Church. There are four Native Catechists.

The acquisition of the language by the new Brethren has of course retarded the progress which might otherwise have been made; but the following account by Mr. Mengé will be read with interest.

* In Bengal, a biggah is equal to about the third part of an acre.

Report by the Rev. J. P. Mangé.

With regard to the Station, one of the chief objects requiring notice is the Girls' School. There are at present 23 girls in the school, under the superintendence of my dear wife: they have made rapid progress since we have come to this place. Every morning they come over to our house, when I have Family Worship with them; and the Lord's-Day Afternoon Service, in Hindoostanee, is chiefly intended for them. I have now for some months been in the habit of going three times a week to the city, with our Head Catechist, for the purpose of distributing Tracts and Parts of the Scriptures, among Hindoos and Mahomedans, and in order to read and expound to them the sacred truths of the Gospel. Sometimes much attention is given: at other times, the hearers laugh and mock at the strange and wonderful things which they are privileged to hear. Now and then a Brahmin or a Molwee will start up with objections against the peculiar doctrines of Christianity; as, for example, the now rather stale remark, that God is every thing and does every thing, and that therefore it would be ridiculous to assert that man is accountable for his actions to the Supreme Being. We sometimes silence the man, by simply asking him, whether he would not punish his child if it were disobedient; or whether he thought the thief who had stolen his goods ought to be punished. A rather encouraging feature of the Mission here, is, the desire which the people evince to get books. Sometimes I have actually lost my hat, for a few minutes at least, on account of the crowd rushing upon me in order to get books. However, since I have made it a rule not to give any books except I feel in some measure assured that the man is able to read them, I am not so much in danger of losing my equilibrium from the pressure, as I used to be. Many young men have come to my house in order to obtain books; and I now and then observe that they attentively read those which they receive. The Word of God thus sown will not be unfruitful; but, like *leaven hid in three measures of meal*, it will work its way, as I trust, to the heart of many a poor Hindoo: bread cast upon the waters will be found, even although it should not be till after many days. On one point, which takes up a good deal of my attention, I have still to report—the spiritual charge of the Euro-

pean residents in Gorruckpore. On the Lord's-Day Morning I have a full English Service; and I have administered the holy rite of Baptism, in English, to three children.

The Farm, although it is considered, perhaps not without reason, to be rather an unhealthy spot, is going on as well as could possibly be expected. There are at present 60 Boys, all orphans, belonging to the Farm: these are chiefly engaged in agricultural labours. Mr. Wendnagel takes an active interest in them, as well as in the various labours which have reference to the Farm. He generally goes out once a day, and twice if circumstances require. It appears that hardly any of the Boys were able to read. The sickness and departure of the Rev. M. Wilkinson, the premature demise of our beloved Brother Wybrow, his successor, and the short time during which Brother Leupolt was able to superintend the Mission, all contributed not a little to the neglected state of the Orphan Boys. Two Teachers certainly were engaged to instruct them; but it is well known that hardly any Native will rouse himself from his indolent habits of his own accord, and that except particular hukkums* are issued, general ones will be of little avail. Mr. Wendnagel immediately began teaching the boys to read; and they have made rapid progress. In the beautiful little church at Basharatpore, called the Church in the Wilderness, they assemble morning and evening for Family Worship, which is conducted by Brother Wendnagel, if present; and if absent, by one of the Teachers. On the Lord's Day there are two Services, one in the morning and one in the afternoon, attended by the Boys and the other Christians living in the village. Besides the Boys, there are 12 Christian Families and 5 widows residing at Basharatpore. Although it cannot yet be said that there is much of true Christianity perceptible among them, still we are told, *My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it*. Where the Word of God is richly sown, we need not fear that a good harvest, in God's own time, will be gathered in.

Aggra.

The Rev. Messrs. C. T. Hoernle, C. G. Pfander, and F. A. Kreiss, are

* Orders, commands.

now labouring in this Mission; the Rev. J. J. Moore having left the service of the Society in consequence of being appointed Government Translator for the North-Western Provinces, and Minister of the New Church of St. Paul at Agra. We have received the following

Report by the Rev. C. T. Harnle.

The work in my hands may be said to comprise three different branches; viz. the Female Orphan Asylum; a small number of Native Schools; and preaching the Gospel to the Natives.

Female Orphan Asylum.

At the beginning of the past year there were 145 girls in the Asylum. Out of this number, 8 have been married to Native Christians, 20 sent to the Institution at Gorruckpore to be settled there, and a few have been carried off by disease. Twelve new Orphans have been admitted, so that at present there are 122 girls in the Asylum. Their ages vary from 4 to 17 years, and they are, upon the whole, in good health. Considering what they have suffered during the two preceding years, we cannot be sufficiently thankful to the Lord for His Mercy thus bestowed upon them and us.

The girls are all baptized, and under Christian instruction. We endeavour so to train them, that they may hereafter become suitable wives for Native Christians; and therefore employ them in the performance of female domestic duties, the acquisition of the rudiments of learning, manual labours, and religious exercises. The first are taken by turns; and consist in cleaning their rooms, grinding their grain, cooking their food, making and mending their clothes, &c. That the young mind may not be wearied by being the whole day employed in study, their time is divided between this and their manual labours; so that those who go to school in the morning work in the afternoon, and *vice versa*. While in school, they learn to read and write Hind-dee and Oordoo, their own languages; Arithmetic, Bible-History, and Geography. The first class have already attained to some proficiency in reading and writing.

Their manual labours are divided into the following classes: fancy needle and knitting-work; plain needle-work; making bottle-covers; knitting stockings and

caps; making their own clothes; spinning wool and cotton; and plaiting straw for hats and bonnets. The first four classes, in which several have attained some proficiency, make their work for sale, and assist by their earnings the funds of the Institution. The sums thus realised, during the last six months, amount to 260 rupees. But in order to obtain a fair criterion of their earnings, the savings effected by their grinding grain, and making their own clothes, must be added, which amount to about 108 rupees during the above period; thus showing a total of 368 rupees, or an average of 60 rupees *per mensem*.

While we thus endeavour to accustom them to habits of industry, and make them useful members of the native community, their spiritual welfare has not been neglected. They have regular Morning and Evening Worship in their own language, when the Holy Scriptures are read and explained to them. Once in the week they have regular Church Prayers, and on Lord's Days they attend Divine Service in the morning, and assemble again in the afternoon as a Bible Class. They also commit a short Catechism to memory.

All these temporal and spiritual engagements are conducted after the following routine. At day-break the children rise, set their rooms in order, and bathe. Some then go to the kitchen, others grind, and the rest play in the garden. At 7 o'clock the bell rings for Prayers, when all assemble in the large school-room. At half-past 8 the bell rings for breakfast; and at 9 they commence their respective engagements, and continue till 12, when they have an hour's recreation. At 1 o'clock, school and work are resumed, and continued till 4. At 5 the bell rings for dinner; after which they go about playing in the yard and garden, or take a walk with one of the Teachers. At 8 we have Evening Prayers, and at 9 they all retire.

The superintendence of this Asylum, and the spiritual guidance of its inmates, form an essential part of my Missionary and Ministerial duties; and while sometimes I feel greatly rejoiced in their execution, yet at other times they give me also a great deal of anxiety; but I trust in the Lord, who is the true friend of children, the *father of the fatherless*, and the guide of adults. May He so bless them, that by His grace they may become

faithful Christians themselves, and be the means of diffusing the blessedness of Christianity among their benighted neighbours.

Native Schools.

As almost everywhere in the heathen world, so also in this country, the education of youth is in a deplorable state, especially among the lower classes. The number of those who are able to read and write their mother tongue with some fluency, compared with those who don't know it, is, on an average, as one to one hundred; in some places even less. The following statement may serve as an instance. About twenty-four villages in the vicinity of Agra have been, during the last two months, visited, with a view to inquire into their circumstances, and make them acquainted with the Gospel. The population of these villages may amount to 15,000 individuals; among whom I found only about 120 persons who knew a little more than their letters, and many of them not even these. How great an obstacle this is to the Missionary's work, must be evident to every one acquainted with Missionary labours. In most cases, after having preached the Gospel to a crowd of people, he is deprived of the means which have so often proved an eternal blessing to many a soul, i.e. of putting a Tract or portion of the Scriptures into their hands, for reading and meditation at home.

These facts produced a deep impression on the minds of the Missionaries at the Station, of the impropriety of neglecting the youth while preaching to the adults; and they thought of establishing a circle of schools for the poorer classes of the native community. By the kind aid of the Local Committee they were enabled to carry out their plans to some degree. There are now in the city, and some of the neighbouring villages, ten schools, in which above 300 poor native children receive instruction, gratis, in the rudiments of learning. The following are under my superintendence: the Loheki Mandee; the Secundra; the Malpoora; the Rancotta School. The first was established in November 1839. While I was conversing with the people of that village, a great number of children assembled, listening to what was said. On leaving the village, I asked them, "Can you read?" "No." "Why not? Don't you go to school?" "We have none."—"But would you go, if you had one?" "Oh yes, yes!" they

all cried, while their faces brightened with joy. I now addressed the people about the matter, and found them ready to assist: they agreed to give a room, and to send their boys; while a Pandit offered his services, as a Teacher. Not to lose these favourable circumstances, I at once opened the school, with 16 boys: this number soon rose to 40, and afterward to 50. The total number who have attended this school since the beginning, is 84, many of whom have attained considerable proficiency in reading, writing, and ciphering. They also read Geography and Bible History.

The Secundra School has been established one year, and numbers twenty boys. As it is in the centre of three villages, in the neighbourhood of the Orphan Institution, I had expected a more numerous attendance; but the people, being very poor, send their boys to work as day-labourers.

The Malpoora School is likewise situated in the middle of three villages, from which boys attend. It was established in November last year; and when I came to open it, many of the boys, whose names were on the list, hid themselves; a report having been spread by a wicked Brahmin, that all who should attend this school would be made soldiers. I then spoke in a friendly way to those who were present; and began the school with them, when the others also came in. The number of scholars is forty-four, and considering the short period since the school's establishment, some have made good progress. They read the New Testament, Historical Anecdotes, the Life of Christ, and commit a small Catechism to memory.

The fourth has been established only a few months, and numbers now twenty-eight boys.

It is a chief rule in all these schools, that the Holy Scriptures must be regularly read, and a Catechism learnt by heart. Both Pundits and boys have hitherto submitted to this rule, without the least objection. Some take their books home, and read to their parents. I was informed the other day that a boy of the Secundra School had discontinued to attend. On inquiring into the reason, his mother said, that being a poor widow, her son must work for her. "But he will forget what he has learnt." "Oh no," she said: "on Lord's Days, when he does not go to labour, I make him sit down and read to me from the books which he

has brought home.—Each boy, on leaving the school, has to pass an examination; when he receives a New Testament, a Catechism, and a few other useful books.

Many more such schools could be established, and their general usefulness extended, if we had the means; but the local funds, by which these schools are supported, do not allow us to go beyond the present limit.

Preaching the Gospel.

When standing upon the flat roof of an old Mahomedan building at Secundra, which has been converted into a Missionary residence, the eye perceives a great number of heathen villages, which have not yet heard the glad tidings of the Gospel. Whenever I saw them, I felt a great desire to commence preaching the Gospel to their inhabitants; the more so, as the Institution—in which I reside with my family—is five miles from the city, thus preventing me from any direct work there. But for a long time I was unable to fulfil this desire. During the first year of our residence at Secundra, my time was almost entirely taken up at the Institution, superintending the buildings, organizing the interior arrangements, and attending to the many sick which we then had. These impediments being now removed, and the Committee having kindly granted an allowance for a Native Assistant, who has been engaged, I had some months ago the great pleasure of commencing regular rounds among the above and other villages in the vicinity of Secundra. Every day a different village is visited, either by myself or the Catechist; and when we have gone round, we begin again from the first. Occasionally we make tours to villages at a greater distance, as far as eight or ten miles. This sphere of labour, though it has its trials, affords me great encouragement, and forms that portion of my Missionary duties in which I am most delighted. It is true, that the ignorance, superstition, and earthly-mindedness of these villagers are great. Sometimes the subject which we wish to impress on their minds is so strange to them, that they cannot comprehend it; at other times they run away when they see us come, or laugh at and abuse us; but all these things are soon forgotten, when I am permitted, by divine grace, to see them assembled under a tree, attentively listening to the preaching

of the word. Though none have as yet come forward with a real desire to embrace Christianity, yet there is a general acknowledgment of the truth and superiority of the Gospel, accompanied with an impression of the inconsistency of their own system. They often confess—“We cannot resist the force of truth in the Sahib's Religion;” and Brahmins, when wickedly disputing, are often silenced by their own countrymen saying, “How can you oppose? Is not all they say very true?” Some of the villagers occasionally attend Divine Service at the Institution, on Lord's Days. I hope the hour is not distant, which the Lord has appointed in His wisdom, for the salvation of these people. It only wants a general impulse, a beginning to break through the bonds of darkness and deeply-rooted prejudices, and the whole system will fall, and many come forward to seek refuge within the fold of Christ's Holy Church. May we, therefore, not cease to pray, *Thy kingdom come! Amen! Even so, come, Lord Jesus!*

Accurat.

The Rev. R. Richards is the Missionary at this Station; and the following short notice of the labours of the year has been received from him.

There are two Readers employed by the Committee at this Station; who, as well as myself, go out preaching and reading the Scriptures, and distributing Scriptures and Tracts. The number distributed during the past year is 1277 portions of Scripture, and 5388 Tracts. I am happy to say that the people hear the word without disputing, and often come to the chapel at the time of Divine Service, listening with much attention: they likewise begin to testify respect for the Christians, and on the other hand exhibit coldness toward their Brahmins, all which circumstances are of an encouraging character. Seven adults, five women, and two men, have been baptized during the year. The School in the Mission Compound contains twenty-six boys and two orphan girls, who are instructed by Mrs. Richards. The congregation assembling at the Mission Chapel consists of 150 persons; of whom, 50 are communicants.

NEW-ZEALAND MISSION.

Native Missionary Meetings at Kaitaia and Waikato.

In the early part of the year 1841 a new feature of a very interesting character presented itself in this Mission. The Native Christians, thankful for the Gospel blessings communicated to them, came forward at the suggestion of their Teachers, with zeal and interest, to assist in extending these blessings to others. Two Missionary Meetings were held, one in Kaitaia, and the other in Waikato, places widely apart from each other; and although about two months intervened between them, the promoters of the Meeting at Waikato were not at the time aware of the fact of a similar one having been held at Kaitaia; so that they may be regarded as independent results of the same feeling.

Mr. J. Matthews, one of the Catechists at Kaitaia, thus describes the proceedings before the commencement of the Meeting at that place:—

Early in the morning of Thursday, February 11th, the Natives, who had for days been assembling, were engaged in making a semicircular booth. Noble Panakareao's English Standard was flying, and another colour on the church tower. On the ringing of the bell, portions of about twenty different tribes assembled, to witness one of the most interesting sights seen in this land—once-discordant tribes, who lived in actual malice, *hateful and hating one another*, now met together to manifest their gratitude to God for the *Word of His Grace*, by forming themselves into a Branch Society, to contribute their mite toward the erection of the spiritual temple.

The remainder of the narrative is furnished by the Rev. R. Taylor. There were present, the Rev. R. Taylor, Messrs. J. Matthews, W. G. Puckey, W. King, several Europeans, and at least 500 Natives.

The Rev. R. Taylor took the chair; and opened the Meeting by giving out the hymn, "Salvation, O the joyful sound!" in native; and reading the

Sixty-seventh Psalm. He then addressed the Meeting as follows:—

My Friends—You are acquainted with the purpose for which we are now met together: you are aware that we have two objects especially in view—the acknowledging our gratitude unto God for the many mercies He has shown, and also to assist in sending the Gospel abroad. Several individuals will address you, and more fully explain the subject. I shall therefore at present only exhort you to listen with attention, and keep silence, that you may the better hear what is said.

Mr. Puckey was then called upon, to propose the First Resolution—

—That, entertaining a deep sense of the many mercies we enjoy, and more especially of God's goodness in sending the Gospel to us, we feel it to be our bounden duty to acknowledge the same, and to use every means in our power for diffusing abroad that Gospel, to the blessed influence of which we solely ascribe our present happy state.

My Friends—The purpose for which we have all assembled here, is, that you may fully understand the meaning of the proposed Collection, of which you heard a month ago, in a discourse respecting the Redeemer's Kingdom. For seven years you have heard the sound of the glorious Gospel of Jesus Christ. Many of you are believers, and are enjoying the blessings of God's word: many of your relations have believed, and have finished their course with joy, and are now in heaven. I think it behoves us all to show our gratitude to God for His many mercies; but you especially, that it has pleased Him to send you Missionaries, who have explained to you *the unspeakable riches of Christ*, and have been the means of your becoming a peaceable people. Consider your former state: you were never at peace; you could not sit still; you could not call any thing your own: but now, you sit down in peace in your own little places, and there is no one to molest you. Consider this, and think of other nations: see whether we cannot help them! How was it that Missionaries were first sent to you? How were their expenses paid? Why, it was by collection. Now, then, let us try what we can do: open your hearts and your little bags, and try if you cannot send a Missionary to some dark part of the world. Now try! This is the first time you have been taxed; but we are not ashamed, as it is for the Redeemer's Cause. We could not do this if it were for ourselves. England has sent out Missionaries to all parts of the world: let us be the means of sending out one, if we can: you have

all received freely, so *freely give*. Surely you would not like to be the only hearers of the Gospel? Would you not like that other nations, who are as dark as you yourselves once were, should receive the same privileges? Yes, I know it ought to be your desire; and I shall see, by your shillings, by-and-bye, that it is your desire. You have been blessed; let others be blessed also.

Noble, the Chief of Rarawa, then seconded the Resolution, holding it in his hands, in these words:—

Do not suppose that this is a new thing: although, perhaps, some of us present may not perfectly understand it. It is not a new thing: read your Testaments, and you will see it is not a new thing: you will find, that, in the time of our Saviour, collections were made for the Temple; and our Saviour told Peter to cast his line into the sea and take the first fish which came to his hand, "And take that which is found in his mouth, for me and for thee." That word is as applicable to us, at this present time, as to them. If our Teachers gave us money for believing and being baptized, then it might be said we were bought by them: or were our Teachers like the Pakeha Maori, then it would be so. Do not stop up your hearts: give liberally, open your hearts. The knowledge of the Lord must go abroad, to complete the work, that all may be believers. Great have been the mercies of the Lord to us; for when we were afflicted with pain, He said, "*Look unto me; and I will save you!*" We were all very ill with the Influenza, and the Clover Complaint*: we prayed to God—He heard, and saved us. A short time ago we were afraid the sun would scorch us up with heat, and we should have but little food: the Lord had mercy upon us, and sent rain, and caused the grass to grow upon the mountains and in the valleys. It had not rained long, before we were afraid the rain would injure our crops: the Lord had mercy on us again; and the sun now shines, and we have our desire. We must pray for a blessing on our offering. When we used to make a large kite†, we were very particular in having the wings of the same length, and strong enough to bear the current of air: for if they were not, perchance, while the line was being given out, and we were exulting in our hearts at its steady ascent, and watching for it to be lost in the clouds, it would come in contact with a current of air and get a broken

wing, and fall precipitately to the earth, and thus be smashed to pieces. So will it be with us, if we are not united. This is all I have to say of the Resolution which I hold in my hand.

Mr. Matthews proposed the second Resolution—

—That we feel we cannot better show our gratitude to God, and our estimation of the blessings which the Gospel has conferred on us, than by yielding a ready obedience to the command given by our Great Redeemer, *Goye into all the world, and preach the Gospel*. We do therefore this day form ourselves into a Missionary Society, to be called "The Kaiaia Branch of the Church Missionary Society."

The Resolution which I hold in my hand declares that we have come here this day to show our gratitude for the good we have received, and to assist in sending the Gospel to the whole world. My friends, it would not be right to stop up the water-courses: the water must needs flow into the sea, whence it came. It is the sea which feeds the fogs and clouds; and these, being assisted by the hills and mountains, cause the springs to flow in numberless rivulets; and they, collecting together, form the large river through this place, and return to the sea, their parent. The Lord, in like manner, has caused His abundant goodness to be showered down upon us, in giving us the waters of His grace to refresh us; and we should endeavour to be like the hills and mountains, which do not retain the water for themselves only, but return them, to fertilize the valleys and plains: so should we endeavour to send the blessings which we are enjoying ourselves, to those dark places of the earth which have not yet heard the name of Jesus. There are several hundred millions of Heathen who are now in darkness. What shall we do? We must give the light to them. You are not poor men, you are gentlemen: God has given you every blessing. God has given you talents—to some, one; to others, ten—and He will require an account of them. Christ and His Apostles were enabled to go from place to place, preaching the Word, from the assistance which they received from those who ministered unto them. Christ said, *The labourer is worthy of his hire*. We are advocating no new thing: we want to send Testaments to *those who sit in darkness*. Now, Testaments do not grow on trees, neither can Missionaries swim across the deep: captains will not take them across in their ships without payment, and Testaments cannot be printed without expense. It is through the offerings of the Church that you see us here this day, and yourselves in possession of Testaments. The Jews of old contributed gold and silver for the erection of the

* The "Clover Complaint" is a distension of the bowels, similar to that produced in cattle from eating clover.

† There is a native amusement of flying a kite, which is made in the shape of a bird called Kahui; but they used to make them of a very large size, several yards long, and call them Pakaukau, "a wing."

Temple—for all the world must be built in the same way. God has promised His Son, *I will give Thee the Heathen for thine inheritance, and the uttermost parts of the earth for Thy possession.* I rejoice, then, that we have met together for this great work: good may not only be done to others in this way, but also to ourselves; for it has been said by Ministers in England, that many have been converted even by witnessing such a Meeting as this. I will say no more, as others have to address you.

Meinata, a Native*, seconded the Resolution:—

My Friends, do we indeed understand these things? Perhaps some do; and others do not. In former times, we were all the children of the devil: we were without shelter, like people in the rain: but God moved the hearts of His people in England. Yes, that God, who made the heavens, and earth and sea, and all things therein, caused persons to give of their earthly goods, to send us, who were in great darkness, the light of the Gospel, which we have received. We were like persons in the rain. Messrs. Puckey and Matthews found us in sin and misery—no God, no blessing, no comfort—all darkness and despair. But we have received the Gospel, and are now assembled to show our gratitude to God, by making a Collection, that we may have a part in sending forth Missionaries to some people who have not heard those glad tidings of the Gospel—who have not enjoyed those privileges which we have. We have this day come together to make return for the many benefits we have received, in a spiritual as well as temporal point of view; and to send out Missionaries to those parts which have not, as yet, heard the *glad tidings* of the Gospel. *How shall they hear without a preacher? and how shall they preach except they be sent?*—This is all I have to say of this paper which I hold in my hand.

Mr. W. King then proposed the third Resolution—

—That an Annual Meeting be held in Kaitia on the Second Thursday in February.

My Friends—It is the desire of all Believers that the number of God's people should increase. Therefore, let us all assemble every year, to give a portion of those things which God has given us, that the Gospel may be sent to

those parts which have not yet heard the blessed things spoken of in that Gospel.

Busby, a Native, then seconded the Resolution:—

My Friends—Although we have come together to hear, and although we agree to these things, perhaps some persons will deride us: yet those who believe in God will rejoice when they hear of this day's Collection. Though some may deride, others will rejoice: let us also rejoice. Those who have the truth in their hearts will realize the benefit: those who do not join in the battle are sorry afterward when the victory is gained: therefore I exhort you all to be of one mind; and join together, and be one in heart!

All the Resolutions were unanimously carried;—the assembly, amounting to at least 500 persons, holding up their right hands.

The Chairman then rose, and said:—

My Friends—You have now had the object of our Meeting fully explained by the different speakers who have addressed you, and the best way of showing your gratitude to God pointed out. You have received the Gospel: you have professed to be thankful for it: let, then, those whose hearts are large toward God give largely, and those whose hearts are small give accordingly; but what you give, give freely, for God only loves the *cheerful giver*. When David wished to build a Temple to the Lord, he, his princes, and people, brought forth their offerings of gold and silver and precious stones with a willing heart. But remember, my friends, great as was their object, ours is still higher—it is, to render the whole earth God's Temple. Our happiness is concerned in God's glorious Kingdom being established: when He reigns, we shall reign also; His glory, honour, and happiness, will be shared by us. Jesus Christ bade his disciples to go and preach the Gospel in all lands: if they had sat still in Jerusalem, the Gospel would not have spread abroad; but they obeyed His word, and went into every kingdom; and you have received it, even in this distant part of the world. Shall it go no further, when there are millions of his fellow-creatures who still remain ignorant of it—who, like the men of Nineveh, know not their right hand from the left? The Missionary Society is straitened for want of funds: great as its works are, they must be greater, to evangelize the world. Remember, you may now be the means of sending a Missionary to a new Station, and thus contribute to dispel the darkness of the world. Come forward then, my friends, and present your offerings to the Lord!

The Natives then came and placed their
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* Meinata was converted to Christianity by hearing the First Chapter of Genesis read: the simple account of the Creation immediately arrested his attention. He has been a most consistent character ever since. Mr. Maraden, when at this Station, inquired if any Native had been converted by the simple relation of the Word of God: he was much struck with this instance; and stated, that he thought if the Ten Commandments alone were printed and circulated through the land, it would have a most happy effect.

offerings on the plate; advancing in order, and depositing their gifts as they walked past the table. Each tribe came separately, headed by its Chief. Old Witi, nearly ninety years old, Chief of the Mount-Camel Tribe, walked up with a firm step, and placed two dollars on the plate. Noble, the Chief of the Rarawa, and his wife, gave five sovereigns: the lady was ornamented with a plume of ostrich-feathers in her black hair, which had a good effect. This was presented to her by the Governor's Lady. Several other Natives gave gold. The scene was most picturesque, as the different parties filed past, many being both well and tastefully dressed. When the Collection was over, the Chairman held up the plate to view, piled with silver and gold—for nothing else was offered—and said—

I rejoice to behold the first-fruits of our labours among you; and fervently do I pray that a blessing may attend this your offering. As David blessed God for having put it into the hearts of his Princes and people to contribute willingly to the erection of the Temple at Jerusalem, so do I bless the Lord for having put it into your hearts to come forward as you have just now done: and most earnestly do I hope that this day's proceedings may be instrumental in founding a new Mission in one of the still dark spots of the world. Your contributions, I feel it right to say, shall be immediately forwarded to Port Jackson; from whence the amount will be transmitted to the Parent Society in England.

He then gave out a Hymn, and dismissed the Meeting with a blessing.—It is difficult to describe the enthusiasm which prevailed. Parents placed a sixpence or a shilling in the hands of their infants, that they might each be contributors to the cause.

Collection—Gold, 20l. 10s.; Dollars, 3l. 4s.; Half-crowns, 5l. 2s. 6d.; Shillings, 16l. 12s.; Sixpences, 16s. 6d.—Total, 46l. 5s.

We now give some particulars of the Meeting at Waikato. The Chair was taken by the late Capt. Symonds, R.N. He was so much struck with what he saw and heard, that he wrote the following account of it to the Sydney Herald, a New South-Wales Newspaper.

TO THE EDITOR OF THE SYDNEY HERALD.

Waikato Heads, April 6, 1841.

SIR—Being engaged in an expedition

into the interior, partly to gratify my curiosity, and partly to ascertain the resources of this Island, it was my good fortune to arrive at this Station at the time of the General Yearly Meeting of the Christian Natives in the Waikato District of the Church Mission. I do myself the pleasure of forwarding to you a sketch of the proceedings of the Meeting; convinced that you and your readers cannot fail to feel an interest in what transpired; the more especially as, after the usual examinations, the first Missionary Meeting, at which large contributions were made by Natives, was held in the Mission Chapel, where several hundreds were congregated.

I was accompanied by Lady Franklin; the Rev. J. F. Churton, Colonial Chaplain; Dr. Johnson, Colonial Surgeon; Lieutenants Donop and Elleman, of H. M. S. "Favourite;" Mr. D. Sinclair; and Lieut. Bagot, 51st Light Infantry. The Meeting was numerously attended by Chiefs and their followers, from all the Tribes between Manukau and Kawia; amounting in all, according to the general estimate, to upward of 2000. The examinations were most satisfactory. The young Christians were ranged in different classes, according to the progress they had made in knowledge; and each class underwent a close catechization, under the direction of the Rev. R. Maunsell, and Messrs. Hamlin, Preece, and Ashwell, of the Church Mission. Numerous questions were asked, by Mr. Churton and others; the answers to which fully proved that all were well grounded in the principles of Christianity, each answer being perfectly to the point, and accompanied by texts from the New Testament. The examinations over, a feast ensued, and reconciliation was made, after the native fashion, between certain Tribes which had been for some time at variance.

On the third, the Chapel was filled with people, all anxious to subscribe a mite toward defraying the expenses of Missions in distant parts, in testimony of their gratitude for that Gospel which had been preached among them. This was by far the most interesting part of the Huihuinga. A subscription of any sort, for any purpose, is so entirely opposed to the old feelings and customs of the New Zealanders, that it is remarkable that any should have been induced to assemble for the purpose; and it is principally to record the fact that such a subscription has been made, that I am tempted to address you.

We may argue, I think, from these first-fruits, that the native character is fast mending, and that the cannibal of a few years ago is in a fair way, under such excellent instruction, of becoming, before long, a good member of civilized society.

I had the honour of being called to the Chair; and after addressing the Meeting through the interpretation of Mr. Maunsell, several Resolutions were proposed, and unanimously adopted—proposed and seconded by Natives of high rank and influence. The Meeting closed with an eloquent address from Mr. Churton; and, after prayer, a Collection was made, at which the sum of 28*l.* 3*s.* 4*d.* was realized. After the Service on Lord's-Day Morning, 220 received the Sacrament of the Lord's Supper; and I have seldom seen a more devout congregation. In the evening, 170 adults and children were baptized.

Yours &c. W. C. SYMONDS.

One of the Resolutions to which Capt. Symonds refers was as follows:

—This assembly desires to express its gratitude to the Church at the other side of the Ocean, for their kind consideration to us, in sending Teachers: and although our means are scanty, we desire to make

a little Collection, as a testimony of our love to God, and as a means of furthering the Gospel to those places which have not as yet heard its blessed message.

How affecting it is, to see these New-Zealand Christians, lately in a state of the extremest barbarism, and actually eating each other's flesh, brought, by the grace of the Gospel, to share in the salvation of Christ, and evidencing their sense of the value of the blessing by contributing to impart that Gospel to those who have not yet heard its blessed message! Well may we thankfully exclaim, *What hath God wrought!* The Missionary who sent home the account says, addressing the Committee—

Surely you will feel cheered in your burdensome duties by such a voice sent forth from a land, the cry from which, till lately, was revenge and bloodshed; but which now is made one with you, and, I trust, with the *Church of the first-born, which are written in heaven*, through that blessed Gospel which your generosity has proclaimed among them.

HOME PROCEEDINGS.

FORTY-SECOND ANNIVERSARY.

THE Annual Sermon was preached before the Society, on Monday Evening the 2d Instant, at the Parish Church of St. Bride, Fleet Street, by the Rev. Hugh Stowell, M.A., Incumbent of Christ Church, Salford, Manchester, from Matt. xxviii. last clause of ver. 20. Collection, 164*l.* 5*s.* 5*d.*

The Annual Meeting was held on Tuesday the 3d Instant, at ten o'clock, in Exeter Hall; the President, the Right Hon. the Earl of Chichester, in the Chair. After the usual Prayer, the Report was read by the Rev. R. Davies, one of the Clerical Secretaries, and the Rev. John Venn. Collection, 224*l.* 1*s.* 8*d.*

Movers and Seconders.

The Right Rev. the Lord Bishop of Ripon; and the Rev. John W. Cunningham, Vicar of Harrow—the Lord Ashley, M.P.; and the Rev. Dr. Stephen H. Tyng, of the Episcopal Church of the United States—the Rev. Thomas Vores, Perpetual Curate of St. Mary's, Hastings; and the Rev. Baron Gerlach, from Berlin—the Right Rev. the Lord Bishop of Chester; and the Hon. and Rev. Baptist W. Noel.

Resolutions.

—That the Report, an Abstract of which has now been read, be adopted, and printed under the direction of the Committee; and that this Meeting acknowledge with deep thankfulness to Almighty God the signal blessing which has rested on the operations of the Society during the past year, especially in Krishnaghur, Tinnevely, and New Zealand; while it is deeply afflicted at the necessity under which the Committee have been laid of contracting the Society's operations, on account of the inadequacy of the pecuniary means at their disposal.

—That, acknowledging with unfeigned gratitude to the God of all grace the success which has for so many years attended the labours of the Missionaries of this Society, and especially during the last year, the Meeting would record its settled conviction that it is only in proportion as the grand doctrines of the Scriptures, of our Protestant Church, and of the Reformation, are preached and upheld by the Society's Missionaries in all their simplicity, fulness, and purity, that the Divine

Blessing can be expected to continue to rest on their ministrations.

— That, while this Meeting testifies its sense of the liberality and self-denial manifested by different classes in their pecuniary contributions to the Society, it is constrained, in the Society's present circumstances, earnestly to appeal to the Members of our Church for such prompt and effectual aid as may enable the Committee to sustain the Missions of the Society, and to respond to the numerous and urgent calls of the Heathen for Missionaries and Teachers.

— That this Meeting records its grateful sense of the advantage to the Society of the Patronage extended to it by His Grace the Primate and other Prelates of our Church during the past year;—that the thanks of this Meeting be given to the Rev. Hugh Stowell for his Sermon before the Society last evening; to the Right Hon. the President; to the Vice-Patron and Vice-Presidents; and to all those friends who, during the past year, have exerted themselves in its behalf;—and that the following Gentlemen be appointed the Committee for the year ensuing, with power to fill up vacancies:—

Messrs.	Henry G. Key,
Duncan Anderson,	Maj. Gen. Latter,
John Ballance,	Maj. Gen. M'Innes,
Alexander Beattie,	Lieut. Gen. Sir P.
Charles Brodrick,	Maitland,
Robert J. Chambers,	Hon. Capt. F.
Hon. S. R. Curzon,	Maude, R.N.
William Dugmore,	E. V. Sidebottom,
James Farish,	Benjamin Smith,
William A. Garratt,	William Tate,
William Grane,	James Taylor,
Pascoe Grenfell,	Hon. Capt. W. Wal-
Capt. H. Hope, R.N.	degrave, R.N.

The Meeting was closed by singing the 117th Psalm and the Doxology.

A Meeting of the Society was also held at Exeter Hall in the Evening of the same day, at six o'clock; the Most Hon. the Marquis Cholmondeley in the Chair. The Rev. R. Davies offered up the usual Prayer. Collection, 36*l.* 16*s.* 9*d.*

Movers and Seconders.

The Rev. Richard Davies, Clerical Secretary; and the Rev. John Venn, Prebendary of Hereford, and Rector of St. Owen's, Hereford—the Hon. Arthur Kinnaird; and the Rev. Samuel Rowe, Vicar of Crediton, Devon.—the Rev. Thomas Vores; and the Rev. John Harding, Rector of St. Andrew-by-the-Wardrobe and St. Anne's, Blackfriars.

Resolutions.

— That, deeply afflicted at the contraction of the Society's operations forced upon the Committee by the insufficiency of its pecuniary means, this Meeting would earnestly appeal to those Members of our Church who have *freely received* from the Divine liberality, *freely to give*; and thus, by their *bountifulness*, enable the Church Missionary Society to answer the loud and urgent calls upon it for Christian Teachers, from all parts of the Heathen World.

— That the deeply affecting but interesting results of the Niger Expedition demonstrate the obligation and necessity of employing with increased vigour every available means of training up Natives of Africa, to carry forward the Missionary Work in that vast and deeply-injured Continent.

— That this Meeting is deeply impressed with the urgent necessity of prayer for the outpouring of the Holy Spirit upon even the advanced Missions of the Society, in order to produce conviction of sin upon the minds of the numerous Inquirers after Christian Instruction, so that they may be enabled to leave all and follow Christ; and in order also to establish, strengthen, and settle the feeble graces of the sincere converts to the Faith of Christ.

Abstract of the Balance Sheet.

RECEIPTS OF THE YEAR.		
	£	s. d.
Paid direct to the Society:—		
Congregational Collections	446	2 3
Individual Collections	307	7 0
Benefactions	3099	8 9
Annual Subscriptions	1835	4 0
Legacies	2930	7 5
Contributions through Associations	71996	11 9
Foreign Contributions	6888	10 2
West-Indies' Fund (including £2500 Government Grant for Negro Education in the West Indies)	2578	16 3
India Native-Female Education Fund	163	3 9
Allepie School Fund	68	15 6
Interest on Government Securities	47	19 4
Rent of House at the West End of the Institution	70	0 0
Sale of Publications (including Missionary Map)	216	8 9
Exeter-Hall Shares	10	0 0
Drawbacks on Books and Paper	172	7 7
	£90,821	9 5
Capital Fund	1514	19 0
Sick and Disabled Missionaries' Fund	1266	6 3
	£93,592	7 9

PAYMENTS OF THE YEAR.

Missions:—		
West-Africa	7884	0 0
South-Africa	319	10 9
East-Africa	746	3 6
Malta	2768	0 1
Greece	1671	9 8

Asia-Minor	389	19	5
Egypt	1588	18	1
North-India	18463	13	9
South India	15319	3	10
Western-India	5870	2	5
Ceylon	3128	17	3
Australasia: New Zealand	17320	18	4
New Holland	200	0	0
West-Indies: British Guiana	2877	17	5
Trinidad	3241	3	0
Jamaica	9449	13	6
North-West America	1028	4	5
Students:—			
Institution:			
Salaries	981	18	0
Maintenance, and all Educational Expenses	2226	10	10
General Expenses:			
Travelling, Ordination, &c. &c.	1017	8	2
Basil Seminary	464	18	4
Sick and Disabled Missionaries, including Voyage Expenses, Widows, and Education of Children	7837	7	5
Publications:—			
Copies of Forty first Annual Report,	1083	2	4
Copies of Abstract of ditto	21	7	6
Copies of Church Missionary Record,	1011	3	2
Copies of Church Missionary Gleaner,	401	19	0
Copies of Quarterly Paper	449	18	7
Copies of Missionary Register	70	0	9
Miscellaneous	621	3	2
Associations: Travelling of Deputations, Salaries of Visitors, &c. &c.	3768	17	3
Salaries of Secretaries, Clerks, and Collector's Poudage	1673	8	0
House, Office, and Warehouse Rent; Taxes, Stationery, &c.	612	11	7
Postage	140	4	3
Rev. W. Jowett's Retiring Allowance ..	200	0	0
Incidental Expenses	452	1	7
	£110,808	16	1

We give the following Extracts from the Annual Report:—

PATRONAGE.

The Church Missionary Society was formed in 1799, and its object was declared to be “for sending Missionaries to the Continent of Africa, or the other parts of the Heathen World.” It was at the same time directed, that the formation of the Society should be communicated “to the Archbishop of Canterbury, as Metropolitan.” From the reply of His Grace, the Committee received encouragement to “go forward,” and were assured “that he would look on their proceedings with candour.” Several of the Prelates of our Church from time to time extended their patronage to the Society, and the number of those who have thus favoured it has steadily increased with the advancing years of the Institution. During the year on which the Committee have now to report, a large and important addition of Episcopal Patronage has been happily extended to it. The Bishop of London having publicly expressed his opinion of the desirableness of connecting the Church Missionary Society more closely with the Heads of

the United Church, and of the practicability of making an arrangement for that end which should leave the Society at liberty to prosecute its work unimpeded and uninterrupted, communications on the subject took place soon after the last Anniversary between the Right Hon. the President of the Society and the Bishop of London, with the concurrence of His Grace the Archbishop of Canterbury. These communications issued in the adoption of two additional Regulations at a Special Meeting of the Society on the 16th of July last. On being apprised of the adoption of these Regulations, His Grace accepted the office of Vice-Patron of the Society. The following Prelates have also since joined the Society, as Vice-Presidents:—

HIS GRACE THE ARCHBISHOP OF YORK.
THE LORD BISHOP OF LONDON.
THE LORD BISHOP OF BATH AND WELLS.
THE LORD BISHOP OF CHICHESTER.
THE LORD BISHOP OF LINCOLN.
THE LORD BISHOP OF PETERBOROUGH.
THE LORD BISHOP OF SODOR AND MAN.
THE LORD BISHOP OF HEREFORD.
THE LORD BISHOP OF GLOSTER & BRISTOL.
THE LORD BISHOP OF NEW ZEALAND.
THE LORD BP. OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

ASSOCIATION PROCEEDINGS.

The number of New Associations formed in the last year is 61.

INSTITUTION AT ISLINGTON.

This important part of the Society's arrangements continues to afford the Committee strong satisfaction. In the Principal's Annual Report to the Committee of Visitors, he expresses his thankfulness “that he can still present a favourable report of the general state of the Institution.”

The Principal concludes his Report with the following appeal to the members of the Society for their sympathy and prayers:—

In concluding his Report, the Principal is persuaded that he shall be charged with no vain repetition, when he once more commends this deeply important part of the Society's interests to the blessing of God and the prayers of His people. It would indeed cheer and sustain him under a painful sense of responsibility, to know that special intercessions were offered in behalf of an Institution the influence of which is felt in so many parts of the world. Gratefully sensible of past support, thus derived, and now doubly needed, he would venture, in

behalf of his pupils, his colleagues, and himself, to reiterate the appeal, *Brethren pray for us.*

Fifteen Students have been received into the Institution during the year, and twenty-nine still remain under preparation in it.

DECEASE OR RETURN OF MISSIONARIES.

The Committee have to lament the death, during the past year, of one Catechist, and five Wives of Missionaries and Catechists.

Seven Missionaries have returned home on account of ill health.

MISSIONARIES SENT OUT.

In the course of the year there have been sent forth fifteen Ordained Missionaries and four Catechists; including eight Missionaries who have returned to their Stations, and one whose services have been transferred to another Mission. Fifteen of these being married, the total number of individuals sent out is thirty-four.

ORDINATION OF MISSIONARIES.

Seventeen of the Society's Candidates have been admitted to Holy Orders during the past year, at home and abroad.

STATE OF THE FINANCES.

At the last Anniversary of the Society the state of its Finances was such as to occasion the Committee much solicitude. That solicitude was increased as the year advanced. The necessity of reducing the expenditure of the Society became apparent. At a Meeting of the Committee of Correspondence at the beginning of July, a Resolution was adopted, "That means should be immediately taken to reduce the expenditure of the Society in the Malta, New-Zealand, Trinidad, and Jamaica Missions." This Resolution was acted upon without delay; and instructions were transmitted to those Missions, pointing out the mode in which the contemplated reduction of expenditure might, in the opinion of the Committee, be most speedily and effectually accomplished. With regard to New Zealand, however, it was rather an adjustment of expenditure than a reduction in its total amount; the rapid diffusion of the Gospel throughout almost the whole extent of the Northern Island, in a great measure by the agency of Native Teachers, and the strenuous efforts of the Papacy to establish itself in the Island, having induced the Committee to send out four additional Mis-

sionaries, and a Candidate for Holy Orders, to sustain and consolidate the operations of the Society in New Zealand.

The measures which the Committee had adopted for the relinquishment of the Jamaica and Trinidad Missions involved the necessity of communication and arrangement with the Bishops of Jamaica and Barbados, which unavoidably caused delay in their execution. The vacancy in the See of Barbados has precluded the Committee, up to the present time, from carrying out their intentions with regard to Trinidad.

The Committee having found that further measures were required to meet the financial difficulties of the Society, the subject was again taken up in the autumn by the Committee of Correspondence, to whom it was specially referred by the General Committee. From this body two Reports were addressed to the General Committee, and adopted by them on the 5th of November and 10th of December respectively. These Reports recommended the adoption of means for increasing the Society's income; and, with that view, the appointment of additional Association Secretaries. They also recommended measures for regulating, systematizing, and controlling expenditure in the Missions, and for drawing forth in them local resources to a larger extent; more especially, 1. Contributions on the spot to local objects connected with the Missions; and, 2. Contributions from Native Converts for the support of a Native Ministry, and the expenses incident to its ministrations.

The formation of a Fund to meet the inequality between income and expenditure which occurs at certain periods of the year was recommended by the same Committee. An Address on the subject was subsequently published by the Committee, fully explaining the grounds on which the formation of such a fund was rendered indispensable, in order to carry on the operations of the Society without embarrassment and the necessity of incurring debt.

That Committee also recorded their conviction of the necessity of adopting "stringent measures for bringing the total expenditure of the Society for the year within the income of the same year."

As the year passed on, the financial situation of the Society became more and more serious and critical, and the necessity of still further reducing expenditure and

contracting operations was unequivocal. At their Monthly Meeting on the 14th of March the following Resolutions were in consequence adopted:—

"1. That a Sub-Committee be appointed to inquire into the financial position of the Society, and to report thereupon to this Committee; and more especially to suggest some plan, whereby in future the expenditure of the Society may be kept within its income, and the necessity of borrowing money to meet its current expenses may be obviated: and also to suggest by what means the Society may best provide for such bills as may be drawn from abroad before the plan which the Sub-Committee may recommend for regulating the expenditure of the Society shall have been brought into operation.

"2. That the Treasurer of the Society, Sir Walter R. Farquhar, Bart., the Hon. Arthur Kinnaird, and Henry Sykes Thornton, Esq., be requested to form the Sub-Committee.

"3. That for the present no new Mission be undertaken, nor any existing Mission enlarged; nor any Missionary, Catechist, or Schoolmaster sent out, except to supply the place of a deceased or disabled Missionary, Catechist, or Schoolmaster; nor any Student received into the Institution, except to supply the place of one who may have left: and that this Resolution shall be in force until the Sub-Committee appointed by the preceding Resolution, or some Finance Committee to be hereafter appointed, shall have reported that the finances of the Society are in a state to admit of an extension of its Missionary labours."

Recourse was had to the Gentlemen mentioned in the 2d Resolution, under the impression that, while they brought with them habits of business and cordial attachment to the Society and its great object, their not having immediately participated in the administration of the Society's affairs might give them some advantage for taking a calm and accurate view of its financial position, and for suggesting such measures as the exigency of the case might require. They kindly undertook the office assigned them by the Committee, though with much personal inconvenience to themselves. Having fully informed themselves of the state of the Society's affairs, and maturely considered what the circumstances called for, they presented a Report to the Commit-

tee. This Report recommended, among other things, the immediate reduction of the scale of the Society's annual expenditure to a sum not exceeding 85,000*l.*; the laying aside certain parts of the income of each year for the extinguishment of debt and for the accumulating a Capital Fund equal to one-third of the Society's annual income; and the appointment of a Finance Committee, without whose sanction no increase of expenditure beyond the sum above specified should take place.

The Report of the Finance Sub-Committee was taken into consideration at a Special Meeting of the General Committee on the 20th of April, and the following Resolutions were unanimously adopted:—

"1. That this Committee desire to express their thanks to the Finance Committee for their able Report on the subject of the finances of the Society, and their concurrence in the general principles laid down in that Report.

"2. That, in the opinion of this Committee, the scale of expenditure for the current year should be limited to 85,000*l.*, in accordance with the recommendation of the Finance Sub-Committee; and that, with this view, the Committee should take immediate steps to carry into effect the Resolutions already adopted for discontinuing the Society's operations in Jamaica, Trinidad, and Malta; and should also take such steps, with regard to its other Missions, as may be necessary to accomplish the reduction proposed.

"3. That the Committee are further of opinion, that, during the current year, all legacies and all donations above 5*l.*, unless otherwise directed by the donor, should be at once paid to a fund applicable to the following objects; viz.

"(1) To the paying off the Society's present debt.

"(2) In aid of the Capital Fund; which fund should for the future be kept up to a sum not less than one-third of the estimated annual expenditure for the time being.

"(3) To the general purposes of the Society, in such way as the General Committee for the time being may think expedient.

"4. That a Finance Committee, with the functions and powers recommended by the Finance Sub-Committee, be appointed at the first Meeting of the Committee after the Anniversary Meeting in each year.

"5. That the further consideration of the other suggestions contained in the Report of the Finance Committee be postponed to the first Meeting of the ensuing year's Committee, on Monday, May 9."

It was with extreme pain and regret that the Committee came to a decision narrowing the Society's operations to so serious an extent. In the actual situation of the Society, however, the duty of doing so was plain and imperative. On closing the accounts of the year on the 31st of March, its financial position stood thus:—

Receipts on account of	£	s.	d.
General Fund . . .	90,821	2	6
Expenditure . . .	110,808	16	1

Showing an excess of
Expenditure within
the year, of . . . 19,987 13 7

In explaining this excess of Expenditure over Income, the Committee have to observe, that the amount on account of Sick and Disabled Missionaries, their widows and children, exceeded the amount of the preceding year by upward of 1600%. In the Northern India, Western India, Ceylon, New Zealand, British Guiana, and Trinidad Missions, the amount becoming payable on account of them within the year considerably exceeds the ratio of expenditure in them respectively. The details given in the preceding part of this Report sufficiently attest the fact, that the Divine Blessing has abundantly rested on the operations of the Society throughout its Missions. This circumstance, though greatly to be rejoiced in, has been a main cause of the large amount of the foreign expenditure. It is this fact which renders a contraction of operations peculiarly painful. To meet the excess of expenditure over income above stated, the Committee were compelled to resort to loans from the Society's Bankers, and from members of the Society who kindly came forward to aid the Committee in this emergency. Of these loans, 11,500*l.* remain unpaid; and different tradesmen's bills, amounting together to about 2000*l.*, which properly belong to the expenditure of the past year, the Committee were obliged to bring over to the present year. The total amount of debt, therefore, on closing the year's accounts, was about 13,500*l.*

It is also to be borne in mind, as

already noticed, that the arrangements made in July and December last for reducing expenditure, as well as those now made at the recommendation of the Finance Sub-Committee, must inevitably come into operation gradually, from the nature of the Society's operations, and the distance from this country at which they are carried on; so as to leave it doubtful whether it will be possible for the Committee to get through the present year without contracting additional debt.

Under these circumstances, distressing as it has been to the Committee to adopt the restrictive measures above mentioned, they were unanimously of opinion that they had no other alternative, in order to extricate the Society from its financial difficulties, and place its future operations on a sound and creditable footing.

The Committee are, at the same time, deeply impressed with the obligation imposed on them, in the present situation of the Society's affairs, to use all suitable means for enlarging the income of the Society. They confidently appeal to the state of the Society's different Missions, as their proceedings are detailed in the different publications of the Society, as affording the most satisfactory ground on which claims for additional pecuniary aid can be placed. They appeal also to the sympathies of their Christian friends on behalf of those myriads of the Heathen in all quarters calling for the entrance among them of *the messengers of the Churches*; but to whose earnest calls the Committee have been compelled to turn a deaf ear. Surely if the members of our Church at large adequately felt their obligations and prized their privileges, *the silver and the gold* would not be wanting, to extricate the Church Missionary Society from its pecuniary difficulties, and enable it freely to impart *the bread of life* to the hungering Heathen.

The Committee have, they conceive, done their duty in thus unreservedly explaining the situation of the Society and the claims of the Heathen: and having done so, they commend the matter to the deep meditation of the members of the Society and to the blessing of God.

There has been received, in the course of the year, 866*l.* 9*s.* 1*d.* on account of the Disabled Missionaries' Fund, and 1514*l.* 19*s.* on account of the Capital Fund; making a Total of Receipts within

the year, from all sources, of 93,202*l*. 10*s*. 7*d*.

CONCLUSION.

With this painful Report of the financial position of the Society, the Committee would now, in conclusion, contrast the bright prospects which are opening in almost every part of the Missionary Field, and earnestly calling for our aid. If any one be disposed to blame the Committee for having been too lavish of the resources placed at its disposal—for having pushed its Missionary Operations too far—let such an one pause, and consider some of the instances in which the Committee have stopped short in the work and withheld their aid. It is right that the Society should know, that during the last year many earnest and touching calls for assistance have been made to them, and made in vain; that prospects have opened before them in which the good hand of the Lord seemed manifestly to be beckoning them forward; but they have felt compelled to draw back.

In North India, for instance, Simla, on the Himalayah Mountains, presents one of the most promising fields of Missionary Labour. The people are represented as being free from the shackles of caste, and of an independent and vigorous intellect. The English residents at that Station formed an Auxiliary Society, and agreed to contribute largely toward the support of a Missionary. They applied for a Missionary, and their application was supported by special offers of assistance at home; but the Committee reluctantly declined.

In Sierra Leone, again, the need of a suitable Building for a Seminary for the training of Native Youths for the Ministry has been long felt, while the events of the last year made the Committee more sensible than ever of the incalculable importance of such an establishment; but they dared not attempt it.

From Krishnaghur, again, the Committee have received the most earnest and repeated applications to establish Schools for the children of the Native Converts. "I appeal," says the Bishop of Calcutta, "to the Society for further supplies, on the new emergency created by our success itself, for the education of those who are to be the Christians, and parents, and examples of the next age. I appeal to the Christianity of Great Britain. It is in the true spirit of the liberality of British Christians to follow the hand of Providence. That hand is now beckoning

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us forward. A nation is, as it were, born at once. The crowding children of the faithful, incapable of education by their parents, cry out for help. Females, for the first time, are offering their baptized little-ones to be trained up in the faith to which they are dedicated. The Church Missionary Society are their sponsors to the Church. I entreat England to rise to her new and noble duty. Glorious will be the moment when, under the Divine Blessing, the attention of our Church shall be thoroughly awakened to the immense importance of the occasion. I leave Krishnaghur, and its Christian youthful population, in your hands."—Again, the Committee reluctantly withheld the aid so feelingly solicited. *

In South India, the need of an increased number of Missionaries in Tinnevely has been already explained. The Bishop of Madras thus earnestly pleads the cause:—"It is constant excitement, and overwork, which break us down, sending many of us home, and some to an early grave. We want, therefore, more Clergymen, to share with us the burden and heat of the day. We have already far more Native Christians than it is possible for our present limited number of Missionaries to instruct and superintend, and their rapidly increasing families will soon want instruction and superintendence also. India wants many more English Clergymen; and will want a large body of them for many years to come. British charity must send them out, and British liberality must maintain them, or the progress of Christianity in India will be greatly hindered—stopped it cannot be." There are three Missionary Students in the Islington Institution already in Holy Orders, and assigned to South India, and the Committee could at once respond to the appeal of the Bishop by sending them out; but the state of the Society's funds calls upon them to pause.*

It is right that the Society should know these things, which prove that the Committee have, during the last year, stayed their hand in some most urgent cases, even if they have gone beyond the bounds of strict prudence in others. But there is a further object in laying them before this large Christian Assembly;—such earnest, such inviting appeals must not be suffered to drop into oblivion. They must not, they

* In consequence of the degree of encouragement afforded by the contributions received at and after the Anniversary, the Committee have since ventured to make preparations for the departure of these three Missionaries to their Stations.

cannot, be set aside by the reply, that we have no funds. They must be brought before those who have the means, and may be willing to make us the almoners of their bounty. These cases, therefore—a few only out of many—the Committee earnestly and solemnly commend to the consciences of their Christian friends, entreating them to consider whether they might not either contribute more liberally themselves, or stir up others to a more liberal contribution; and they thus speak, not reproachfully or in despair, but in grateful recollection of the success of former appeals, and in the blessed assurance that *God is able to make all grace abound toward His people, that they, having all sufficiency* in all things, may abound to every good work.*

But let not this appeal of the Committee be mistaken. Let it not be supposed that it is on gold, or silver, or patronage, that they found their hopes of success. God forbid! It is the faithful, plain, and full maintenance of those great principles of *the truth as it is in Jesus*, by all the Agents and Missionaries of this Society, without compromise and without reserve; it is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministrations; it is the upholding of the Bible, and the Bible alone, as the foundation and rule of faith; upon which the blessing of God has rested, does rest, and ever will rest.

If there be one living witness entitled to speak on this subject with more weight than another, it is he who was one of the early Fathers of the Church Missionary Society, who laboured from its infancy to establish its great principles; who, by the signal providence of God, has been raised to the chief post, both of observation and authority, in the Missions of the Church; and whose life, by a no less signal providence, has been preserved, while thousands have fallen at his side, that he might speak with the additional authority of long experience, and at the very crisis when his voice was most needed. That voice has given no uncertain sound. "If," says the Bishop of Calcutta in his last Ordination Sermon, "the spirituality of our Missions be gone; if a scheme which substitutes self, and form, and authority of office, for weight of doctrine and activity of love, be imbibed, *Ichabod—the glory is departed*—may be inscribed upon our Church in India; all real advances in the conversion of the Heathen will stop; our scattered Christian flocks

will miss the sound and wholesome nourishment for their souls; our converts will quickly dwindle away to a nominal profession; our Native Catechists and Missionaries will be bewildered; and nothing in the whole world is so graceless, as the eminent Gerické once observed, as a Mission without the Spirit of Christ."

Nor less are all hopes of success dependent upon the constant fervent prayers of Christian Friends at home, that the Lord may be pleased to pour out His Spirit upon our works, which alone can arouse the Christian Church to a sense of the greatness of the occasion—which alone can prosper the labours of our Missionaries abroad—which alone can embolden the persecuted and timid inquirers after Christian Truth to profess the Faith of Christ—which alone can support the feeble graces of those infant Churches, which need to be cherished as a *nurse cherisheth her children*. May He who bath the residue of the Spirit inspire the hearts of His people with these prayers, and speedily accomplish the number of His elect, and hasten His kingdom!

Desires and Exhortations to Relieve the Society from its Difficulties.

IN the midst of the depression and difficulties occasioned by the Society's present financial position, the Committee have been cheered by receiving communications manifesting a desire on the part of several Members and Friends of the Society to make some sacrifice in order to meet the emergency. Two or three of these communications are here given, in the hope that others, according to the means placed by God at their disposal, may be stirred up by the example.

A few days before the Anniversary, the following Letter was received from the Incumbent of a small parish in Suffolk:—

I am extremely grieved and humbled at the melancholy deficiency in the Church Missionary Funds which I hear is to be announced. Though I can but ill afford it at present, I send you 5*l.*; which I trust the Lord will accept, and stir up the hearts of His people to greater efforts. I TRUST NONE OF THE PRESENT MISSIONS MAY HAVE TO BE RELINQUISHED. I cannot but hope, that, after a season of depression, God will yet pour out upon the

Church a large spirit of liberality and devotedness to this great work.

The Rev. J. W. Cunningham, in his Address at the Annual Meeting, alluded to the fact, that a voluntary tax of a halfpenny in the pound on English Income would more than double the funds of the Society: and he put the same question to the friends then assembled that the Bishop of Calcutta put to the converts at Krishnaghur—"Are you tired of Christ?" "Are you tired of the service of your Lord and Master?" "Are you tired of labouring for the Saviour of the world?" In reference to this, the following Letter was received, inclosing a small sum, forming a halfpenny in the pound on the writer's limited income:—

What thou doest, do quickly.—A Voluntary Income-Tax.

Let the words of the Bishop of Calcutta, "Are you tired of Christ?" be repeated, as a TEST, not TEXT, from every pulpit: and may the response be found in the replenished coffers of the Church Missionary Society!

From one who has never ceased to pray for his Lordship's health and preservation; and who has not forgotten the pledge given at their Anniversary, to aid him, if in their power, in all he might call upon them for.

At the Evening Meeting, on the 3d of May, the following Note was handed to the platform:—

X.Y.Z. begs to inform the Chairman of the Church Missionary Society Meeting, that he has paid 500*l.* to Messrs. Hoare and Co., to the Society's account; and hopes that many will be induced to make exertions for paying off the debt which now cripples its labours.

And a few days afterward, the sum of Twelve Guineas was paid from Blackheath, as the "Value of a projected piece of furniture."

Ordination of Missionaries.

The Rev. Septimus Hobbs, the Rev. Edward Sargent, the Rev. John T. Tucker (Vol. XII. p. 147) were admitted to Priests' Orders, and Mr. Edward Johnson and Mr. Henry Mellon to Deacons' Orders, on the

22d instant, by the Lord Bishop of London.

Departure of Missionaries.

The Rev. C. W. Isenberg, having completed the Works in Amharic and other African Languages, in the printing of which he has been engaged since he came to England, took leave of the Committee on the 13th instant, on his departure for the Continent, to visit his friends preparatory to his return to the East-Africa Mission.

Mr. John Telford, engaged as a Printer for the New-Zealand Mission, embarked at Gravesend, on board the "George," on the 23d instant, for that Mission.

PROCEEDINGS OF ASSOCIATIONS.

Bedfordshire—May 8: Sermons at Woburn: by Rev. Dr. Doran and Rev. H. Hutton, Colls. 171. 3s. 2d.; at Leighton Buzzard, by Rev. Dr. Doran, Coll. 111. 4s. 2d.; three, by Rev. — Gaskin, in Bedford, Colls. 20*l.*—May 9: Two Meetings in Bedford, F. Pym, Esq., Chn., Colls. 19*l.* 0*s.* 2*d.*—May 10: Meeting at Woburn, Rev. H. Hutton, Chn., Coll. 7*l.* 5*s.*

Cambridgeshire—March —: Sermon by Bishop of Winchester, at St. Michael's, Cambridge, Coll. 40*l.*—May 6: Meeting at Haslingfield, Rev. W. Clark, Chn., Coll. upward of 10*l.*—May 8: Sermons by Rev. C. F. Childs, at Trinity and Great St. Mary's, Cambridge, Colls. 49*l.* 14*s.* 10*d.*—May 10: Meetings at Cambridge, Rev. Prof. Scholefield, Chn., Colls. 32*l.* 8*s.* 4*d.*—May 11: Meeting at Stapleford, Rev. W. Brett, Chn., Coll. about 20*l.*

Cumberland—April 5: Meeting at Hayton, T. H. Graham, Esq., Chn., Coll. 7*l.* 10*s.* 9*d.*—April 6: Meeting at Houghton, J. Dixon, Esq., Chn., Coll. 4*l.* 17*s.* 1*d.*—April 7: Meeting at Carlisle: formation of Juvenile Association—April 8: Meeting at Kirtlington, Rev. J. Fawcett, Chn., Coll. 12*l.* 10*s.*—April 10: Sermons, by Rev. D. Seddon; at Cockermouth, Coll. 7*l.* 18*s.* 5*d.*; at Workington, Coll. 7*l.* 11*s.*—April 11: Meeting at Cockermouth, Rev. E. Fawcett, Chn., Coll. 3*l.*—April 12: Meeting at Harrington, Rev. P. Von Essen, Chn., Coll. 2*l.* 3*s.* 4*d.*—April 13: Meeting at Workington, Rev. J. Jackson, Chn., Coll. 6*l.* 10*s.*

Derbyshire—April 21: Meeting at Matlock Bath, Ven. Archdeacon Shirley, Chn., Coll. 18*l.* 6*s.*—May 6: Meeting at Doveridge, Hon. and Rev. T. Cavendish, Chn., Coll. 2*l.* 7*s.* 8*d.*—May 8: Sermons: by Rev. J. Johnson, at Doveridge, Coll. 6*l.* 7*s.*; at Brimington, by Rev. S. R. Carver, Coll. 2*l.* 10*s.*

Durham—April 17: Sermons at Gateshead; by Rev. Messrs. R. Clayton and J. Johnson, Colls. 12*l.* 15*s.*—April 18: Meeting at Gateshead, Rev. J. Davies, Chn., Coll. 10*l.* 5*s.*

Essex—April 17: Sermons; at Great Baddow; by Rev. Dr. Doran, Coll. 12*l.* 10*s.* 1*d.*; by Rev. H. Gardner, Coll. 6*l.* 1*s.* 1*d.*; at Galleyswood, by Rev. Dr. Doran, Coll. 3*l.* 5*s.* 5*d.*—April 24: Sermons by Rev. Dr. Doran; at St. Peter's, Colchester; Morn., Coll. 13*l.* 3*s.* 3*d.*; Even., Coll. 9*l.* 18*s.* 8*d.*; at Manningtree, Coll. 4*l.* 3*s.* 11*d.*; at Lexden, by Rev. J. Papillon, Coll. 5*l.* 10*s.* 9*d.*—April 25: Meeting at Lexden, Rev. J. Papillon, Chn., Coll. 2*l.* 10*s.*—April 26: Meeting at Colchester, G. Brock, Esq., Chn., Coll. 10*l.* 13*s.* 6*d.*; ditto of Ladies' Association, Rev. A. Pennington, Chn., Coll. 2*l.* 7*s.* 8*d.*—April 27: Meeting at Manningtree, Rev. J. S. Dunn, Chn., Coll. 3*l.* 3*s.* 4*d.*—April 28: Meeting at Stoke-by-Nayland, Rev. H. Torlesse, Chn., Coll. 4*l.* 2*s.* 1*d.*—May 1: Sermons by Rev. Dr. Doran; at Springfield, Coll. 6*l.*; at Purlieigh, Coll. 3*l.* 3*s.*; at Maldon, Coll. 9*l.* 1*s.*—May 16: Two Sermons, by

Rev. Dr. Doran, at St. John's, Epping, Coll. 161. 7s. 5d.

Gloucestershire—May 1: Sermons; at Trinity Church, Tewkesbury, by Rev. W. Hunt, Colla. 411. 17s. 7d.; by Rev. J. B. Gabriel, at Alderton, Coll. 21. 7s. 5d.; at Gretton, Coll. 11. 13s. 4d.; at Winchcomb, Coll. 41. 0s. 8d.; by Rev. E. W. Foley, at Ashchurch, Coll. 41. 14s. 8d.—May 2: Meeting at Winchcomb, Rev. J. R. Harvey, Chn., Coll. 11. 15s. 6d.—May 3: Two Meetings at Tewkesbury, Rev. E. W. Foley, Chn., Colla. 491. 18s. 5d.

Kent—May 15: Sermons by Rev. T. Bartlett; at Tenterden, Coll. 154. 18s. 3d.; at Rolvenden, Coll. 51. 3s. 2d.—May 16: Meeting at Tenterden, Rev. P. Ward, Chn., Coll. 71. 10s.—May 17: Meeting at Rolvenden, Rev. J. Cooper, Chn., Coll. 91. 10s. 8d.

Lancashire—April 17: Sermons at Lancaster, by Rev. J. E. White; at Parish Church, Coll. 134; at Skerton; no Coll.; at St. Ann's, Coll. 151.—April 18: Sermon by Rev. J. E. White, at Yealand, Coll. 64. 7s. 11d.—April 21: Meetings; at Lancaster, Rev. C. Bury, Chn., Coll. 144. 16s.; at All Saints', Liverpool; formation of Juvenile Association.

Leicestershire—May 8: Sermons, by Rev. G. Smith; at St. Mary's, Leicester, Coll. 121. 13s. 9d.; at Syston, Coll. 81. 8s. 6d.; at Thurnby, Coll. 31. 11s.; by Rev. J. Browne, at Deasford, Coll. 41. 10s.; at Glenfield, Coll. 41.—May 9: Meetings at Leicester; Morn., W. Heyrick, Esq., Chn., Coll. 91. 2s. 4d.; Even., Dr. Shaw, Chn., Coll. 71. 9s. 3d.—May 10: Meeting at Loughborough, Rev. Chancellor Philipps, Chn., Coll. 101. 16s. 4d.; Sermon at Parish Church, by Rev. G. Smith, Coll. 61. 7s. 6d.—May 11: Meeting at Castle Donington, Rev. J. Dalby, Chn.; formation of Association, Coll. 51. 10s. 9d.—May 12: two Meetings at Ashby-de-la-Zouch, Rev. T. Fell, Chn., Colla. 201. 0s. 2d.

Lincolnshire—April 11: Meeting at Brigg, Rev. J. R. West, Chn., Coll. 61. 14s.—April 12: Meeting at Kirton-in-Lindsey, Rev. R. Ousby, Chn., Coll. 31. 3s. 10d.—April 14: Lecture in School room, at Frodingham, by Rev. G. Smith, Coll. 19s. 4d.—April 15: Meeting at Barton-on-Humber, Rev. G. Uppleby, Chn., Coll. 71. 7s. 8d.—April 17: Sermons by Rev. G. Smith; at Barton-on-Humber, Coll. 81. 0s. 4d.; at Horstow, Coll. 31. 4s. 8d.—April 18: Meeting at Ancaster, Rev. J. Griffith, Chn., Coll. 41. 8s. 9d.

Middlesex—April 24: Sermon by Rev. S. Bridge, at St. Vedast, Foster Lane, Coll. 211. 3s. 8d.—May 1: Sermon by Rev. T. Mortimer, at St. Lawrence Jewry, Coll. above 61.—May 2: Annual Sermon, before the Society, by Rev. Hugh Stowell, at St. Bride's, Fleet Street, Coll. 1644. 5s. 5d.—May 3: Annual Meetings at Exeter Hall; Morn., Rt. Hon. the Earl of Chichester, Chn., Coll. 2444. 1s. 8d.; Even., Most Hon. the Marquess Cholmondeley, Chn., Coll. 261. 16s. 9d.—May 8: Sermons by Rev. C. Jerram, at Staines, Coll. not known—May 9: Meeting at Staines, Rev. G. C. Gorham, Chn., Coll. not known—May 10: Meeting at Harrow, Rev. J. W. Cunningham, Chn., Coll. not known.—May 11: Meeting at Edmonton, Rev. T. Tate, Chn., Coll. 101. 0s. 6d.—May 15: Sermons at Bayswater; by Lord Bishop of Winchester, Coll. 461. 13s. 9d.; by Rev. C. F. Child, Coll. 171. 6s. 3d. and a gold chain and clasp—May 16: Meeting in Farringdon Ward, Rev. E. Auriol, Chn., Coll. 31. 1s.; formation of Association.

Northumberland—April 17: Sermon by Rev. J. Johnson, at St. Thomas's, Newcastle-upon-Tyne, Coll. 231. 19s. 5d.—April 19: Meeting at North Shields, Rev. R. Clayton, Chn., Coll. 91. 7s.—April 20: Meeting at Winton, Rev. H. Wardell, Chn., Coll. 21. 13s. 5d.—April 21: Meetings; at Bywell, Rev. J. Birch, Chn., Coll. 11. 15s.; at Broomhaugh, Rev. J. Birch, Chn., Coll. 11. 4s.—April 22: Meeting at Cockerton, Rev. — Williamson, Chn., Coll. 11. 18s. 5d.

Nottinghamshire—April 25: Meeting at Shelford, Rev. J. Rolleston, Chn., Coll. 61. 0s. 6d.—April 26: Meeting at Collingham, Rev. J. Mayor, Chn., Coll. 91.—April 27: Meeting at Tuxford, Rev. W. Dobson, Chn., Coll. 21. 15s. 10d.—April 28: Meeting at Walsby, Rev. R. Pocklington, Chn., Coll. 71. 4s. 9d.

—April 29: Meeting at Carlton-in-Lindrick, Rev. C. Eyre, Chn., Coll. 61. 0s. 4d.

Oxfordshire—May 10: Sermons by Rev. J. A. Jetter; at Witney Church, Coll. 211. 2s. 11d.; at the Hamlet of Car Bridge, Coll. 11. 0s. 1d.—May 12: Meeting at Witney, Rev. C. Jerram, Chn., Coll. 161. 6s. 7d.

Staffordshire—April 24: Sermons by Rev. J. E. White; at Willenhall, Coll. 21. 18s. 8d.; at Rowley Regis, Coll. 101. 12s.; at Bilston, Coll. 101. 3s. 6d.—April 25: Meeting at Wolverhampton, — Buckle, Esq., Chn., Coll. 91.—April 26: Meeting at Rowley Regis, Rev. A. Hopkins, Chn., Coll. 41. 8s. 61.; formation of Association—April 27: Meeting at Willenhall, Rev. G. Fisher, Chn.—April 28: Meeting at Bilston, Rev. H. S. Fletcher, Chn., Coll. not known—May 8: Sermons at Lichfield; by Archdeacon Shirley, at St. Mary's, Coll. 131. 5s. 11d.; at St. Chad's, Coll. 131. 14s. 8d.; at Leek, by Rev. J. C. Barrett, Coll. 241.; at Tutbury, by Rev. J. Johnson, Coll. 41. 15s.—May 9: Meetings; at Longdon, Rev. F. Wilson, Chn., Coll. 61. 6s.; at Lichfield, Archdeacon Hodson, Chn., Coll. 171. 12s.—May 10: Meeting at Barton-under-Needwood, Rev. G. H. Cooper, Chn., Coll. 251. 0s. 8d.

Surrey—April 24: Sermons; at Wandsworth Parish Church, by Rev. J. Miller, Coll. 261. 17s. 4d.; at St. Ann's Chapel, by Rev. S. Marnden, Coll. 171. 12s.; at Clapham, by Rev. F. Goode, Coll. 791. 11s.—April 25: Meeting at Clapham, Chn. and Coll. not known.—April 26: Meeting at Wandsworth, Rev. D. C. Delafosse, Chn., Coll. 41. 1s. 8d.—May 17: Meeting at Richmond, H. Kemble, Esq., M.P., Chn., Coll. 224. 10s. 4d., incl. 101. 10s. 6d.

Sussex—May 8: Sermons at Chichester; by Rev. T. Bartlett, at St. John's Chapel, Morn. and Even., Colla. 171. 15s. 11d.; at St. Pancras, Aftn., Coll. 21. 5s. 8d.; at Little Hampton, by Rev. W. Johnson, Coll. 41. 5s. 4d.—May 9: Meetings at Chichester; Morn., Ven. Archdeacon Manning, Chn., Coll. 101. 7s. 2d.; Even., Rev. S. Barbut, Chn., Coll. 41. 6s. 1d.—May 10: Meeting at Little Hampton, — Compton, Esq., Chn., Coll. 41. 8s. 7d.—May 11: Sermon by Rev. T. Bartlett, at Poling, Coll. 31. 5s. 5d.—May 12: Meeting at Sompoting, the Rector, Chn., Coll. 41.

Warwickshire—April 27: Sermon by Rev. C. Hodgson, at Stratford-on-Avon, Coll. 101.; Meeting at Stratford-on-Avon, Rev. F. Knottesford, Chn., Coll. 101.—April 28: Meeting at Alcester, Coll. 41. 0s. 4d.—April 29: Sermon by Rev. J. E. White, at Brilles, Coll. 31. 8s. 2d.; Meeting at Bidford, Coll. 81. 2s. 6d.—May 1: Sermons, by Rev. C. Hodgson; at Coughton, Coll. 41. 16s. 10d.; at Salford, Coll. 61.—May 5: Meeting at Hillmorton, Rev. D. Cooper, Chn., Coll. 81. 11s. 10d.—May 6: Meetings; at Rugby, Rev. J. Moultrie, Chn., Coll. 121. 2s. 6d.; at St. Matthew's, Rugby, Rev. C. R. Alford, Chn., Coll. 91. 2s. 6d.

Westmoreland—April 17: Sermon by Rev. J. W. Wilde, at Burton, Coll. 111. 15s. 10d.—April 20: Meeting at Holme, Rev. J. W. Wilde, Chn., Coll. 31. 14s. 5d.—April 24: Sermons at Kendal; by Rev. Messrs. J. Johnson and J. Woodcock, at St. George's Church, Coll. 71. 0s. 1d.; at St. Thomas's, by Rev. J. Johnson, Coll. 81. 0s. 5d.—April 24: Meeting at Kendal, E. Wilson, Esq., Chn., Coll. 81. 17s. 2d.

Worcestershire—April 17: Two Sermons at Bewdley, by Rev. J. Cawood, Colla. 241.—April 19: Sermons; at Lye and Stourbridge, by Rev. — Garbett, Colla. 261. 13s.; at Wolverley, by Rev. T. Caughton, Coll. 151.; Meeting at Bewdley, Rev. J. Cawood, Chn., Coll. 131. 7s.—April 20: Meeting at Wolverley, Rev. C. R. Somers Cocks, Chn.—April 21: Meeting at Stourbridge, Rev. Giffard Wells, Chn., Coll. 51. 7s.—May 1: Sermons; by Rev. C. Hodgson, at Cleve Prior, Coll. 31.; by Rev. E. W. Foley, at Longdon, Coll. 41. 11s.—May 5: Meeting at Longdon, Coll. 51. 3s.—May 6: Sermon, by Rev. E. W. Foley, at Eldersfield, Coll. 21. 4s. 5d.—May 8: Sermons; by Rev. J. B. Gabriel, at Castlemorton, Coll. 11. 18s. 2d.; at Pendock, Coll. 21. 5s. 6d.; by Rev. E. W. Foley, at Pershore, Coll. 71. 12s.—May 10: Meeting at Pershore, Rev. J. Foley, Chn., Coll. 81. 3s.

Yorkshire—April 17: Sermons by Rev. C. Hodgson; at Alnderby Steeple, Coll. 3s. 10s.; at Pickill, Coll. 7s. 5s. 6d.; at Otterington, Coll. 2s. 18s.—April 18: Meeting at Otterington, Rev. J. Green, Chm., Coll. 6s. 10s. 3d.—April 19: Sermon by Rev. C. Hodgson at Snape, Coll. 9s.—April 20: Meeting at Pickill, Rev. J. Twigg, Chm., Coll. 7s. 13s.—April 21: Meeting at Ayton, Rev. J. Ibbetson, Chm., Coll. unknown.—April 24: Sermons by Rev. C. Camidge; at Northallerton, Coll. 8s. 3s. 9d.; at Sigston, Coll. unknown.—April 25: Meeting at Northallerton, Rev. T. B. Stuart Chm., Coll. 5s. 13s. 11d.—May 8: Sermons at Hull; at St. John's; by Rev. J. Venn, Coll. 44s. 9s. 10d.; by Rev. C. G. Davies, Coll. 16s. 11s. 8d.; at Christ Church; by Rev. C. G. Davies, Coll. 28s. 13s. 9d.; by Rev. J. Venn, Coll. 20s. 18s. 4d.; at St. James's, by Rev. J. Knight; Morn., Coll. 42s. 1s. 8s.; Even., Coll. 14s. 6s. 8d.; at St. Mary's, by Rev. T. Scott; Morn., Coll. 20s. 2s. 2d.; Even., Coll. 20s. 3s. 4d.; at Drypool; by Rev. G. H. Woodhouse, Coll. 6s. 4s. 4d.; by Rev. C. Hodgson, Coll. 7s. 5s. 8d.; at Sculcoates, by Rev. C. Hodgson, Coll. 21s.; at Mariner's Church, by Rev. G. H. Woodhouse, Coll. 14s. 7s.; at Holy Trinity, by Rev. T. Scott, Coll. 6s. 17s. 2d.; at Hessele, by Rev. J. King, Coll. 12s. 8s.; at Ferryby, by Rev. T. Dikes, Coll. 14s. 4s. 8d.; at Welton, by Rev. W. Lloyd, Coll. 8s.; at Sutton, by Rev. K. Bailey, Coll. 4s. 2s. 6d.; at Groves, by Rev. C. G. Davies, Coll. 4s. 4s.—May 9: Meetings at Hull; Morn., Coll. 34s. 11s. 4d.; Even., Coll. 44s. 10s. 3d.; Public Breakfast, Coll. 9s.—May 10: Sermon by Rev. T. Scott, at Hull, Coll. 38s. 8s. 1d.

IRELAND—April —: Two Sermons at Dublin, Colls. 216s. 6s. 6d.—April 12: Meeting at Delgany, Coll. 9s. 16s.—April 15: Meeting at Dublin, Coll. 44s.—April 16: Meeting at Booterstown, Coll. 14s.—April 18: Meetings; at Kingstown, Coll. 16s. 4s. 7d.; at Baggot Street, Coll. 10s.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the months of June and July:—

July METROPOLITAN DISTRICT.	
10. Sund.	St Saviour's, Southwark.
12. Tues.	Ditto..... half past 6.
17. Sund.	Shepperton.
18. Mond.	Ditto..... 1.
25. Tues.	Southgate..... 7.
28. Thurs.	St. John's Wood..... 7.

EASTERN DISTRICT.

June Hertfordshire, Huntingdonshire, Suffolk.

26. Sund.	Hatfield.
July	
2. Sat.	Hatfield..... 1.
3. Sund.	South Mims and Trent.....
4. Mond.	South Mims..... half past 6.
5. Tues.	Barnet..... 12 and hf. past 6.
6. Wed.	Luton..... half past 6.
7. Thurs.	Hertford..... 2.
8. Friday.	Buntingford..... 12.
10. Sund.	Huntingdon & St. Neot's.....
11. Mond.	Huntingdon..... half past 6.
12. Tues.	St. Neot's..... half past 6.
13. Wed.	St. Ives's..... half past 6.
14. Thurs.	Ramsey..... half past 6.
15. Friday.	
16. Sund.	Newmarket & Barnwell.....
18. Mond.	Harnwell..... half past 6.
19. Tues.	Clare..... 12 and hf. past 6.
20. Wed.	Sudbury..... 12 and hf. past 6.
21. Thurs.	Acton..... half past 6.
22. Friday.	Preston..... half past 6.
24. Sund.	Walton, Wrabness, Ramsey.....
25. Mond.	Walton.....
26. Tues.	Framlingham..... half past 6.
27. Wed.	Worlingworth..... half past 6.
28. Thurs.	Wingfield..... half past 6.
29. Friday.	Denham..... half past 6.

Norfolk.

July	
10. Sund.	Stratton, Tasburgh, and Morning Thorpe.....
11. Mond.	Hempnall..... half past 6.
12. Tues.	Bergh Apton..... half past 6.
13. Wed.	Aldeby..... half past 6.
14. Thurs.	Thuriton..... half past 6.
15. Friday.	Rockland..... half past 6.
17. Sund.	Reepham, Loddon, &c.....
18. Mond.	Blakeney..... half past 6.
19. Tues.	Aldborough..... half past 6.
20. Wed.	Aylsham..... half past 6.
21. Thurs.	Reepham..... half past 6.
22. Friday.	Kirby Cane..... half past 6.
24. Sund.	Wymondham & Carleton Rode.....
25. Mond.	Bunwell..... half past 6.
26. Tues.	Hopton..... half past 6.
27. Wed.	Hockham..... half past 6.
28. Thurs.	Bressingham..... half past 6.
29. Friday.	Titleshall..... half past 6.

SOUTH-EASTERN DISTRICT.

Kent and Surrey.

July	
3. Sund.	Southborough, Tunbridge, Tunbridge Wells, &c.....
4. Mond.	Tunbridge, Tunbridge Wells, & Southborough.....
5. Tues.	Teston..... half past 6.
6. Wed.	Staplehurst..... half past 6.
7. Thurs.	Maldstone..... 12 and hf. past 6.

July Hampshire, Surrey, and Isle of Wight.

12. Tues.	Farnham..... 12.
17. Sund.	Guildford, Godalming, Chiddingfold, Haslemere, Guildford..... 1.
18. Mond.	Godalming..... half past 6.
19. Tues.	Haslemere..... half past 6.
20. Wed.	Steeple..... half past 6.
23. Friday.	Havant.....
24. Sund.	Lysea..... half past 6.

July Kent and Sussex.

10. Sund.	Wingham and Goodnestone.....
11. Mond.	Wingham..... half past 6.
12. Tues.	Wye..... half past 6.
13. Wed.	Marham..... half past 6.
14. Thurs.	Dover..... half past 6.
15. Friday.	Harham..... half past 6.
17. Sund.	Godstone.....
18. Mond.	Ditto..... 12 and hf. past 6.
31. Sund.	Framfield, Heathfield, &c.....

SOUTH-WESTERN DISTRICT.

West Cornwall.

July	
3. Sund.	Truro.....
4. Mond.	Ditto..... 12 and hf. past 6.
5. Tues.	Illogan..... half past 6.
6. Wed.	Redruth..... half past 6.
7. Thurs.	Camborne..... half past 6.
8. Friday.	Hayle..... half past 6.
10. Sund.	Pennance, St. Erth, St. Ives's, Camborne.....
11. Mond.	Pennance..... 12 and hf. past 6.
12. Tues.	St. Just..... half past 6.
13. Wed.	St. Ives's..... half past 6.
14. Thurs.	Marazion..... half past 6.
15. Friday.	Breague..... half past 6.
17. Sund.	Mawgan, Breague, St. Martin's.....
18. Mond.	Helston..... half past 6.
19. Tues.	Mawgan..... half past 6.
20. Wed.	Falmouth..... half past 6.
21. Thurs.	Penryn..... half past 6.
22. Friday.	St. Maw's..... half past 6.
24. Sund.	Tregony, Veryan, Ruan, Maviglasey, Gerrans.....
25. Mond.	Maviglasey..... half past 6.
26. Tues.	Tregony..... half past 6.
27. Wed.	
Sund.	Scilly Islands.....
Mond.	Ditto.....

July East Cornwall.

1. Friday.	St. Stephen's..... half past 6.
3. Sund.	Lostwithiel, St. Austell, St. Eusey, Tywardreth, & Looe.....
4. Mond.	St. Austell..... half past 6.
5. Tues.	St. Blazey..... half past 6.
6. Wed.	Pentewan..... half past 6.

7. Thurs. Fowey half past 6.
 8. Friday, Looe half past 6.
 10. Sund. Liskeard, Callington, &c. half past 6.
 11. Mond. Liskeard half past 6.
 12. Tues. Cuthlock half past 6.
 13. Wed. Pilton half past 6.
 14. Thurs. Callington half past 6.

Devonshire.

- July
 10. Sund. { Stratton, Holworthy, Pyworthy,
 High-Hampton, Bide. half past 6.
 11. Mond. Bide half past 6.
 12. Tues. Stratton half past 6.
 13. Wed. Pyworthy half past 6.
 14. Thurs. Shebbear half past 6.
 15. Friday, Doddacombe Leigh half past 6.
 17. Sund. { Plymouth, Devonport,
 Stonehouse, & Saltash. half past 6.
 18. Mond. Devonport half past 6.
 19. Tues. Plymouth 12 and hf. past 6.
 20. Wed. Saltash, Millbrook half past 6.
 21. Thurs. Tamerton half past 6.
 22. Friday, Kingsbridge half past 6.
 24. Sund. Dartmouth, Brixham, Totnes. half past 6.
 25. Mond. Totnes half past 6.
 26. Tues. Dartmouth half past 6.
 27. Wed. Brixham half past 6.
 28. Thurs. Paignton half past 6.
 29. Friday, Newton and Chudleigh half past 6.

10. Sund. Tiverton 12 and hf. past 6.
 11. Mond. Ditto half past 6.
 12. Tues. Sampford Courtenay half past 6.
 13. Wed. Monk's Oakhampton half past 6.
 14. Thurs. Hatherleigh half past 6.
 15. Friday, Oakhampton half past 6.

Wiltshire.

- July
 17. Sund. { Calne, Marlbro', Pottern, Cors-
 ham, Chippenham, Melksham.
 Secnd 11.
 18. Mond. Melksham half past 6.
 19. Tues. Devizes 12 and hf. past 6.
 20. Wed. Chippenham half past 6.
 21. Thurs. Calne half past 6.
 22. Friday, Marlborough half past 6.
 24. Sund. Westbury & Warminster half past 6.
 25. Mond. Warminster half past 6.
 26. Tues. Westbury half past 6.
 27. Wed. Hindon 12.
 28. Thurs. Broughton (Hants) half past 6.
 29. Friday, Mere and Salisbury.
 31. Sund. Ditto.

1. Mond. Vicinity of Mere half past 6.
 2. Tues. Mere half past 6.
 3. Wed. Heytesbury half past 6.
 4. Thurs. Wilton half past 6.
 5. Friday, Salisbury 12 and hf. past 6.

WESTERN DISTRICT.

South Wales.

- July
 10. Sund. Carmarthen & Llandilo. half past 6.
 11. Mond. Carmarthen half past 6.
 12. Tues. Narbeth 11 and hf. past 6.
 13. Wed. Pembroke 11 and hf. past 6.
 14. Thurs. Tenby.
 15. Friday, Steynton.
 17. Sund. Steynton, Milford, Haverfordwest, Pembroke. half past 6.
 18. Mond. Milford half past 6.
 19. Tues. Haverfordwest.
 20. Wed. St. David's.
 21. Thurs. Flagguard.
 22. Friday, Newport.
 24. Sund. Cardigan & Newcastle. half past 6.
 25. Mond. Cardigan half past 6.
 26. Tues. Newcastle.
 27. Wed.

NORTH-WESTERN DISTRICT.

Warwickshire.

- June
 5. Sund. Nuneaton.
 6. Mond. Ditto half past 6.

Shropshire.

- June
 12. Sund. Oswestry, Whittington, &c. half past 6.
 13. Mond. Oswestry half past 6.
 14. Tues. Whittington half past 6.
 15. Wed. Frankton half past 6.
 16. Thurs. Selwryn half past 6.

Staffordshire.

- June
 12. Sund. Newcastle-under-Lyme, &c. half past 6.
 13. Mond. Burnston half past 6.
 14. Tues. Shelton half past 6.
 15. Wed. Astbury half past 6.
 16. Thurs. Newcastle half past 6.
 17. Friday, Neighbourhood.

Warwickshire.

19. Sund. { Birmingham, Stourport,
 Warwick. half past 6.
 20. Mond. Birmingham & Stourport, half past 6.
 21. Tues. Birmingham, Kenilworth, 12 and hf. past 6.
 22. Wed. Warwick half past 6.
 23. Thurs. Coventry half past 6.
 24. Friday, Edington half past 6.

Staffordshire.

25. Sund. Hill, Brierley Hill, Kinver. half past 6.
 27. Mond. Brierley Hill half past 6.
 28. Tues. Kinver half past 6.
 29. Wed. Hill half past 6.
 30. Thurs. Bloxwich half past 6.

July

1. Friday, Coecely half past 6.
 3. Sund. { Wednesbury, Darlaston,
 Bloxwich. half past 6.
 4. Mond. Wednesbury half past 6.
 5. Tues. Darlaston half past 6.

Cheshire.

8. Friday, Aston half past 6.
 10. Sund. Frodsham, Tarvin. half past 6.
 11. Mond. Frodsham half past 6.
 12. Tues. Tarvin half past 6.
 13. Wed. Norley half past 6.
 14. Thurs. Upton half past 6.
 15. Friday, Hoylake half past 6.
 17. Sund. Runcorn.
 18. Mond. Ditto half past 6.
 19. Tues. Farndon half past 6.

*July**North Wales.*

17. Sund. Carnarvon.
 18. Mond. Ditto half past 6.
 19. Tues. St. Ann's half past 6.
 20. Wed. Bangor half past 6.
 21. Thurs. Conway half past 6.
 22. Friday, Bettws Abergele half past 6.

13. Wed. Machynlleth.
 14. Thurs. Aberdŷn & Towyn.
 15. Friday, Barmouth.
 17. Sund. Barmouth and Dolgelly.
 18. Mond. Dolgelly.
 19. Tues. Trawsfynydd.
 20. Wed. { Maentwrog 11.
 Festiniog half past 6.
 21. Thurs. Tremadoc.
 22. Friday, Beddgelert.
 24. Sund. { Tremadoc, Pwllheli, Dolbenmaen,
 Llanystydwy, Cricieth.
 25. Mond. Llanystydwy.
 26. Tues. Pwllheli.
 27. Wed. Nevyn.
 28. Thurs. Bottwnog.
 29. Friday, Llanergen.

NORTH-EASTERN DISTRICT.

Lincolnshire and Nottinghamshire.

- July
 24. Sund. Owston.
 25. Mond. Epworth half past 6.
 26. Tues. Mattersea half past 6.
 27. Wed. Harworth half past 6.
 29. Friday, Messingham half past 6.
 31. Sund. { Appleby, Winterton, and
 Wintingham.

YORKSHIRE DISTRICT.

Yorkshire.

- July
 1. Friday, Knottingley half past 6.
 3. Sund. Skelton half past 6.
 4. Mond. Eppcliffe, Coxwold, Bransby.
 5. Tues. Stillington half past 6.
 6. Thurs. Bransby half past 6.

6. Wed.	Sherburn.....	2 and h. past
7. Thurs.	Wold Newton.....	half past 6.
8. Friday.	Burton Agnes.....	half past 6.
10. Sund.	Scalby, Muston, Selby.	
11. Mond.	Hutton Bushell.....	half past 6.
12. Tues.	Coneythorpe.....	half past 6.
13. Wed.	Selby.....	
14. Thurs.	Frodingham.....	half past 6.
15. Friday.	Burlington.....	half past 6.
17. Sund.	Sligglesthorpe, Mapple- ton, Hedon, Beecford.	
18. Mond.	Hornsea.....	half past 6.
19. Tues.	Aldborough, Skipsea.....	half past 6.
20. Wed.	Easington, Preston.....	half past 6.
21. Thurs.	Keyingham.....	half past 6.
22. Friday.	Hedon.....	half past 6.
24. Sund.	Ripon, Masham, Knaresborough.	
25. Mond.		
26. Tues.	Ripon.....	11 and h. past 6.
27. Wed.	Knaresborough.....	half past 6.
28. Thurs.	High Harrowgate.....	12 and h. past 6.
29. Friday.	Whixley.....	half past 6.
31. Sund.	Otley, Burley.	

NORTHERN DISTRICT.

<i>Lancashire.</i>	
3. Sund.	Wigan and Halliwell.
4. Mond.	Wigan.

5. Tues.	Blackrod.
6. Wed.	Farnworth.
8. Friday.	Halliwell.
10. Sund.	Farrington, &c.
13. Wed.	Scalby.
14. Thurs.	Pilling.
15. Friday.	Foulton-le-Fylde.
17. Sund.	Southport.
18. Mond.	Southport.
19. Tues.	Over Darwen.
24 to 31.	East Lancashire.

July Cumberland and Westmoreland.

3. Sund.	Alston.
4. Mond.	Burgh.
5. Tues.	Penrith.
8. Friday.	Crosby Ravensworth, Tem- ple Sowerby, Appleby.
10. Sund.	Appleby.
11. Mond.	Shap.
12. Tues.	Shap.

July Northumberland.

24. Sund.	Ovingham, Bedlington, Blythe.
25. Mond.	Ovingham.
26. Tues.	Bedlington.
27. Wed.	Blythe.
28. Thurs.	North Shields.
29. Friday.	Ponteland.
31. Sund.	Berwick-on-Tweed, Wooler, Ford.

RECENT INTELLIGENCE.

Mediterranean Mission—We have received the afflictive intelligence of the decease of Mrs. Krusé, Wife of the Rev. W. Krusé. She died suddenly at Cairo, on the 19th of February last, of nervous apoplexy.

South-India Mission—The Rev. J. J. Müller was admitted to Priests' Orders, and Mr. John Johnson to Deacons' Orders, by the Lord Bishop of Madras, on the 27th of February last.

Ceylon Mission—Despatches from this Mission, dated March 1842, announce the

safe arrival of the Rev. G. C. Trimmell and Mrs. Trimmell at Galle on the 22d of February, and of Miss S. Bailey at Colombo on the 24th of that month. (Vol. XII. p. 274.)

We regret to state that the Rev. J. F. Haslam ruptured a blood-vessel on the 20th of January last; and that though he had, at the date of the forementioned despatches, recovered in some measure from his severe indisposition, he was in a very enfeebled state.

Contribution List,

From April 16th, to May 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.

Clerkenwell:	
St. Mark's and St. Philip's.....	23 17 8
Gray's-Inn Lane Episcopel Chapel.....	20 0 0
Islington.....	128 13 9
Lock Chapel.....	15 15 10
Percy.....	9 0 6
Poplar.....	26 13 7
Southwark Ladies.....	6 9 0

ASSOCIATIONS OUT OF LONDON.

Berkshire:	
Wantage and Farringdon.....	88 6 9
Bristol.....	950 0 0
Buckinghamshire:	
Pitchcott, Oving, and Neighbourhood...	5 18 11
Cambridgeshire.....	200 0 0
Camrathenshire:	
Newcastle Emlyn.....	7 19 6
Derbyshire, South.....	0 12 0
Devonshire:	
Devon and Exeter: Collumpton, 4 2 10	
East Devon and Honiton.....	112 6 0

116 8 10

Dorsetshire:	
Weymouth and Melcombe Regis.....	40 0 0
Essex:	
Walthamstow.....	15 15 0
Glamorganshire:	
Cardiff and Vicinity.....	4 0 0
Gloucestershire:	
Forest-of-Dean.....	67 10 2
Tewkesbury.....	109 0 0
	176 10 2
Hampshire:	
Broughton.....	12 7 10
Christ Church.....	43 0 0
	55 7 10
Hertfordshire:	
Hatfield.....	23 10 0
Kent:	
Aylesford.....	7 11 2
Cranbrook.....	24 0 11
Farleigh, East.....	7 7 0
Gravesend.....	10 0 0
Maldstone.....	6 17 1
Rolvenden.....	8 17 10
Staplehurst.....	5 2 6
Teston and Vicinity.....	8 13 6
	74 10 0

Kent, East	110	10	9
Blackheath	12	12	0
	123	2	9

Lancashire:			
Liverpool and West Lancashire.....	200	0	0
Manchester & East Lancashire:			
Astley	2	10	0
Wigan : Pemberton	5	0	0
	207	10	0

Leicestershire	23	8	8
Lincolnshire:			
Brigg	25	18	0
Spilsby	36	16	0
	63	14	0

Ile of Man	0	7	4
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Middlesex:			
Edmonton	15	5	0
Harrow	15	0	0
Kilburn	15	13	0
Southall	3	13	0
Staines	16	12	0
Uxbridge	15	0	0
	81	3	0

Northamptonshire: Creaton.....	0	10	6
Irthlingborough	12	6	0
	12	16	6

Northumberland:			
Newcastle-upon-Tyne	100	0	0

Nottinghamshire:			
Nottingham	30	0	0

Shropshire:			
Edmond Parish: Aston District	5	8	4

Somersetshire:			
South Brent	1	7	3
Nailsea, incl. 3s. 4s. 11d. from			
Flax Bourton	6	2	4
	7	9	7

Staffordshire:			
Burton-on-Trent	14	0	0
Lichfield	61	14	9
	75	14	9

Suffolk: Assington	4	14	6
Surrey: Carghalton	81	17	5
Clapham	140	1	1
Croydon	10	2	5
Godstone	25	0	0
Morden	5	7	1
Wandsworth	59	0	0
	321	8	0

Warwickshire: Brilles	8	0	0
Warwick, Leamington, and			
Kenilworth	58	3	5
	66	3	5

Wiltshire: Salisbury & S. Wilts..	1	1	0
Devizes and North Wilts:			
Calne	24	2	6
Newton	8	15	0
Winkfield	13	14	2
	47	12	8

Worcestershire: Bromsgrove	27	16	1
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Yorkshire:			
Doncaster: Sprothorough.....	7	17	0
Ripon	9	6	0
Rotherham	79	15	4
York	118	19	6
	215	17	10

COLLECTIONS.

Boyes, Mrs. Langford Place. ..	2	12	0
Byard, Miss, Chiswell Street ..	0	18	4
Clarkson, Misses, Charlotte St., Fitzroy Sq.	5	5	0
Dawson, J. Esq., Pupils of, Alfred House,			
Bow	1	7	0
Finbury and Shoreditch Church-of-England			
Bible and Missionary Association.....	4	5	0
Innes, Mrs., Porchester Terr., Bayswater,	0	15	0
Layton, G. S. Esq., Bank.....	2	0	0

Ward, Miss E., Benson, Bromley, Kent...	3	0	0
Wyon, Master Thomas, Margaret Street,			
Cavendish Square	1	18	5

CONGREGATIONAL COLLECTIONS.

At the Forty-Second Anniversary,			
after a Sermon at St. Bride's			
Church, Fleet St., by the Rev.			
Hugh Stowell, M. A., Incumbent			
of Christ Church, Salford, Man-			
chester	164	5	5
At Exeter Hall: Morning.....	324	1	8
Evening	36	16	9
	425	3	10

BENEFACTIONS.

Adeney, Mr. W., Sackville Street.....	10	10	0
Anonymous	6	0	0
Auriol, Rev. E., Guildford Street ..	5	0	0
Auriol, Mrs., Ditto	5	0	0
Bickersteth, Rev. E., Watton, Herts ..	10	0	0
Birks, Rev. T. R., ditto	10	0	0
Bunting, Rev. E. J., Datchworth, Herts ..	21	0	0
Clay, Mrs. Joseph, Warley Place	10	0	0
Clay, Miss, Stapenhill	10	0	0
Friend to Missions, by W. A. Garratt, Esq.	20	0	0
Gordon, Miss, Euston Square	5	0	0
Grenfell, P. S. L. Esq., Hyde-Park Square, ..	10	10	0
Griffiths, Miss Sarah, by Mr. W. Adeney... ..	10	10	0
Grote, Mrs. S. M., Clapham	50	0	0
Haldane, A. Esq., Carey St., Lincoln's Inn, ..	10	10	0
Hutton, Rev. H. F., Gate Burton	180	0	0
J. M. W., by Messrs. Seeley	10	4	0
Kemble, E. Esq., Camberwell Grove.....	100	0	0
Morris, Miss, by Rev. E. Auriol	5	0	0
Porter, W. Esq., Hembury Fort	19	0	0
Pownall, J. F. Esq., Russell Square	10	10	0
Smith, Rev. G., by Messrs. Hoare	10	10	0
Steinkopf, Rev. Dr. Savoy.....	5	0	0
Timms, Mr., Alcester	5	0	0
X. Y. Z.	500	0	0

TO CAPITAL FUND.

A. B., by Messrs. Seeley	45	0	0
Anonymous, on reading the Tract, "An			
Address from a Pastor, Bath"	50	0	0
Anonymous, by Messrs. Seeley	50	0	0
Ashley, Lord, M.P.	5	0	0
Bainbridge, J. Esq., St. James's Street ..	5	0	0
Choimondeley, Most Hon. Marquess, V.P.	100	0	0
Curtis, F. T. Esq., Borough ..	5	0	0
Edwards, Miss, Hardingham, Norfolk ..	5	0	0
Esdalle, J. Esq.	5	0	0
Jarratt, Rev. R., Wellington, Somerset... ..	10	0	0
Kinnaird, Hon. A. (additional) ..	80	0	0
Lady, by Rev. J. Simpson	10	0	0
Renaud, Rev. G. Herringfleet	5	0	0
Wells, Rev. H., Kingaworthy, near Win-			
chester	10	0	0

City of London Auxiliary:

Broad St. Ward	10	10	0
St. Stephen's, Coleman Street, ..	62	10	0
	63	0	0
North-East London	6	0	0
Northamptonshire: Creaton.....	21	0	0

LEGACIES.

Bafes, Rev. G. Ferne, late of West Malling,			
Kent: Exors. E. Palmer, Benj. Palmer,			
and N. Palmer, Esqrs. and Nephews:			
(incl. Dividend, and less duty) ..	212	0	0
Chester, C. Esq., late of Stafford: Exors.			
Messrs. J. and C. Mort	90	0	0

The Committee also thankfully acknowledge the receipt of a Parcel of Fancy and Useful Articles, value 4s. 1s., from A. S. of C.: a Parcel of Children's Dresses for New Zealand, from Ladies at Swaby, Lincolnshire and a Tin Case from a few Ladies of Taunton and the neighbourhood, by Mrs. Gale.

Church Missionary Record.

No. 6.]

JUNE, 1842.

[Vol. XIII.]

NORTH-INDIA MISSION.

Krishnaghur.

PLAN FOR CHRISTIAN BOARDING SCHOOLS.

A COMMUNICATION on this subject, published in the "Christian Intelligencer," is well worthy of attention; and will lead, we trust, to the liberal support of friends in England who feel the importance of helping forward the Mission, especially in the most promising department of Boarding Schools, in which the Society's funds cannot properly be engaged.

Since the future success of the Krishnaghur Mission very much depends, under the blessing of God, on the efforts now made, and the plans now adopted, for the education of the rising generation, I venture to call attention to the following proposals. If the friends of Missions now vigorously exert themselves, it is impossible to calculate the amount of substantial good which may be done, and the blessings which may be imparted to generations yet unborn; while, if we neglect to follow up the grand opportunities which God has opened to us, we must expect to see this fair field wither, and all our pleasing anticipations fade away with the present generation.

Importance of Boarding Schools for Natives.

Two kinds of Schools it is important to plant in this Missionary field—English Day-Schools, for Heathen and Mahomedan Children, like those at Mirzapore and Burdwan and our other Missions; and Christian Boarding Schools, one for boys, and one for girls, at each Mission. It is for BOARDING SCHOOLS FOR CHRISTIAN BOYS that the present Appeal is made.

It may be asked, "Why think of BOARDING Schools, and not be satisfied with DAY Schools, since an additional expense is incurred?" We may answer this question by saying, that it is the decided opinion of those best able to judge,

founded on experience and careful inquiry, that no plan is so well calculated to build up the rising generation in a sound knowledge and virtuous practice of the Gospel. Moreover, if it be found that Boarding Schools are essential in England for the efficient training of Youth, why should they not be as essential in India? Indeed we may add, that, for the present at least, and some years to come, they are far more necessary here than at home; because the parents, however sincere they may be in their profession of Christianity, and however true their conversion, cannot have that knowledge and strength of character which are requisite to make them fit instructors and wholesome examples to their children. Among other arguments which might be adduced, an important one is, the desirableness of an entire separation of the Young from their Heathen Neighbours.

Proposal for Five Boys' Boarding Schools.

There should be a Boys' Boarding School at each of the five Stations—Krishnaghur, Chupra, Solo, Kabastanga, and Rottenpore. At the first three places, school-rooms are already built: the expense of erecting the other two would be about 2000 rupees. Boarding Schools have been opened at Solo and Chupra; but have hitherto depended on the adventitious charity of a few friends. These Schools are continually labouring under pecuniary difficulties, for the simple reason, that there is no REGULAR FUND for maintaining the boys. The Missionaries think, that if they had the means of support at their disposal, they could raise Schools, each having from 60 to 100 boys. To begin by supporting 12 or 20 in each Station would be a good commencement: it is therefore proposed to raise subscriptions and benefactions for erecting the

two new buildings, and forming a fund for the regular maintenance of the boys, the Calcutta Corresponding Committee of the Church Missionary Society being the Trustees.

Necessity for a Separate Fund.

The annual grant made by the Parent Society to the Calcutta Corresponding Committee is wholly devoted to direct Missionary Purposes; and is expended in paying the salaries of Missionaries and Teachers, in erecting necessary buildings, and in purchasing books. It is well known to be a rule of the Society, and a very just rule it is, never to appropriate any part of their funds for the MAINTENANCE of Converts; since these funds are raised solely to promote the work of CONVERSION and CHRISTIAN TRAINING. While, therefore, it lies within the province of the Corresponding Committee to provide for the CHRISTIAN INSTRUCTION of the Youth in their Missions, it is out of their province to MAINTAIN them, and therefore out of their power to establish Boarding Schools*.

This difficulty, as regards the girls, is not so severely felt, in consequence of the kind exertions of those benevolent Ladies, in England and this country, who take a deep interest in Native Female Education. Already has the Ladies' Native-Female Education Society of Calcutta opened a flourishing Boarding School for Girls at Solo, in connexion with the Church Missionary Society; and sales of fancy articles sent out from England help on this work. We would, nevertheless, invite the Ladies to redouble their exertions, especially in reference to Female Education in the Krishnaghur Missions. My present object, however, is to call attention to Boarding Schools for boys.

Proposed Management of the Fund.

From the fluctuating character of BENEFACTIONS, there is frequently danger of miscalculating the resources of a Fund which depends upon these irregular contributions, and from which sums are to be drawn periodically: at one time there is

a liability of underrating the resources; at another, there is a danger of overrating them. But this might be guarded against in the following manner:—At a fixed Annual Meeting, the Trustees should ascertain the amount actually in hand, arising from benefactions, sermons, bequests, new subscriptions, and other sources, since the previous Annual Meeting: this consolidated amount, divided by twelve, would show what sum the money in hand would yield monthly throughout the ensuing year: this, added to the monthly sum arising from regular subscriptions, will show the Trustees what the entire capabilities of the fund are for this new year. Notice should be given to the several Missionaries of the sum which will be put at their disposal for twelve months, that they may make their arrangements accordingly. The time for receiving new-comers into the Schools, and filling up vacancies, should be fixed by the Missionary for some day soon after the notice is given him by the Trustees, that they may be guided as to the number of admissions. If the year should be unfavourable, vacancies must not be filled up till the prospects of the Fund brighten.

The average expense of maintaining each boy, including every thing, is a little under 2½ rupees per month: this average decreases as the number of boys increases. But each Missionary, when he is made acquainted with the sum which will be at his disposal for the year, will be himself best able, according to his habits of management and economy, to decide on the number of boys which he can maintain.

It may appear to some persons highly desirable to give a permanency to the Fund, and to commence making endowments. A donation of 600 Company's Rupees, in Company's Paper, will, according to the above average, permanently maintain one scholar.

As the Native Church in this District gathers strength and stability, we may look to the Christian Parents themselves to contribute toward the maintenance of their children: they might be invited to do this as soon as they see the advantages likely to accrue. And in the course of years it may be found desirable to lay out the Fund in forming a permanent foundation in each School for a certain number of scholars: each School, in addition to these free boys, might receive any number of pupils whose parents were willing to pay for their maintenance.

* The Boarding Schools here referred to are to be distinguished from "Institutions designed for the Education of a Native Ministry, comprising both Head Seminaries and other preparatory Institutions, in which hopeful Youths from Day Schools may be brought together to a limited extent, with a view to their transfer to the Head Seminary, if found eligible."—Vide "First Report of the Committee of Correspondence, on the Financial Position of the Society."

Vacancies on the foundation might be filled up in order of merit, after an examination held specially for the occasion.

The Editor of another Periodical Work, the "Calcutta Church-of-England Magazine," thus commends this proposal to public support:—

Few objects appear to us to be more worthy of attention and liberal support, than establishing Boarding Schools for the sound education of the rising generation of the Christian Youth of Krishnaghur in religious and generally-useful learning: for if this be neglected, with what just grounds of hope can we look to the progressive improvement of the Native Churches in knowledge and understanding? Can the Parents instruct their children? No: they are themselves but children in knowledge; and of those, of whom it may be said with a good hope that they are *born of the Spirit*, it must be added, that they are and will most likely long remain *babes in Christ*. Can

the Catechists and Readers, who go from village to village under the direction of the Missionaries, undertake this responsible duty? No: they are actively employed in catechizing the Young, in preparing Candidates for Baptism, in reading Prayers and the Holy Scriptures to the converts: so that, were they sufficiently well instructed themselves, which they are not, their time is so fully occupied, and their duties are of so migratory a nature, that it is quite out of the question to look to them to train up the rising youth. In short, there is no plan which can for a moment stand comparison with that of bringing together a certain number of Boys at each of the Missionary Stations, under the eye and superintendence of the Missionary himself. We may then, under the blessing of God, expect to see a body of rising Youth, with well furnished minds, from whom Catechists of a superior class might be raised, and, in the course of years, a Native Ministry.

MADRAS AND SOUTH-INDIA MISSION.

Our account of this Mission is continued from p. 265 of our Number for November last.

Return of the Rev. J. Tucker to the Mission.

The Rev. John Tucker, after a stay of fifteen months in this country, returned to Madras in November last, in recruited health, to resume his important labours as Secretary to the Corresponding Committee.

Madras.

During the last year there has been no Missionary of the Society to labour among the teeming population of Madras and its neighbourhood.

Masulipatam.

The circumstances under which the Committee were led to commence a Mission among the ten millions of Hindoos who speak the Teloo-goo Language were fully detailed in pp. 192—195 of our Number for September 1840. On the 18th of March, 1841, the Rev. Messrs. Noble and Fox, and Mrs. Fox, left this country, and arrived at Madras on the 4th of

July. After a short sojourn at Madras, Mr. and Mrs. Fox proceeded by water to Masulipatam, where they arrived on the 18th of August; and were soon afterward joined by Mr. Noble, who performed the journey by land.

Masulipatam is situated on the coast, about 290 miles above Madras. In a Letter dated Nov. 2, 1841, Mr. Fox has given the following

Description of Masulipatam.

Masulipatam consists of two parts, the Fort and the Pettah. The Fort is situated about two miles from the sea, in the centre of an open plain. About twelve Europeans reside in it, besides eight or ten sergeants, and some East Indians: most of these are employed in the charge of Government stores. The number of Natives within the walls I have no means of knowing; but it must be insignificant, compared with the other part of Masulipatam—the Pettah, or Native and European Town, situated a mile further inland. The Native Town consists of a number of Pettahs and villages joined together, extending in length from N.E. to S.W. about

two miles, and in width one mile or one and a half. This space is not altogether covered with houses, like Black Town, Madras, but is interspersed with numerous clumps of trees, small enclosures, and tanks of water, so as generally to present a very pretty appearance: some parts are regularly and well built, with straight open streets: other portions are composed of houses and streets separated by narrow winding alleys. There are besides some suburban villages of considerable extent. The entire population of the town itself is calculated to amount to 200,000 souls, or more. Of these, there are about 3000 adult Mussulmans, and as many Roman Catholics: these I believe are chiefly fishermen, and have at present no priest. There are about twenty pagodas in the limits of the town, all of them respectively devoted to Vishnoo or Siva, or some of their incarnations, and none to Brahma. Among these are two built by a former collector here, who, in other respects, much benefitted the temporal concerns of the Natives. Whether there is any strong Brahminical influence here I have no means of knowing or judging. The divisions and sub-divisions of caste are numerous: not fewer than fifty have been enumerated to me by a Native, who added, that there were many more. The temporal prosperity of the inhabitants is said to be on the decrease: the two main supports of the town have much fallen away of late: the export of cloth, and the presence of a large body of troops, used to bring considerable wealth; but these are diminished to less than half of what they used to be. There are still, however, many wealthy men, especially, it appears, among the Velama or clothier caste, a division of the Soodra caste.

The labours of the Missionaries have been hitherto almost entirely confined to the acquisition of the Teloo-goo Language. They have expressed their intention not to commence any public ministration until they shall have obtained a competent knowledge of the language—a determination which has obtained the cordial concurrence of the Bishop, and of the Corresponding Committee.

Conversations with Natives.

In the Letter from which the above extract was taken, Mr. Fox thus refers

to the opportunities which he has had of holding intercourse of a more private character with the Natives:—

There are three or four young men, from sixteen to nineteen years of age, who frequently visit me in the morning, from seven till eight, to which time I restrict them. To these, at their own request for an English book, I have lent copies of the New Testament. These they are well able to read, at the same time that they speak English fluently, and understand it very fairly. I read part of the Gospel of St. Matthew with them, explaining as I go on; and we are frequently led into conversation on Christian subjects. They are very inquiring; and I have been struck by strange questions which they ask, not so much on points of doctrine peculiarly Christian, as on those which we generally call Natural Religion. They seem, in common with others with whom I have conversed, to be fatalists in creed, and are puzzled to reconcile the doctrines of man's free-will with God's omnipotency and universal government. They are slow in perceiving the difference between God permitting and God doing. Most of their questions are those of curiosity, without practical tendency. I endeavour to lead them to some personal and practical thoughts. Besides these young men, I have pretty frequent visits from grown-up persons of all castes, who speak English more or less fluently. I think, however, that of all who have come, there are only two with whom I have been able to hold a free conversation without a good deal of selecting of words and explanation. These adults are much less pliable than the younger ones: they are all ignorant of their own religious books; and generally refer me to the Pundits, when I ask regarding them. I have had two Pundit visitors, with whom I conversed through an interpreter: they proved to be as practically ignorant, and as incapable of giving a reason for the divine authority of the Vedas, &c. as the rest. Their arguments were summed up in—"We have received them from our forefathers." Judging from my visitors, it would seem that these people have no creed, no faith: they differ in what they profess; they are ignorant of that which they say they believe. Two of my first visitors—a young man of some wealth and respectability, who was for one year at Mr. Anderson's School, and a Zemindar of little personal respectability,

from the neighbourhood of Ellore—were very desirous to know what remuneration a man would have for turning a Christian. On my telling them of persecution, rather than temporal reward, they said it would be no use trying to make Christians; but that if they were to get any thing by it, we might obtain plenty.

Visit of the Lord Bishop of Madras.

At the close of last year the Lord Bishop of Madras visited Masulipatam; and in a Letter dated, On Visitation, Guntoor, Jan. 14, 1842, addressed to the Right Hon. the President of the Society, his Lordship thus refers to his visit:—

This Letter will be of some interest to your Lordship, and to the Society; as it will inform you that I have just visited your newly-formed Mission at Masulipatam, where I admitted the Rev. W. H. Fox to the holy order of Priesthood. During the week I was enabled to pass there, I had frequent and confidential intercourse with the Rev. Messrs. Noble and Fox; and we parted with feelings of mutual respect and love: they met all my suggestions in a most frank and friendly spirit, which has greatly endeared them to me. I am persuaded that their whole heart is in their work, and therefore it cannot be but that God will bless it.

At present they have done nothing in actual labour in that vast Missionary field; but they are preparing to do much. Their plan of giving themselves up to the study of Telooogo, until they shall have gained a sufficient knowledge of it to talk familiarly to the people, has my full approval. It will not do for a Missionary to the Heathen to limit himself to mere preaching: to convince the gainsayers and to confound the worshippers of false Gods, he must be able to dispute with them in familiar and idiomatic language; and I am convinced that many Missionaries may trace their comparative failure to a too eager desire to begin the good work before they are thoroughly armed unto it.

I wish Messrs. Noble and Fox to give up their whole time to the Heathen population of Masulipatam itself; and I should strongly deprecate any attempt at present, and for many years to come, to extend their labours to places in its neighbourhood. We are all apt to aim at too much, and disappointment is too often the consequence. It is the same in Missionary as in military operations—to over-

run a foreign country is not necessarily to conquer it: to keep it in subjection, we must have some unassailable stronghold, such as I trust Masulipatam will eventually prove. Masulipatam, with its 200,000 souls, will give ample work to twenty Missionaries: and it is my earnest advice to the Church Missionary Society, not to attempt to extend their Telooogo Mission to other towns, except by sending out other Clergymen.

The Clergy of the place passed with me a kind of Sabbath-week; as, during the brief period that I could remain there, I preached five times, and Mr. Noble once: and I held an Ordination and a Confirmation, and consecrated two Churches and two Burial-grounds. Such Church-holidays are, alas! rare in India. We have, however, great reason to be thankful to the Giver of all good for His mercies to this country; which is in so very different a state, with respect to Religion, from what it was when its first Protestant Bishop arrived here, that we may truly say, *This is the Lord's doing, and it is marvellous in our eyes.*

Tinnevellg.

This Mission has been latterly characterized by a marked increase in the number of those who have placed themselves under Christian instruction. The last Returns, at the close of the year 1841, were as follows:—Candidates for Baptism, 19,663; Number Baptized, 5628; Communicants, 963: showing that, during the last year, the number of Candidates for Baptism has more than doubled; the number baptized has been increased by two-thirds; and the number of Communicants by one-third. It is also an encouraging fact, related by the Missionaries, that this increase in the number of inquirers is, “in many instances, not from among the Shanars, as heretofore, but from among the Maraver Caste, a higher grade than the Shanars, and a people possessing much more of intellect and character.”

In page 256 of our Number for November last, an account was given of the Visitation of the Lord Bishop of Madras, which was held in the early part of January 1841. In his

Lordship's Charge, which has been since published, the following reference is made to the pleasing aspect of Christian Villages:—

Among many sources of comfort during my journey through Tinnevely, one of the greatest has been a sight, for which I candidly confess I was not prepared—the sight of WHOLE CHRISTIAN VILLAGES. He alone who has passed some time in a heathen land, engaged in the work of the Ministry, can understand the delight which I felt at finding myself met, welcomed, and surrounded by crowds of Native professing Christians, whose countenances spoke a most intelligible welcome; for it was impossible to mistake the language of their happy faces. They were at peace; *the peace of God* had been made known to them at least, if not fully brought home to their hearts; and when I observed their look of joyful recognition upon perceiving their Clergyman, I almost felt myself at home.

In a note to the above passage, the Bishop further observes:—

The proof that godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, was never, I think, made more manifest than in the contrast between the Heathen and Christian Villages of Tinnevely. In the Heathen Villages, all is slovenliness and disorder; irregularity and confusion in the building of their huts; dirt and discomfort everywhere: while in those which are Christian you will find well-arranged and well-ventilated streets, drawn at right angles to each other; the ground before each hut neatly swept; happy faces; and a village church, which, however humble, is evidently "the pride of the village."

PALAMCOTTAH DISTRICT.

*Report for the Half-year ending
June 30, 1841.*

This Report is dated Aug. 3, 1841, and is signed by the Rev. Messrs. G. Pettitt, S. Hobbs, and J. Dewasagayam.

Increase in the Number of Inquirers—Appeal for Increased Funds.

The half-yearly list shows a clear increase of 357; and generally we do not now accept a congregation and enter it on the list till one of ourselves have been able to visit the people in their own place, and judge of their disposition.

At a village in the South, belonging to a respectable Brahmin, a small number of Shanar families gave their names to a Catechist, as desirous of learning Christianity. The Brahmin, their Meraṣadar, heard of it, and went to their village. Having assembled all the Shanars, he addressed them as follows:—"I hear that some of you have determined to learn the Vedam. Now I don't want any divisions and quarrels in my village; nor shall there be two parties here. Therefore all of you either remain in a body in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so; I will make no opposition: you may turn your temple into a Prayer-house if you like. Only all be of the same mind; and if you do not act justly toward me, I shall look to the Missionaries to see me righted." Such an instance as this we think has not before occurred; and whatever may have been the motives influencing this Brahmin, so much more enlightened than his countrymen generally are, we shall scarcely be blamed for regarding it as a sign of the blessing of God upon our labours: and how shall we justify ourselves if we neglect to enter such an open door? We have just heard from the Inspecting Catechist, that all the Shanars of the village, nearly 200 persons in number, have placed themselves under instruction, have demolished their idols, valued at 200 rupees, and have delivered up their Devil-temple to become a temple of the Living God.

But delightful as it is to find persons willing to become stated hearers of the Gospel, our difficulties are thereby increased, unless additional power be extended to us of supplying them with the means of Salvation. We can safely say that not a rupee sent to Tinnevely is spent in vain: all is expended directly in real Missionary Work: indeed, our demands of this kind are almost invariably greater than our means of supplying them. We therefore earnestly entreat our Christian friends, who wish their benevolence to be profitably employed, more liberally to come forward and augment our resources; and we as earnestly entreat, that no restrictions may be imposed which shall force us to send away these people, who, like the man of Macedonia, literally say, "*Come over and help us,*" without the means of grace and salvation. Shall a Brahmin tell his people, "You may go to Christianity, and take your temple with you if you

like;" and the Missionaries or their supporters say, "But we will not receive you. Be heathens still?"

Congregations—Hopeful Deaths.

During the half-year, seven adults and twenty children have been baptized, and the Lord's Supper administered several times in the different districts; the total number of communicants being 224. Several deaths have occurred; some, at least, leaving behind the hope of their having derived spiritual profit from Christianity. One man, who fell from a Palmyra, and died partly from the fall, and partly from a wound with the knife used by climbers, which he had about him, left good evidence of a real desire for heavenly things: he had not only very diligently learned of the Catechist, and regularly attended the Means of Grace, but laboured to teach his family all that he knew himself. A girl died in one of the Mission Villages, who had given good proofs of a pious disposition before her sickness; and an old man nearly 100 years of age, who had been baptized many years ago, showed a simple and humble reliance in Christ, in an interview which one of us had with him a few days before his death. We have also many proofs that the people value still more their connexion with the Christian Church, and are much more afraid of being separated from it. We have been much gratified, too, in observing that our efforts to obtain a better attendance at Divine Service during the busy palmyra season have been followed with much success.

Catechists.

The number of Catechists shows a small increase upon the last half-year, and there have been fewer changes among them: it is gratifying to have to report a diligent attention to their duties, without any instances of misconduct; as a favourable proof of which, the increase of the congregations before alluded to may well be adduced. One of them, in consequence of an increase in his neighbourhood, has to attend to three places, each ten miles distant from the other. Indeed, since the increase of congregations necessarily brings along with it, for a time at least, increasing work for the Catechists, it is not to be supposed they will strive to bring more people into the fold, unless animated with some measure of zeal. This is peculiarly true in reference to the Inspecting Catechists.

We have to record with much pleasure

the institution of Prize Essays among the Catechists. On the 30th of June just passed, the four prizes of the first class were awarded publicly to the successful competitors. The subject for the prize was, "The hindrances to the spread of Christianity among the heathen and other inhabitants of this country, and to the perfect development of it among the Native Christians; pointing out also the best means for removing those hindrances." We will only add, that the Essays exceeded the expectations we had formed, both in their matter and style of composition; and it was at once determined to print the best prize in Tamul. We trust that a healthy incitement will thus be given to the mental cultivation of the Catechists, which, with God's blessing, will exert also a great moral influence both on themselves and their countrymen.

Preparandi Class.

At the commencement of the year there were ten persons in the class; of whom three have been employed as Assistant Catechists. On financial grounds we have been obliged to reduce the number to five. Those now in the class are very diligent, and show much desire for knowledge: the inquiries which they frequently make indicate much thought and attention to study.

Seminary.

This has been under the care and direction of the Rev. S. Hobbs, who has furnished the following account of it:—

During the last half-year seven new boys have been admitted, which makes the present number twenty-four boarders; besides which there are three day scholars, all Christian Boys. The first class have made a little progress in Latin Grammar and Construction; and, in English, have been reading the History of England. The new boys have already got on in English, and have learned several of Watts's Divine Songs. Some boys who were admitted last year have made very satisfactory progress. One of the Youths, who was sent from the Seminary to the Grammar School at Madras, and returned after having spent several years there, is now the Master, and discharges his duty very creditably.

Schools.

The number of children instructed in our Schools is 1548, of whom 839 read the Scriptures. We have reason to be pleased both with the attention of the Masters and the progress of the children: their eagerness for Books and Tracts, as rewards, has not abated; and we are persuaded that the books we give them are

read or heard by many besides themselves; and that many, whose ears our voices never reach, by this means become at least partially acquainted with the Gospel of Christ. We regret that it is impossible to extend our operations in this line of usefulness; not however through want of opportunities, but of means.

Church-Building Fund.

We cannot here withhold some notice of a small "Church-Building Fund" formed in one of the districts connected with this Station.

The Inspecting Catechist, Catechists, and several Headmen of the Asirvadapooram District consulted among themselves, and adopted as the principle of the fund, that they should give one day's wages annually, at the highest rate, and obtain also the consent of each individual, male and female, capable of earning any thing, connected with every congregation in the district, to contribute the largest day's income of the year annually; the whole to be applied to building and repairing Churches in that district alone. This they submitted for our approval, which it is hardly necessary to say we cordially gave. A meeting was held by one of us in the principal congregation in the district, and the little Society formed with suitable regulations; a very fair commencement in the way of contributions was also made. We are happy to add, not only that the plan is succeeding in that district, but that it has given rise to the formation of a similar Native Society in another part of the Mission. It is gratifying to state, that the design originated altogether with the Inspecting Catechist of that district, whose zeal on many occasions has been very commendable.

Extracts from the Journal of the Rev. S. Hobbs.

May 13, 1840—I left Palamcottah last evening, to accompany Mr. Pettitt in a tour.

May 14—In the forenoon we went to Strevegoondrum, a large and idolatrous town on the bank of the river. Here is one of the pagodas seen from Tiroopooliangoody; opposite to which, in a large open choultry of carved stone—a sort of cloister to the temple—we held our examination of the School. We have no congregation at this place; so that, after we had heard the children read, repeat their Catechisms, and work a little at accounts, we distributed a few Tracts, and returned.

In the afternoon we set out for Seetah-koolam. There are but seven or eight houses in the village, which stands in a wide plain, with scarcely any thing to break the prospect all around. The little church just contained the population, all of whom assembled almost immediately. After a quiet and solemn Service, we found waiting for us outside about twenty-five people, of all ages, from the next village, Pathupetty, a short distance to the north, and within sight. Their business was, to ask us to open a School in the village, which contains about sixty houses. The people at Seetah-koolam are all of the Maraver Tribe, and, like the rest of their race, seem to have more character than the other castes in this part of the country. They are stout and bold, and seem capable of great mental improvement. As a body, plunder is the profession of the Maravers; and in some districts they are dreadful nuisances: yet they are almost exclusively employed as watchmen. This coincidence at first seemed to be curious and puzzling; but the property of a person thus patronizing the tribe is held sacred by them all.

Sept. 21—A native of respectability came to ask me to teach his son the English Language, which he has hitherto been learning from a Native. He was introduced by my Moonahce, and came, with his son and two other gentlemen, and sat for an hour in conversation. I consented to receive his son, and instruct him for the present; for I am fully convinced that the pains bestowed on Native Youths of this class will not be thrown away. It gradually tells upon the Native character to be at all associated with Europeans, and they become less tenacious of their ancient prejudices. I think this gentleman was moved to jealousy, by finding that the low-caste children in our Seminary were enjoying the advantage of an European's instruction, while his son had only the imperfect means of learning English which a Native could furnish.

NORTHERN DISTRICT.

*Report for Half-year ending June 1841,
by the Rev. P. P. Schaffter.*

Baptisms.

Since December last, 80 souls have been received by Baptism into the Church; viz. 27 men, 15 women, and 38 children. Some Roman-Catholic families having

here and there backslidden, the list of baptized shows an increase of 67 souls only. Not a single person baptized by me has returned to Heathenism. The people of Sivagnanapooram, who applied for Christian instruction a year ago, under circumstances which made me suspect their motives very much, have given me great satisfaction ever since: not one of them has returned to Heathenism. They have all shown great attachment to Christianity, under most trying circumstances; and have applied so diligently to learning, that, on the last two occasions when I visited the congregation, I was able to baptize thirty of them with great satisfaction. I rejected the earnest application of several others, because their knowledge respecting a few articles of the Christian Faith was still deficient. Several instances of this kind have led me long ago to the conviction, that we are bound to receive all who apply for Christian instruction, and teach them with all forbearance and kindness, whatever reason we may have to suspect their motives. To try the hearts and reins is a work which belongs exclusively to the Lord.

Increase of Inquirers.

The list shows an increase of six villages and 317 people under Christian instruction. I have not included in this number 100 families of Aulankoolam, whom I have received into the congregation. Such an increase, in the space of six months, in a district so barren in regard to spiritual fruit as the north of the Tinnevelly Province has hitherto proved to be, is encouraging, and shows that the work is progressing. I am quite willing to allow, that among these 317 new comers there are comparatively but few who have felt the saving influence of the Gospel in their souls; but is it nothing that they have been made willing to abandon the awful sin of idolatry, and to learn the Gospel, which alone is able to make them wise unto salvation?

Persecutions.

The enmity of the natural man against the Gospel of Christ being rendered more effectual in this country by the peculiar constitution of society—the great men still finding means, here and there, to exercise almost a despotic power over the humbler classes—it cannot be supposed that the Gospel works its way without much opposition. Wherever it gets a footing, as

effort is made, on some pretence or other, to force it away; and in my district these efforts are more violent now than they have ever been. The two following instances will prove this. Three months ago, about 130 families of Aulankoolam, a village close to Nulloor, applied to me for Christian instruction. Before they made the application, they erected a School-house, which they intended should serve as a Place of Worship also. The Merasadar of this place, who is a Brahmin, being then ignorant of their intention, made not the least opposition to its erection; but no sooner had these people made known their intention, by applying openly for Christian instruction, and by meeting in their new building with their Catechist for the purpose of worshipping God, than the Brahmin made a complaint to the Sub-collector, and, strange to say, procured an order from him to get the building destroyed. Our people were forced to accomplish this sad work with their own hands. I never before witnessed an instance like this in Tinnevelly. It gives me great satisfaction to be able to state, however, that, notwithstanding this sad reverse, the people remain steady, not one of them having backslidden; and they now meet daily, in one of their stables, for the purpose of instruction and worshipping the Lord. To this, however, the Merasadar again objects, and is going, they say, to make another complaint, to prevent their meeting at all: after what has happened already, we have no security that he shall not succeed.

The second instance which I have to mention is a consequence of the first. The Zemindar of Ootoomaley, having become acquainted with the unheard-of success of the Merasadar of Aulankoolam, declared, before a multitude, that Christianity should make no further progress in his dominions. To make good his word, he sent his agents to stop the building of a little Prayer-house which we were erecting at Vadeeyoor. A widow member of the congregation, to whom, no doubt, the Gospel had become precious, said, "Let us have no fight with the Zemindar: I will give up my house, which is sufficiently spacious for the congregation to meet in, and live with my sister." After having given due consideration to this generous offer, I authorised our Catechist to buy the house from the woman, which was done at a price much below its real value. The disappointment enraged the Zemindar still

more. He sent positive orders to prohibit the people from meeting at all. This put them into the greatest fear; but as I was then at Vadeeyoor, I told them to meet in the name of the Lord, which they did; and ever since they have met more regularly than ever.

The building at Nulloor has taken so much of my time and attention, that I have not been able to travel so much among the congregations as I should have wished. Still, I have very nearly visited them all, and several of them repeatedly; when I have examined the people in their Catechism, which is an excellent summary of divine truths. Many of them have made pleasing progress, having not only committed the whole of it to memory, but also obtained a good knowledge of the truths which it contains; and as they really endeavour to understand them better, we may fairly conclude that the Gospel has become precious to their souls.

Catechists.

The Catechists have, on the whole, been faithful and diligent in their work, and in endeavouring to qualify themselves better for its performance. They have committed to memory the Acts of the Apostles to the 8th chapter, which I have explained to them during the monthly meetings. In all my instructions, I make it my chief object to direct them to the Bible as the only infallible source of divine truth; and to give them a clear knowledge of the *whole counsel of God* for the salvation of men, showing forth Jesus as *the author and finisher of our faith*.

Every month, three of the Catechists prepare each an address on a text previously given, which they deliver during the monthly meeting, on three successive evenings, before us all. The addresses of several we have found appropriate to the subject, and truly evangelical and edifying: they are a fair specimen of the knowledge which they have of the Word of God, and show, to a certain degree, the nature of the food given to their hearers.

Preparandi Class.

Two Youths from the Preparandi Class, which now contains nine, have been sent out as Assistant Catechists, and are now employed in instructing the people: some of those still in the class are promising young men, and give much satisfaction.

Schools.

The frequent and urgent applications for Schools, joined to a deficiency of means

for establishing more, have led me to try a plan, which, if it succeeds thoroughly, will double the number of our Schools without increasing the expenses. Instead of paying, as before, the full amount of the Master's salary, which is from three to five rupees per mensem, I pay only one rupee and a half, and the parents of the children have to pay the rest: in other respects, these Schools are conducted exactly on the same principle as our other Schools. I have succeeded in establishing three Schools on this new plan, and two of them go on very well.

Pilgrim Society.

The Pilgrim Society still goes on prosperously: two Readers are constantly employed, who travel through the towns and villages in the northern part of this province, and distribute portions of Scriptures and Tracts among the Heathen. These two Readers are entirely supported by the Catechists and people of my district. In several places they and their message have met with a very encouraging reception, and the people have heard and received the Word with much readiness: in a few places the Readers have been opposed, and the Word of God rejected, with disdain. At every monthly meeting they read their Journals before us all; and, in return, we give them such warnings, encouragements, and directions, as we may think necessary. That the Pilgrim Society is a great blessing to the northern parts of this province, the instances recorded in my former Reports will sufficiently testify.

*Extracts from the Journal of the
Rev. P. P. Schaffter.*

July 12, 1840: *Lord's Day*.—I spent this day at Parancondapooram, and had Prayer and Service with the people: I had also a pleasing conversation with old Pakkianaden. I believe him to have *fought* the *good fight* of faith, and to be able, in the prospect of eternity, to rejoice with a hope full of glory. He has forgotten the world, and very rarely speaks of temporal things: his mind is full of life, his thirst after the pure milk of the world is still increasing, and he is continually in prayer and meditation on divine things. Though he sometimes suffers considerably, yet he has never been known to complain. He is one of the most peaceful and happy Christians I have known.

Aug. 7: *Poodoopatty*.—At this place I held a meeting, which the people of

Kootoor also attended. There were ten assembled. I was happy to see among them the two Christian weavers of Elayeerampanny, who more than a year ago fled from the place on account of a most unjust claim, and persecution from the agents of the Zemindar. When leaving the place, scarcely knowing whither to go, they said to the Catechist Marian, "We might escape all these troubles, by denying Christ and returning to our former ways, as most of our relations have done; but we cannot do so: and as our Lord has said, *When they persecute you in this city, flee ye into another*, we will avail ourselves of His permission." For six months we heard nothing more about them; when they sent us word that they had settled in Kootoor, and requested that a Catechist should be sent to them. As we had not the means of doing so, I requested the Catechist of Puttakoolam to visit them as often as possible—they are at a great distance from his station—which he has been doing. The Lord has blessed them in the place of their refuge: He has abundantly provided them with the means of livelihood, and has made them instrumental in prevailing on three families of the place to forsake their idols, and learn the Gospel. They brought the heads of these families with them to Poodoopatty: they appear to be very respectable men, though they are low-caste people.

This meeting afforded me great comfort and encouragement. The case of the Elayeerampanny people affords an instance that the good seed of the Word is not altogether lost, and that the Lord still makes use of persecutions from the enemy to forward His own work.

Destruction of Devil Temples and Idols at Pairpulankoolam.

Sept. 21, 1840.—In the evening, I started for Nulloor, to visit a few villages with Mr. Schaffter.

Oct. 16.—We went to Pairpulankoolam. The inhabitants are Shanars of a higher grade than the generality: they do not associate nor intermarry with the ordinary class of Shanars. They have been under instruction about ten months, and are under the care of an active and pious Catechist: the result was very observable, in their devotedness and good order. On our way thither, however, we saw the devil-temples still standing in the village; not that we have any reason to think they are still frequented. The Rev.

E. Dent remarked that he hoped to see them demolished to-day. Accordingly, when closing his sermon, he told them he had one thing to say—that they still had pay covils surrounding their village, and that while these were suffered to stand their attachment to Christianity was doubtful; for if they really intended not to use them again, why should they have them standing. While he was speaking, there was a muttering going forward, and it was soon evident that they meant to give this proof of their obedience. At last, Mr. Dent asked them distinctly, men, women, and children, whether they meant to resort to their old idolatries any more. They all, especially the children, replied with great earnestness in the negative. He then told them to get their digging implements, and destroy every sign of their former superstition. After prayer, we went out, followed by the people, who began with great zeal this good work. The boys, especially, were in high glee; and one of them, when an image of earth was knocked down, said, "I always thought they would cry out and curse any one who should attempt to spoil them; but here they are all gone to dust, and not even the corpse of a swamy left." Another addressed the image he was striking—"You worthless thing! you good-for-nothing thing! you have been frightening us all this while, and what is come to you now?" Some of the men desired that the boards in the roof of the building should be used in enlarging the church, or making stables for Mr. Dent, or any thing be wanted. They dashed some stone images of the Cobra, found in every devil-temple, to pieces, against each other. There was a representation of a demon in the form of a pyramid, such as are common in these parts; which, as they destroyed it, they found to be made of a kind of red earth, with which they smear their arms and necks at the time of worship. The children seized it by handfuls, in play; and one happened to get a little on his breast, which his sister perceiving, said, "You are a heathen." The child seemed to think it quite a reproach, and hastened to clean it off. The business of demolition was at length finished; and having directed their instruments of worship to be sent to us, together with one or two images, we went on rejoicing in what we had seen as the first-fruits of a promise yet to be fulfilled—*The idols He shall utterly abolish.* [Rev. A. Hobbs.

SATANKOOLLAM DISTRICT.

Report for the Half-year ending June 30, 1841, by the Rev. C. Blackman.

By the blessing of Almighty God, the people are increasing in knowledge, in adherence to the Christian Faith, and in a becoming zeal for the Religion which they profess.

Baptisms—Inquirers—Congregations.

During the last half-year, 136 have, in Baptism, pledged themselves to renounce all that is evil, and to follow that which is good.

There has been but a small increase this half-year in the total number under instruction; as some have died, and many have, with the view of procuring a livelihood, gone over to Ceylon.

I need hardly mention, that the congregations are far from being in a perfect state. Here, as elsewhere, the tares are mingled with the wheat; *but the Lord knoweth them who are His*, and He will be glorified in their salvation, and in their final separation from the wicked at the Last Day. In a land of Christian light and liberty, all who have entered upon the Christian life know that it is no easy course—that it is a warfare, a contest with the powers of darkness, to which there can be no cessation with safety. How difficult, then, must it be for a poor ignorant Hindoo, who has just cast off the trammels of idolatry, in whom for years Satan has reigned supreme, and whose heart and every motion have been vitiated and moulded by the principles of heathenism—how difficult must it be for such an one to unlearn what he has always believed to be true, to reform his conduct according to the Gospel rule, and to resist the spiritual enemies who have so long held him in bondage! Hence, we must not expect too much from our recent converts: we must bear with their infirmities, and wait with patience for *the fruits of the Spirit*. I see some who appear gently to be led by the grace of God toward their heavenly inheritance. In others, though sincere, corruption works more strongly, and they often grieve us by their inconsistencies. Notwithstanding

these discouragements, there is every reason to believe that God is, by His Spirit, building up a Church from among the Heathen in this province. Under my care there are about 4000 souls, of whom one-half are adults: their children, male and female, are taught in the Schools, from the earliest dawn of reason, the sanctifying doctrines and holy duties of Christianity.

Among other favourable signs of the general state of the Mission, I may notice the wish that prevails among the older congregations to have respectable and substantial buildings as Places of Worship, and their readiness, according to their ability, to assist in building them. We have been enabled to complete a large and substantially-built Church at Kadatchapooram. In the erection of this the people contributed upward of 100 rupees, besides doing some of the work gratuitously, or for lower hire than they generally receive.

At Anugragapooram, a large Christian Village, it was thought desirable to add a chancel to the Church, and to make other improvements. The people cheerfully contributed upward of 50 rupees in money and materials toward the work: they have now a neat and substantial Church—an outward symbol of their zeal for the Gospel; and it stands as a tangible witness of the existence of the True God to the surrounding Heathen.

Schools.

The Schools contain 589 scholars; of whom 429 are boys, and 140 are girls.

The benefits of the Girls' Schools are beginning to appear. When we came to this Station, about five years ago, there was not more than one female eligible for the office of Schoolmistress. Now we have five Mistresses employed, and others qualified for the situation. Eight of the girls educated in the Schools at this Station have been married to Catechists, and others to members of different congregations. Upward of a hundred young females have been taught to read the Scriptures in their own language.

Want of space obliges us to postpone the remainder of the Account of this Mission to our next Number.

WEST-INDIES' MISSIONS.

*Trinidad Mission.**Relinquishment of the Society's Operations in Trinidad.*

THE Committee have taken measures to relinquish their operations in this Island, in order that the Society may be enabled to carry forward its labours in those parts of the world which are more strictly within its province as a Society for Missions to the Heathen.

On this subject the Rev. J. G. Mühlhauser remarks, in a Letter dated Sanfernando, Sept. 9, 1841—

I fully agree with you in all the arrangements which you have proposed; and think that you are perfectly justified in withdrawing your Missionary funds from this Island, to apply them to some place which can with more propriety be called a Missionary Station. In saying this, however, I wish not to be understood as implying that Trinidad never has been a proper place for your exertions: on the contrary, it was so, in every sense of the word, when you sent us here in 1836. Then it could be truly said of this Island, that darkness covered the earth. But when you sent us here, and when the Bishop followed you up by sending us reinforcements—for at the time of our landing there was but one Clergyman of the Church of England here—and when we began in the name of the Lord to preach the Gospel, to erect Churches, Chapel-Schools, and Schools, a considerable change was effected, by God's blessing, in the conduct and habits of the people. The standard of morality has been considerably raised—witness the general abolition of polygamy, and the frequency of marriage; the Lord's Days are kept more holy; the Ordinances of Christ more sought after, and much more appreciated; and I trust that I may add, many an erring sheep has returned to the *Bishop of souls*, and has found with Him pardon and life everlasting. It is but too true, that hundreds and thousands are still held in vassalage and bondage: there is yet sufficient room left for the exercise of the Ministry, for faith and patience. In truth, the work has only just begun: you have but done the work of pioneers: and as I consider that this was the object of your Mission, your time has arrived for withdrawing, leaving

the finishing of the work to other Bodies, whose object it is to complete that which you undertook as a Missionary Body.

In a Letter dated July 26, 1841, Mr. Mühlhauser gives the following account of the

Hopeful Death of a Sick Negro.

Some months back I was called to see a sick Negro, who had just before undergone an exceedingly painful and dangerous operation. "Well," said I, "how are you doing?" "I am very sick," was his reply: "I did not think to see this hour; but my Heavenly Father has spared me till now. I know that I must die; but what is this life for? Is it not that we should obtain everlasting life through Jesus Christ? Oh that I had died when I was young!"—I thought that he said so on account of his excruciating pains, and therefore exhorted him to patience, asking him why he had said so. "Oh, Massa," he energetically replied, "I should not then have committed so many sins; but now I am an old sinner: however, I trust that God will forgive me, for Christ Jesus' sake."—I could not but wonder at his simplicity, and the marvellous grace of God, which enables beings like ourselves to look confidently to Jesus, even at the threshold of eternity; to triumph under the pangs of suffering, and be more than conquerors when we are most weak. I again prayed with him, in which he joined by ejaculations; and having commended his spirit into the hands of our Heavenly Father, I left him. He very soon after died.—Several people were present, listening to our conversation, and shedding tears.

Excursion of the Rev. A. E. Eckel to Moruga—Conversations with Settlers and others—Divine Service and Baptisms—Notices of Mr. Hoë Ramos.

In the early part of July 1841, the Rev. A. E. Eckel visited the coast of Moruga, in the south-eastern district of the Island, which is inhabited by a few scattered settlers, who are altogether destitute of ministerial superintendence. During his journey he collected some information respecting the Guaraons, a remarkable race of Indians who inhabit the Delta

of the River Orinoco, on the opposite coast of Spanish Guiana.

July 6, 1841—Early this morning, I started for Moruga, with two guides, one of them carrying provisions. Our road lay over hills and streams nearly dry; then along the border of a great Lagoon, and over hills, till we came to the River Oropouche, in which I nearly lost my horse. We had only one other bad river to pass, which was not so dangerous as the Oropouche. I arrived at Moruga at four o'clock; and was received in a friendly manner by Mr. Harris Lumy, the former Commandant of that quarter. I visited the School, where a few of the scholars were still remaining, and examined them to my satisfaction.

July 7—I went in a boat, with the Schoolmaster, to visit the eastward coast from Moruga. We passed the Moruga River, which is here very broad; and after proceeding for seven miles, landed. There are here a few settlers, who plant corn, rice, and other provisions. I visited every house, and conversed with the people on the one thing needful. I believe a Minister had never before visited these places. The people are all nominally Roman Catholics, this being the only religion of the old settlers of this island. The Priest from the Mission has paid a few visits to Moruga; but generally the people depend on Port-of-Spain for the offices of their Church. Having so little intercourse with the Ministers of their religion, or with other persons generally, they were not in the least prejudiced, and gave a willing ear to my instructions. At one place, a child was presented for Baptism by a Spanish* family. I invited all these people to come to Divine Service at Moruga on Friday.

July 8—I went early, with the other Schoolmaster, along the coast westward, and visited the Settlement for several miles. The Spaniards were very attentive, and promised to send their children regularly to school, and to come next day to Mr. Harris's place, to attend Divine Service. Several children were promised to be brought for Baptism. We met also a few American refugees, and some English Creoles, who had settled there.

July 9—To-day was appointed for the people to meet me for Divine Service at Mr. Harris's place. Toward ten o'clock

the people began to arrive: among others, the pious Spaniard, *Hosé Ramos*, came. He is one of the few who can read, and who has profited by it. He said, "When I read the Word of God it gives me light, and shows me the love of God in His dear Son toward the sinner: like drops of water falling on a rock, each drop helping to displace the earth, so is the Word of God if it touch the heart of man." I had supplied him with Books and Tracts, which he had diligently perused. Once he brought another Spaniard with him, of the same mind with himself: he and some others occasionally meet together, to hear *Hosé Ramos* read the Word of God. When I gave him some Tracts to give to those who could read, he entreated me to give him a certificate, stating that I had recommended him to distribute and read the books which I had given him. He is thus a colporteur on a small scale among the few scattered settlers of the Moruga coast. When the room was full, containing about fifty persons, I read and prayed, partly out of the French and Spanish Prayer-Book: my Sermon was in French, on the Two Ways, and their ends. Then followed the Baptismal Service for four children, which I performed partly in English and partly in Spanish. The people were very attentive, and pleased with what they saw and heard. After the Service, I conversed with some on the errors of Popery, directing them to the Scriptural faith in Christ crucified for us, our only way to find righteousness and sanctification.

I paid a visit to the camp of *Hosé Ramos*, on the shore: he has another house in his cow-walk, ten miles inland. He had promised to visit me long ago; and now told me that the reason of his not having come sooner was, that he had been called to visit the Guaraon Country, in the Orinoco Delta. Having always been anxious about these people, I made many inquiries concerning them; and obtained very desirable information, of which I will give a short sketch.

Statement of Mr. Hosé Ramos respecting the Guaraons in the Orinoco Delta.

The Guaraons are a race of inoffensive Indians on the Isles of the Orinoco, among whom any strangers might travel without danger. Two instances of murder are known, but in these cases the Indians were provoked: in general, they are very harmless people. In times of inundation, some of them visit this island for barter.

* The Creoles of the Main, of mixed blood, who have settled here, and the descendants of the Spanish-Creole Capitalists of this Island, we call Spaniards.

They travel almost naked; which may be accounted for by their boats being very small, and sometimes getting upset, so that they are generally wet during the passage. All the clothes which they obtain here by barter are carefully taken to their country, and there used. Their bodies are stained with some red colour of the vegetable world, which is a great preventive against the sting of the mosquito. Mr. Ramos thinks the people amount to 8000 souls. The captains who come with them when they visit this place are only guides, who have been here before, and are entrusted with the temporary superintendence of the people who come with them. Each of these parties is always accompanied by a priest or doctor, or prophet, as Mr. Ramos calls them, who prays for the people during the voyage. In their own country they are governed by captains, who have great authority; and these are under one chief, or king, whom all must obey.

The Venezuelan Government lately sent a Schoolmaster, who opened a School for their education. The Guaraons were glad to have a School, but were soon alarmed at the glaring immorality of the Schoolmaster. As remonstrance with him had no effect, a great meeting of captains took place, and came to him, with many other people; but the Schoolmaster, reproached by a bad conscience, and not understanding their language, took to flight. Sometime after, he returned with an Officer of Government, who came to investigate the matter. The Guaraons came again in great numbers, and brought their complaints against the Schoolmaster; but neither the Schoolmaster nor the Officer understanding the language, they were frightened, and ran away. Thus matters stood, when the Guaraons sent a messenger to José Ramos, who is perfectly conversant with their language, requesting him to visit the seat of Government, and explain matters. He went, and was well received, being encouraged to accept the office of Superintendent and Schoolmaster, with a stipend from Government. He is yet undecided whether to accept it; but told me that nothing would give him greater pleasure than to teach the poor Guaraons to pray to God and serve him. I encouraged him to go; and promised to assist him with books, slates, paper, and other School-supplies: and that, moreover, if he could visit me, I would further instruct him.

I then conversed with him on Religion for a long time, showing him what the fundamental doctrines of Christianity were, and how to bring them near to the comprehension of these poor Heathen. He told me that he called their priests doctors, because they administered medicines; and he called them prophets because they often have visions, in which they converse with spirits from the other world: there are many such prophets among them. He promised to come to me with the first party that should arrive, when he would show me one of these men. He said that most of these prophets receive their visions from spirits which come from the moon, or during their vision they think they are in the moon themselves. They are not, however, worshippers of the moon, nor of any other creature; but believe that there is a God who has created all things, and wishes the good of every person; that there is one evil spirit, who is not God, but who, with other evil spirits, is the source of much sin in the world; and that those who fear God, and follow the advice of their prophets, shall be protected by God, and blessed by Him in the other world.

Departure from Moruga, and arrival home.

July 10, 1841—I left Moruga early in the mornng. Two miles on the way, José Ramos met me, and took his farewell, promising faithfully to visit me upon the first arrival of Guaraons. When we came to the Rock River, it was rising so rapidly that we were obliged to dash through it at once. We pushed on as quickly as possible, in the hope of finding the Oropouche not yet over its banks. On our arrival at the river, at four o'clock, we saw, to our dismay, a torrent of about eighty feet broad and fifteen deep, and still rising. The boys immediately cut down several trees on either side, and made a raft, by means of which we got over. After this we passed the Lagoon, which was about three feet deep in water for a mile.

I reached home after eight o'clock, thankful that my companions and myself were not left in the wood beyond the great river.

Visit of Mr. José Ramos to Mr. Eckel—Conference with a Guaraon Seer.

At the end of October, Mr. José Ramos fulfilled his promise of visiting Mr. Eckel. He brought with him about twelve Guaraons, from whom

Mr. Eckel obtained much additional curious information respecting their superstitions. Mr. Eckel writes—

Oct. 30, 1841.—To-day I was visited by Mr. José Ramos from Moruga: he brought with him about twelve Guaraons; who had come to Moruga to bring him a message from their people, requesting him to accept the offer of the Government on the main land to be their Commandant and Schoolmaster.

I had an opportunity of obtaining much more information of these people than on any former occasion, as Mr. Ramos acted as an interpreter. I was introduced to the captain, Vanleo Pepé, and the doctor or seer, Domineo. When I had shown them my house, in which they took particular notice of the bed, mosquito-netting, and looking-glass, I brought them to my study, and questioned the doctor, through the interpreter, on their views of Religion. This man gave the following account of himself.

In order to obtain the necessary qualifications for a doctor, he put himself under the charge of an old doctor of good reputation, who instructed him how to proceed.

The first step was, to retire into the woods, and to abstain from eating and drinking for five days, doing nothing but smoking tobacco. Then he returned to his home, and after some time fasted again in the woods for seven days. After his return, he retired again, fasting in the woods for nine days, and smoking tobacco. It was during these nine days that he had the first vision, in a dream at night seeing a person in European costume, who introduced to him two boys, and commanded them to watch over him and protect him. When he had passed some time again with his friends and the old doctor, he went out and fasted for thirty days, taking only a very small quantity of food during that time. He had again the same vision of the white man and the two little boys; and it appeared to him that the man was in a fine house, full of small articles of merchandise, such as the Guaraons know how to use.

Since that time, whenever he wishes for directions, he sees in a vision at night the two boys and the white man, who direct him what to do, and what means to use.

I asked him whether he could command a vision at any time, and in what way he

had to prepare himself for it. He answered, that he prepared himself by fasting; that he never touched wine nor strong liquor; and that when he wished for directions, he said a prayer by himself before going to rest; that the vision is only at night, and when it is over he has a perfect recollection of all that has passed; that no person has any thing to do with his preparation; and that whenever he wished for a vision, and said his prayer before night, he would be certain of obtaining it. I then asked for a few instances, to show what kind of directions are given him. He answered, that if he intended to do any thing particular, such as a journey or a cure, he prayed; and in the vision at night, the white man would tell him whether he should do it or not. Sometimes he is warned of danger that is at hand, such as a storm, or meeting wicked persons, or dangerous animals. Sometimes he is told at what time he should do a certain thing, or begin a journey; and whether it will end well, and what will befall him. Before he left his country, he said that he saw the white man in the vision, who showed him a fine house like mine, which he should see on his journey; and he was farther told that he should return in good health, with all his people. He continued to relate, that his peculiar vocation was to receive directions for giving simple medicines, such as leaves, roots, blossoms, plants, or trees, prepared by boiling or otherwise.

I then inquired whether he had any notion of the existence of the soul in the other world, and whether he had any intercourse with the spirits of the departed. He answered, that while he was fasting for thirty days, his grandfather appeared to him in a vision, and gave him a stick in the left hand, and a sword in the right hand, for his preservation and defence: he gave him also many good counsels; telling him that he should behave well to every body, and particularly to his family; that he should be able to give medicines, and should do so willingly. His father also, he said, visited him sometimes in visions, giving him good advice, and telling him what would happen from time to time.

I wished to know whether the doctors had all the same prayer, and what kind of prayer it was. To this he answered, that there were two classes of doctors, each class having different prayers. The doctors to whose class he did not belong were to prescribe and administer medi-

cines, according to the directions received in their visions, their operations being confined to sickness arising from natural causes. They are in communication, they say, with spirits of the moon.

The class to which Domineo belongs can obtain directions on various subjects; but in administering medicines, they are confined to remedies for persons under the influence of sorcery. I put various questions on this subject: to which he answered, "There are bad sorcerers, who do harm to other persons. If a bad sorcerer were to pray against any one, and throw a pair of scissors or a knife toward him, though the instrument itself might not inflict a wound, yet a great wound would be made on account of its having been thrown by a sorcerer." He touched a small box and chair, and said, "If a sorcerer were to pray against any one, and throw that box or chair at him, a feeling would be created as if the box or chair were actually in his body." He said, also, that these injuries of witchcraft were very painful and dangerous, bringing on death, unless a doctor of his class prayed against it, and administered medicines, such as roots or plants, prepared in a particular way, as ordered by the white man in the vision. The white man had told him, he said, that there was a bad place for the bad sorters and other wicked people when they die, and that they will be very unhappy; that there is a good place for the good doctors and other good people; and that both these places are up above the immediate air, the place for the good being above the other. I then asked if he knew there was one God, who created the earth, the sun, moon, and stars, and every thing that exists; and that He ruleth all, and will judge us all. He answered, that he did not fast enough to understand that, or to know it from his own visions; that when he had advanced to some degree, the white man told him he had enough, and should not proceed; and that, in fact, he had committed some sin, and therefore could not advance so much as to have visions of God; but that other good doctors were permitted to have such visions:—that though he could not therefore say, from his own experience, that there was one God, yet he believed the testimony, on that point, of other more advanced doctors, who knew God. I then asked if he knew of the universal spread of sin in every man. He said that

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all men were sinners; that all do some sin before God; but that there was a great difference in sinners, one surpassing another. As he had such a high opinion of the good doctors, I asked him if they also, even the best of them, were sinners. He said that even the best was a sinner; but if they were obedient to the will of God in their visions, God would help them with happiness and a long life, and preserve them from all harm: the wicked person would not be permitted to live long, as God punished him at once. He further said, that the small children would go to a happy place in the other world;—that there is a good God, and a very bad spirit, who wishes men to sin against God;—that if he sinned greatly, he smoked tobacco for nine days, and fasted, else Satan would have some account against him.

I was anxious to know what kind of prayer he used in his preparations to obtain a vision; but at that he was evidently confounded, and looked frightened toward his companion. Having considered my question for some minutes, he said he could not tell me what I wished to know, for fear of the white man; as he did not know whether he might not be angry at his saying his prayer to me. He said there was no other practice used but the prayer, which is the same which he uses before going to rest. I then expressed, through the interpreter, a desire that Domineo should ask the white man whether he might tell me his prayer next time; and said, that I should like to meet one of those good doctors, who could tell me more of the Guaraons' religion.

During the conversation, I often addressed to him a word of Christian instruction; but now I more particularly spoke to him on that all-important subject.

I told him that we had a sure and certain revealed will of God, written in a book by holy prophets. I told him how sin first came into the world; and how the Son of God became man, to live a holy life, and to suffer for us, in order to save us by His merits. I said that God wished that all should believe in His Son, the only Saviour of sinners; that the Spirit of God was ready to help us, to understand these things, that we might resist sin and Satan; and that all who loved the Son of God, and believed in Him, should be happy for ever with God in the other world. The two Guaraons appeared to be very attentive and interested in what

was said. When I had finished addressing them, I asked whether they rejoiced to hear such good news from God and the Saviour of souls. The answer was, that they had never heard it before, and that it gave them great pleasure to hear those things. I told them that I hoped Mr. Ramos was going to their country, and would teach them all this; and asked whether they would like him to do so. They heartily said, "Yes."

When I said that no Christian who loves God and his Saviour could be hurt by any witchcraft, Domineo said he believed that to be true. I intended to ask about some of their words; but it being Saturday evening, I could not converse much longer with them. They call the great God "Dihawara," and Satan, "Hebu." I wanted to know whether "Dihawara" was composed of several words, and what the exact meaning of it was; but could not get a better answer than this, "The good God who made us all."

They know that the sign of the Cross is peculiar to the Christian Religion; and some of them have been baptized by a Priest who once visited their country for that purpose; but it appears that not the least instruction was given.

As Domineo had such clear views of the universality and danger of sin, of retribution in the other world, of the existence of a God the Creator of all things, who wishes well to His creatures, and of

subordinate rebellious spirits, without the least intermixture of dualism, fatalism, or idolatry, I asked both the doctor and the interpreter whether the knowledge they possessed of Religion was derived in any degree from the Religion of the Spaniards. I was answered in the negative. They derive their knowledge altogether from the visions of the doctors of both classes. They have no notion of the Trinity in the Godhead—that distinguishing peculiarity of Christianity; and they are ignorant of the person and office of Christ.

From another source, I have learned that most of the islands of the Orinoco, where many of the Guaraons reside, are very low, and inundated at high water, so that they have houses on high posts: there are some small hills, where they live on dry ground.

I conclude with the following short extract from a late history of Trinidad by Joseph, p. 121, relating to those people:—

"It may not be improper to state, that immediately opposite, amidst the inlets of the Oronoque and Guarapiché, exists a harmless race of Indians, called Guaraons. These poor creatures, like most Indians, paint their bodies with anatto and red earth: they live in and upon the Mauritia palm-trees. They are innocent as infants, and in the lowest state of a savage life. They often visit this island in times of scarcity; but never, as far as I could learn, settled here."

HOME PROCEEDINGS.

SPECIAL CONTRIBUTIONS.

From His Majesty the King of Prussia.

IN our Number for February last, the Committee had the gratification to report the gracious reception given by His Majesty the King of Prussia to a Deputation from the Committee, during His Majesty's sojourn in this country on the interesting occasion of his being Sponsor to His Royal Highness the Prince of Wales, at his Baptism. The Committee have since received a Letter from His Excellency Chevalier Bunsen, the Envoy from the King of Prussia to the British Court, stating that his Majesty has ever entertained the highest regard for the principles and objects of

the Society, and transmitting a Benefaction from His Majesty of One Hundred Pounds to its Funds; and announcing His Majesty's intention of becoming a Subscriber to the Society of Twenty-five Pounds per annum. The Committee, at their Meeting on the 13th instant, adopted the following Resolution, in expression of their feelings on receiving Chevalier Bunsen's communication:

—That the Committee desire to record their deep sense of the obligation under which the Society has been laid to His Majesty the King of Prussia, by His Majesty's munificent Benefaction and Annual Subscription to its funds; and still more by the gracious manner in which His Majesty has been pleased to express his

approbation of the principles of the Society, and His Majesty's interest in its proceedings.

From Weston-super-Mare.

We have much pleasure in laying before our Readers the following interesting Letter from the Ven. Archdeacon Law, dated Weston-super-Mare, June 17, 1842:—

On my return to this parish, after an absence of some months, my affectionate Congregation met me with the following expression of their feeling, and at the same time placed in my hands the sum of 81*l.* 15*s.* 4*d.*:—

It has been suggested, that the gratitude which fills the hearts of many at the return from a distant clime of the beloved Rector of this Parish should manifest itself in some offering of gratitude to the God of all mercies, which might also be a personal token of affection to so faithful and valued a Pastor.

The present pecuniary need of the Church Missionary Society presents a channel through which such a feeling, it is hoped, may be appropriately indulged; being a cause especially dear to his own heart, and one which eminently promotes the glory of God.

I have great pleasure in sending a cheque for the said sum of 81*l.* 15*s.* 4*d.*; and I bless God for having made the cause of Missions so dear to my people.

Delivery of Instructions to Missionaries.

The instructions of the Committee were delivered on the 7th instant to the Rev. Septimus Hobbs, the Rev. Edward Sargent and Mrs. Sargent, the Rev. John T. Tucker and Mrs. Tucker, and Miss Barton, proceeding to the Tinnevely Mission, by the Honorary Clerical Secretary; which having been acknowledged by Messrs. Hobbs and Sargent, a few words were addressed to the Missionaries by the Rev. J. Hough; and they were commended in prayer to the care and protection of Almighty God, by the Rev. George J. Cubitt.

Departure of Missionaries.

The Rev. J. T. Tucker and Mrs. Tucker embarked at Portsmouth, on board the "Bucephalus," on the 16th instant, for Madras.

The Rev. S. Hobbs, the Rev. E. Sargent and Mrs. Sargent, and Miss Barton, embarked at Portsmouth, on board the "Serlingapatam," on the 24th instant, for the same place.

PROCEEDINGS OF ASSOCIATIONS.

Bedfordshire—May 11: Meeting at Leighton Buzzard, Rev. S. F. Cumberlege, Chn., Coll. 8*l.* 14*s.* 3*d.*—May 12: Meeting at Clopphill, Rev. J. Mendham, Chn., Coll. 10*l.* 10*s.*

Berkshire—June 12: Sermons by Rev. John Langley; at Stanford-in-the-Vale, Coll. 3*l.* 11*s.*; at Farringdon, no Coll.—June 13: Meeting at Farringdon, Rev. W. Chambers, Chn., Coll. 8*l.* 16*s.*—June 14: Meeting at Ashbury, Rev. W. Chambers, Chn., no Coll.; Ben. from Chn., 5*l.*

Buckinghamshire—May 29: Sermons; at Stony Stratford; by Rev. Dr. Doran, and Rev. G. Weight; Colls. 15*l.* 14*s.* 4*d.*; at Gawcott, by Rev. Dr. Doran, Coll. 9*l.* 10*s.*—May 30: Meeting at Buckingham, Sir H. Verney, Bart., Chn., Coll. 16*l.* 4*s.* 11*d.*—May 31: Meeting at Stony Stratford, Rev. W. H. Bond, Chn., Coll. 6*l.* 5*s.*

Cambridgeshire—May 12: Meeting at Haddenham, Coll. 10*l.* 14*s.* 2*d.*

Cheshire—May 22: Sermons by Rev. J. Johnson; two at Bowden, Colls. 22*l.* 15*s.*; at Altrincham, Coll. 4*l.* 15*s.* 11*d.*—May 23: Meeting at Altrincham, Rev. H. W. G. Mann, Chn., Coll. 10*l.* 12*s.*—June 7: Meeting at Knutsford, Rev. J. Brown, Chn., Coll. 2*l.* 6*s.* 4*d.*—June 8: Meeting at Marthall, Rev. R. D. Thomas, Chn., Coll. 2*l.* 16*s.* 4*d.*; formation of Association.

Derbyshire—May 22: Sermons; at Derby, by Rev. G. Smith; St. Peter's, Coll. 8*l.* 8*s.* 4*d.*; St. John's, Coll. 25*l.* 15*s.*; St. Werburgh's, Coll. 21*l.* 11*s.* 5*d.*; at Belper, by Rev. E. Craig, Colls. 10*l.* 2*s.*—May 23: Meeting at Ockbrook, Rev. S. Hey, Chn., Coll. 22*l.* 10*s.*—May 24: Meetings at Derby, Sir Matthew Blakiston, Bart., Chn.; Morn., Coll. 36*l.* 1*s.*; Even., Coll. 6*l.* 17*s.* 4*d.*—May 25: Meeting at Ashbourne, Sir Matthew Blakiston, Bart., Chn., Coll. 22*l.* 17*s.*—May 26: Meetings; at Belper, Rev. O. W. N. Stirling, Chn., Coll. 8*l.* 17*s.*; at Stanton, Coll. not known—May 29: Sermons; at Chesterfield, by Rev. G. Smith, Parish Church, Morn. and Even., Colls. 21*l.* 7*s.* 1*d.*; at Trinity Church, Aftn., Coll. 8*l.* 11*s.*; at Beighton, by Rev. T. Hill, Coll. 4*l.* 9*s.* 1*d.*; at Edlaston, by Rev. E. Craig, Coll. 7*l.*; at Haslow, by Rev. Messrs. Barker and Johnson, Coll. 7*l.* 10*s.*; at Eyam, by Rev. J. Johnson, Coll. 11*l.* 3*s.* 4*d.*; at Stony Middleton, by Rev. J. Johnson, Coll. 2*l.* 12*s.* 10*d.*; at Chapel-en-le-Frith, by Rev. R. Frost, Coll. 8*l.* 13*s.* 11*d.*—May 30: Meetings; at Chesterfield, Rev. U. Smith, Chn., Coll. 20*l.* 6*s.*; at Chapel-en-le-Frith, Rev. S. Hall, Chn., Coll. 3*l.* 11*s.* 3*d.*—May 31: Meeting at Eyam, Rev. E. B. Bagshawe, Chn., Coll. 2*l.* 5*s.* 8*d.*—June 1: Meeting at Stony Middleton, Rev. U. Smith, Chn., Coll. 1*l.* 17*s.* 4*d.*—June 2: Meetings; at Haslow, Rev. A. Auriol Barker, Chn., Coll. 2*l.* 10*s.*; at Alvaston, Rev. S. Hey, Chn., Coll. 4*l.* 16*s.* 4*d.*—June 5: Sermons; at Matlock, by Rev. G. Smith, Colls. 10*l.* 11*s.* 6*d.*; at Shirland, by Rev. F. Owen, Coll. 7*l.* 7*s.* 1*d.*—June 6: Meetings; at Matlock, Rev. W. R. Melville, Chn., Coll. 5*l.* 11*s.* 4*d.*; at Shirland, Rev. H. Barlow, Chn., Coll. 3*l.* 10*s.*

Devonshire—May 26: Meeting at Wimbome, Rev. R. Moore, Chn., Coll. 3*l.* 12*s.* 7*d.*—May 27: Meeting at Witchesampton, Rev. G. Collinson, Chn., Coll. 4*l.* 19*s.* 3*d.*—May 29: Sermons at Longfist; by Rev. Mark Cooper, Coll. 3*l.* 7*s.*; by Rev. Carr Glyn, Coll. 2*l.* 18*s.* 4*d.*; at St. Paul's, Poole, by Rev. Mark Cooper, Coll. 8*l.* 9*s.* 4*d.*—May 30: Meeting at Poole, Rev. P. W. Jolliffe, Chn., Coll. 6*l.* 4*s.* 6*d.*—May 31: Meeting at Longfist, Rev. E. Roberts, Chn., Coll. 3*l.* 1*s.* 1*d.*—June 1: Meeting at Lytchett Minster, Rev. G. Abbott, Chn., Coll. 1*l.* 16*s.* 6*d.*—June 3: Meetings at Wareham, Rev. S. R. Capel, Chn.; Morn., Coll. 2*l.* 15*s.* 1*d.*, Even., Coll. 3*l.* 12*s.*—June 5: Sermons by Rev. Mark Cooper; at Blandford, Coll. 10*l.* 1*s.* 4*d.*; at Cheselbourne, Coll. 10*l.* 5*s.* 2*d.*—June 26: Meeting at Blandford, Rev. H. T. Parker, Chn., Coll. 16*l.* 1*s.*—June 7: Meeting at Stanbridge, Rev. G. Collinson, Chn., Coll. 8*l.* 7*s.* 10*d.*

Essex—May 14: Meeting at Brentwood, Rev. Dr.

Robinson, Chm., Coll. 14. 11s. 1d. — May 16: Two Sermons by Rev. Dr. Doran, at Kipping, Colls. 16s. 11s. — May 16: Meeting at Danbury, Rev. T. R. Bridges, Chn., no Coll. — May 17: Meeting at Maldon, Rev. R. L. Bridge, Chn., Coll. 4. 2s. 3d. — May 18: Meeting at Rochford, Rev. W. Gardiner, Chn., Coll. 10s. 10s. 1d. — May 19: Meeting at Fyfield, Rev. H. Gibson, Chn.

Gloucestershire — May 23: Sermon at Newland, by Rev. Dr. Doran, Coll. 8s. 13s. 2d.; Meeting at Coleford, P. J. Ducarel, Esq., Chn., Coll. 6s. 10s.

Hampshire — May 22: Sermons by Rev. T. Bartlett; at Lymington, Morn. and Even., Coll. 22s. 5s. 6d.; at East Boldre, Aftn., Coll. 3s. 11s. 11d. — May 23: Meeting at Lymington, Coll. 16s. 3s. — June 5: Sermons at Newport, by Rev. J. Hatchard, Colls. 18s. 17s. 10d. — June 6: Meeting at Newport, Rev. J. Maude, Chn., Coll. 2s. 12s. 9d. — June 7: Meetings; at Hartley Wintney, Rev. W. Bray, Chn., Coll. 4s. 1s. 7d.; at Calbourne, Rev. T. Woodroffe, Chn., Coll. 4s. 1s. 9d. — June 8: Meeting at Brightstone, Rev. E. McAll, Chn., Coll. 2s. 11s. 9d. — June 9: Meeting at Ventnor, Rev. J. N. Coleman, Chn., Coll. 40s. 1s. 1d.

Hampshire — May 22: Sermons; at Hereford; at St. Nicholas, by Rev. C. Bridges, Coll. 6s. 8s.; at St. Peter's, by Rev. C. Bridges, and Rev. E. W. Foley, Colls. 36s. 4s. 10d.; at Credenhill, by Rev. C. Bridges, Coll. 1s. 1s.; at Leominster, by Rev. E. W. Foley, Coll. 10s. 1s. 6d. — May 23: Meetings at Hereford, Rev. J. Venn, Chn., Colls. 26s. 18s. 4d. — May 24: Meeting at Woolley, Rev. J. B. Webb, Chn., Coll. 10s. 12s. — May 25: Meeting at Leominster, Rev. G. Woodhouse, Chn., Coll. 6s. 1s. 6d.

Kent — May 23: Sermons at Dartmouth-Place Chapel, Blackheath, by Rev. E. Sidney and Rev. J. Fenn, Colls. 54s. — June 13: Sermons at Park Chapel, Blackheath; Morn., by Rev. J. Fenn; Even., by Rev. T. Dale; Colls. 119s. 11s. 8d. — June 14: Meeting at Blackheath, J. Paynter, Esq., Chn., Coll. about 16s.

Lincolnshire — May 15: Sermons by Rev. J. E. White; at Woodplumpton, Coll. 2s. 1s. 9d.; at Samlesbury, Coll. 11s. 6s. 10d. — May 16: Meeting at Samlesbury, Rev. F. Law, Chn., Coll. 1s. 1s. 10d. — May 22, and following days: Sermons at Liverpool; at St. Andrew's, by Rev. C. Hesketh and Rev. W. W. Ewbank, Colls. 60s.; at St. Augustine's, by Rev. Dr. Tattershall, Coll. 33s. 1s.; at All Saints', by Rev. E. B. Chalmer and Rev. J. Bush, Colls. 18s.; at St. Bride's, by Hon. and Rev. B. W. Noel and Rev. C. Hesketh, Colls. 60s.; at St. Barnabas', by Rev. T. Nolan, Coll. 12s.; at St. Clement's, by Rev. F. Parry, Coll. 10s.; at Christ Church, by Hon. and Rev. B. W. Noel, Coll. 50s.; at St. David's, by Rev. F. Owen, and Rev. —, Colls. 14s.; at St. Jude's, by Rev. A. R. C. Dallas, Coll. 60s. 7s. 6d.; at St. James's, by Rev. H. Hampton, Coll. 16s.; at St. Michael's, by Rev. J. E. White and Hon. and Rev. B. W. Noel, Colls. 60s.; at Mariners' Church, by Rev. G. Green and Rev. W. Maynard, Colls. 6s. 2s. 8d.; at St. Mark's, by Rev. B. A. Marshall and Rev. F. Owen, Colls. 25s. 16s.; at St. Silas', by Rev. J. Cordoux, Coll. 24s. 5s. 6d.; at St. Simon's, by Rev. F. Owen, Coll. 4s. 14s.; at St. Stephen's, by Rev. J. Picton, Coll. 3s.; at St. Mark's, to Juvenile Association, by Hon. and Rev. B. W. Noel, Coll. 22s. 5s.; at St. Luke's, by Rev. A. Dallas, Coll. 18s. 9s. 2d.; at Everton, by Rev. W. W. Ewbank and Rev. A. Dallas, Colls. 104s.; at Edgell, by Rev. J. Jones and Rev. A. Dallas, Colls. 50s.; at Kirkdale, by Rev. F. Barker, Coll. 15s. 7s. 5d.; at Alburgh, by Rev. J. Cordoux and Rev. J. Bush, Colls. 28s. 8s. 8d.; at Crosby, by Rev. T. Pelle, Coll. 5s. 2s.; at Knotty Ash, by Rev. J. E. White and Rev. W. Butler, Coll. 22s. 1s. 2d.; at Seaford, by Rev. F. Ould, Coll. 40s.; at West Derby, by Rev. W. McIver, Coll. 18s. 8s.; at Waterloo, by Rev. J. Wood, Coll. 18s.; at Wavertree Chapel, by Rev. S. Fenton, Coll., Incl. Ben. 2s., 36s. 5s. 6d. — May 23: Meeting at Liverpool, Rev. A. Campbell, Chn., Coll. 28s. 18s. 10d. — May 24: Meetings; at Liver-

pool, Rev. Chancellor Raikes, Chn., Coll. 68s. 7s. 11d.; at Everton School, Coll. 13s. 7s.; at West Derby, Rev. W. McIver, Chn., Coll. not known; at Wavertree, Coll. not known — May 29: Sermons by Rev. C. Hodgson; at Preston, Colls. 42s. 13s.; at Ashton-on-Ribble, Coll. 4s. 10s. — May 30: Meeting at Preston, Rev. O. Parry, Chn., Coll. 15s. 10s. — May 31: Meetings; at Walton-le-Dale, Rev. J. Lomas, Chn., Coll. 2s. 11s. 8d.; at Longton, Rev. T. Rowlandson, Chn., Coll. 1s. 17s. 9d. — June 1: Sermon at Broughton, by Rev. C. Hodgson, Coll. 6s. — June 2: Meeting at St. Michael's, Rev. W. Hornby, Chn., no Coll. — June 3: Meeting at Leyland, J. N. Farington, Esq., Chn., Coll. 6s. 10s. — June 5: Sermons by Rev. C. Hodgson; at Croston, Coll. 6s. 2s.; at Tarleton, Coll. not known; at Chorley, Coll. about 6s. 10s. — June 6: Meeting at Croston, Rev. J. S. Master, Chn., Coll. 6s. 9s.

Leicestershire — April — Sermon at Skeffington, by Rev. F. Rogers, Coll. 2s. 11s. — May 13: Meeting at Ravenstone, Rev. J. Webb, Chn., Coll. 7s. 1s. 7d. — May 15: Sermons by Rev. G. Smith; at Wolney, Coll. 4s. 9s. 1d.; at Higham-on-the-Hill, Coll. 4s. 5s.; at Hinckley, Coll. 7s. 14s. 2d. — May 16: Meeting at Stony Stanton, no Coll. — May 17: Meeting at Hinckley, Coll. 2s. 1s. 3d. — May 18: Meeting at Lutterworth, Rev. J. H. Gurney, Chn., Coll. 10s. 5s. — May 19: Sermon at Old Dalby, by Rev. G. Smith, Coll. 12s. 17s. 8d. — May 20: Meeting at Melton Mowbray, Rev. W. Sawyer, Chn., Coll. 7s. 1s. 6d.

Lincolnshire — June 2: Meeting at Owmby, Rev. J. Green, Chn., Coll. 8s. 4s. 3d. — June 14: Meeting at Boston; formation of Juvenile Association.

Middlesex — May 29: Sermons at Park Chapel, Chelsea; by Rev. J. C. Miller, Coll. 37s. 12s. 6d.; by Rev. C. F. Childs, Coll. 21s. 3s. 4d. — June 5: Sermons; by Rev. T. B. Hill, at South Mims Church, Coll. 6s. 17s. 8d.; at Ridge Church, Coll. not known; at Trent Church, Coll. not known; at Barnet Common, by Rev. H. Ward, Coll. not known. — June 6: Meetings at Barnet, Capt. J. Trotter, Chn., Colls. 22s. 6s. 10d. — June 8: Quarterly Meeting at Baywater, Rev. C. Smalley, Chn., Coll. about 11s. — June 12: Sermon at Kilburn, by Rev. W. Thompson, Coll. 23s. 18s. 2d. — June 19: Sermons at Islington; at Chapel-of-Ease; Morn., by Rev. S. Bridge, Coll. 30s. 3s. 8d.; Even., by Rev. J. Hambleton, Coll. 15s. 12s. 10d.

Monmouthshire — May 22: Sermons at Monmouth, by Rev. Dr. Doran; at Dixon Church, Coll. 5s. 18s. 1d.; at St. Thomas's, Coll. 5s. — May 24: Meeting at Monmouth, Rev. G. Roberts, Chn., Coll. 11s. 7s. — May 25: Sermon at Ragland, by Rev. Dr. Doran, Coll. 2s. 1s. 11d. — May 26: Meeting at Landogo, Rev. T. Langley, Chn., Coll. 6s. — May 27: Sermon at St. Arvan's, by Rev. Dr. Doran, Coll. 15s. 11s. 2d.

Northamptonshire — June 5: Sermons; at Towcester, Colls. 18s. 6s. 6d.; at Northampton; at All Saints', by Rev. J. Scott, Coll. 30s. 12s. 6d.; by Rev. G. S. Cantley, Coll. 16s. 2s. 8d.; at St. Katherine's, by Rev. J. Scott, Coll. 11s. 10s. — June 6: Meeting at Northampton, Rev. Sir G. Robinson, Bart., Chn., Coll. 28s. 5s. — June 7: Sermon and Meetings at Piddington, Colls. 9s. 12s. — June 8: Meeting at Spratton, R. Ramaden, Esq., Chn., Coll. 15s. 15s. — June 9: Meeting at Towcester, Coll. 10s. 1s. 9d. — June 10: Meeting at Wappenham, Coll. 10s. 12s. 6d. — June 12: Sermons by Rev. J. Scott; at Burton Latimer, Coll. 4s. 2s. 1d.; at Kettering, Coll. 14s. 15s. — June 13: Meeting at Kettering, Rev. Sir G. Robinson, Chn., Coll. 13s. 5s.

Nottinghamshire — May 18: Meetings at Retford, Colls. 30s. 4s. 6d. — May 31: Meeting at Carlton-on-Trent, Rev. J. Mayor, Chn., Coll. 3s. 5s. 10d. — June 7: Meetings at Southwell; Morn., E. Burnell, Esq., Chn., Coll. 10s. 10s. 1d.; Even., H. Henton, Esq., Chn., Coll. 8s. 13s. 11d. — June 14: Meeting at Bawtry, Rev. N. B. Curry, Chn., Coll. 7s. 3s. 10d. — June 15: Meeting at Fillingley, Rev. G. H. Woodhouse, Chn., Coll. 8s. 17s.

Oxfordshire—May 8: Sermons by Rev. W. Adlington; at Moreton St. Lawrence, Coll. 6. 14.; at Banbury, no Coll.—May 9: Meetings; at Banbury, Rev. T. Mardon, Chn., Coll. 12. 13a. 2d.; at Deddington, Rev. W. Rialley, Chn., Coll. 4. 13a. 9d.—May 10: Meeting at Hook Norton, Rev. J. Rushton, Chn., Coll. 11. 9a. 10d.—May 11: Meeting at Kidding-ton, Rev. J. Brown, Chn., Coll. 11. 14a.—May 12: Meeting at Enstree, Rev. J. Jordan, Chn., Coll. 4. 16a.—May 13: Meeting at Woodstock, Rev. J. Brown, Chn., Coll. 6. 6a. 2d.—June 8: Meeting at Henley-on-Thames, Rev. C. S. Bird, Chn., Coll., incl. 5d. Ben. from Chn., 9d. 2a. 8d.—June 9: Meeting at Rotherfield Greys, Rev. W. K. M. Bradford, Chn., Coll. 3. 7a. 1d.; formation of Association.

Shropshire—May 15: Sermons at Bridgnorth, by Rev. J. Johnson; at St. Mary Magdalene's, Coll. 4. 1a. 5d.; at St. Leonard's, Coll. 7. 13a. 8d.—May 16: Meeting at Bridgnorth, Rev. G. Bellett, Chn., Coll. 2. 5a. 4d.

Somersetshire—May 23: Sermons by Rev. S. W. Hanna; at Coxington, Coll. 3. 7a.; at Pawlett, Coll. 11. 11a. 5d.; at Chedsoy, Coll. 11. 10a. 5d.—May 23: Meetings at Polden Hill, Rev. W. Hawkins, Chn., Morn., Coll. 5. 12a. 7d.; Even., Coll. 3. 3a. 8d.—May 29: Sermons; by Rev. J. Rashdall; at Dichester, Coll. 11. 14a. 8d.; at Martock, Coll. 7. 3a. 6d.; at Yeovil, Coll. 10. 15a.; by Rev. D. Cooper; at Yeovil, Coll. 9. 15a. 2d.; at Sherborne, Coll. 15. 0a. 2d.; at Milborne Port, Coll. 3. 17a. 8d.; at Crocombe, by Rev. J. East, Coll. 3. 2a. 11d.—May 29: Meeting at West Camel, Coll. 13. 0a. 7d.—May 31: Meetings at Yeovil; Morn., Coll. 10. 16a. 3d.; Even., Coll. 2. 13a. 6d.—June 1: Meeting at Martock, Coll. 5. 16a. 3d.—June 2: Meeting at Wincanton, Coll. 7. 6a. 1d.—June 4: Meeting at Crocombe, Coll. 8. 16a. 2d.—June 5: Sermons; by Rev. J. Rashdall, at Ilminster, Coll. 7. 13a. 6d.; at South Petherton, Coll. 10. 1a. 6d.; by Rev. D. Cooper, at Crewkerne, Coll. 8. 10a. 4d.; at Winsham, Coll. 4. 1a. 7d.; at Chardestock, Coll. 14a.—June 6: Meeting at Crewkerne, Coll. 6. 6a.—June 8: Meeting at Ilminster, Coll. 3. 0a. 2d.—June 9: Meeting at Long Sutton, Coll. 2. 17a. 2d.—June 10: Meeting at Somerton, Coll. 4. 6a.—June 12: Sermons; at Taunton, by Rev. J. Hatchard; Morn., Coll. 7. 14a. 2d.; Even., Coll. 2. 15a. 6d.; at Chilcunpton, by Rev. J. Rashdall, Coll. 9. 10a. 4d.; at Glastonbury, by Rev. E. D. Rhodes, Coll. 5. 16a. 4d.—June 13: Meeting at Wilton, Rev. J. Stroud, Chn., Coll. 11. 14a. 9d.—June 15: Meeting at Wells, Coll. 6. 5a. 9d.—June 16: Meetings at Glastonbury; Morn., Coll. 8. 12a.; Even., Coll. 2. 8a. 6d.

Staffordshire—May 13: Meetings; at Leek, Rev. T. H. Heathcote, Chn., Coll. 10. 1.; at Tutbury, Rev. R. J. Bland, Chn., Coll. 6. 2.—May 13: Meeting at Uttox-eter, — Bott, Esq., Chn., Coll. 12. 16a. 8d.—May 27: Meetings at Burton-on-Trent; Morn., Rev. S. Stead, Chn., Coll. 29. 3a. 9d.; Even., Rev. P. French, Chn., Coll. 12. 14a. 2d.—May 29: Sermons; at Burton-on-Trent Parish Church, by Rev. T. Woodrooffe and Rev. S. Stead; Coll. 14. 11a. 7d.; at Trinity Church, by Rev. P. French and Rev. T. Woodrooffe, Colls. 32. 10a. 6d.; at Newhall, by Rev. T. Woodrooffe, Coll. 3. 13a.—May 30: Meeting at Newhall, M. Gisborne, Esq., Chn., Coll. 12. 18a. 7d.—June 3: Meeting at Toxall, Rev. T. Arden, Chn., Coll. 12. 15a. 6d.

Surrey—May 22: Sermon at Wimbledon, by Rev. J. H. Stewart, Coll. 29a.—May 29: Sermon at Chess, by Rev. J. B. Marsden, Coll. 14. 11a. 8d.—May 31: Meeting at Chess, A. Palmer, Esq., Chn.; formation of Association, Coll., incl. Ben., 47. 1a. 3d.

Sussex—May 15: Three Sermons at Sompington, by Rev. J. Fry, Colls. 5. 14a.

Warwickshire—May 24: Meeting at Hill, Rev. S. C. Saxton, Chn., Coll. 7. 5a. 6d.—June 5: Sermons; by Rev. J. Johnson, at Nuneaton, Coll. 4. 14a. 10d.; at Burton Hastings, Coll. 3. 10a. 2d.; at Copson, Coll. 11. 13a. 4d.; at Astley, by Rev. G. P. Lockwood,

Coll. 3a. 16a.; at Stockingford, by Rev. J. Fisher, Coll. 2. 10a.—June 6: Meeting at Nuneaton, Lord Lifford, Chn., no Coll.

Wiltshire—May 26: Meeting at Hindon, Ven. Archd. Lear, Chn., Coll. 7. 7a.

Yorkshire—March 30: Sermon at St. Cuthbert's, York, by Rev. R. Morton, Coll. 2. 7a. 2d.—April 17: Sermons by Rev. H. Clarke; two at Ayton, Colls. 3. 12a. 11d.; at Nunthorpe Chapel, Coll. 11. 0a. 6d.—May 5: Sermons; at Hawby, by Rev. J. Ibbetson, Coll. 16a. 10d.; at Warthill, by Rev. S. C. Baker, Coll. 4. 2a. 4d.; at Huntington, by Rev. J. Shackley, Coll. 11. 18a.; Meeting at Hawby, Rev. H. Lowe, Chn., Coll. 11. 15a. 1d.—May 23: Sermons; at Catton, by Hon. and Rev. T. D. Erskine, Colls. 3. 9a. 3d.; at Halifax, Parish Church; by Rev. C. Hodgson, Coll. 29. 14a. 6d.; by Rev. C. Davies, Coll. 10. 5a. 9d.; at Trinity Church, by Rev. C. Davies, Coll. about 12. 1.; at Elland, by Rev. C. Hodgson, Coll. 8. 15a. 6d.; at Southowram, by Rev. C. Davies, Coll. not known; at Sowerby, after an Address by Rev. C. Hodgson, Coll. 6. 10a.; at Wilberforce, by Hon. and Rev. T. D. Erskine, Coll. 11. 18a. 2d.—May 23: Meeting at Sowerby Bridge, Rev. C. Rogers, Chn., Coll. 6. 16a.—May 24: Meetings; at Catton, Coll. 3. 10a. 9d.; at Halifax, Rev. W. Bull, Chn., Coll. 5. 10a.—May 25: Meeting at Luddenden, Rev. J. Nelson, Chn., Coll. 11. 17a.—May 26: Meeting at Luddenden, Rev. J. Gairrix, Chn., formation of Juvenile Association.—May 27: Sermon at Cantley, by Rev. A. Dallas, Coll. 9.—May 29: Sermons at York; by Rev. A. Dallas, at St. Saviour's, Coll. 31. 4a. 6d.; at St. Mary's Bishophill, Coll. 12. 1.; at St. Martin's, Micklegate, Coll. 13. 1.; by Rev. W. Sinclair, at Holy Trinity, Coll. 5. 1a.; at St. Saviour's, Coll. 29. 15a. 6d.; by Rev. J. Upton, at St. Margaret's, Coll. 5. 6a. 9d.; at St. Crux, Coll. 12. 10a. 4d.; at St. Helen's, Coll. 8. 9a.; at St. Olave's, by Rev. W. Hey, Coll. 8. 8a.; at Nether Poppleton, by Rev. D. Thomas, Coll. 6. 2a.; at Whitby, by Rev. J. E. White, Coll. 15. 5a.; at Sheffield, by Rev. F. Owen, at St. Paul's, Coll. 18. 12a.; at St. James's, Coll. 29. 1.; at St. George's, by Rev. W. Mercer, Coll. 60. 1.; at Eccleall Bierlow, by Rev. F. Owen, Coll. 16. 0a. 8d.; at Thirsk, by Rev. J. B. Birtwhistle, Colls. 16. 14a. 6d.—May 30: Meetings; at Whitby, T. Flashburn, Esq., Chn., Coll. 11. 5a.; at Attercliffe, Rev. — Mitchell, Chn., Coll. 2. 10a.—May 31: Meetings; at Pitsmoor, Rev. W. H. Vale, Chn., Coll. 7. 11a.; at York; Morn., Rev. J. Graham, Chn., Coll. 52. 16a.; Even., W. Gray, Esq. Jun., Chn., Coll. 31. 6a. 2d.—June 1: Sermon at York, by Rev. A. Dallas, for Capital Fund, Coll. 50. 1.; Meeting at Wadeley, Rev. W. Bruce, Chn., Coll. 6.—June 2: Meetings; at Sheffield; Morn., Rev. T. Sutton, Chn., Coll. 32. 8a. 2d.; Even., Rev. J. Knight, Chn., Coll. 12. 10a. 8d.; at Thirsk, Rev. S. Coates, Chn., Coll. 18. 7a.—June 3: Meeting at Eccleall, H. Graves, Esq., Chn., Coll. 32. 14a.—June 5: Sermons at Leeds; by Rev. A. Dallas, at St. Paul's, Coll. 12. 19a. 1d.; at St. George's, Coll. 29. 12a. 4d.; by Rev. J. E. White, at St. Paul's, Coll. 8. 8a. 6d.; at St. George's, Coll. 21. 9a. 4d.; by Rev. C. G. Davies, at Woolley, Coll. 4. 4a. 5d.; at Hampthwaite, by Rev. J. Gairrix, Coll. 7. 12a.; at Barnsley, by Rev. C. R. Alford; at St. Mary's, Coll. 5. 15a. 3d.; at St. George's, Coll. 24. 11a. 11d.; at Cawthorne, by Rev. C. R. Alford, Coll. 11. 1a. 9d. (molety)—June 6: Meetings; at Barnsley, Rev. R. William, Chn., Coll. 12. 4a. 1d.; at Wakefield, R. Hodgson, Esq., Chn., Coll. about 15.—June 7: Meetings; at Pontefract, Rev. — Richardson, Chn., Coll. 4. 14a.; at Cawthorne, Rev. A. M. Parkinson, Chn., Coll. 11. (molety); at Hampthwaite, Rev. T. Shann, Chn., Coll. 3. 10a. 6d.—June 8: Meetings; at Leeds, W. Hey, Esq., Chn., Coll. 18. 16a.; at Penistone, Rev. S. Sunderland, Chn., Coll. 3.—June 9: Meetings; at Woolley, Rev. D. Robinson, Chn., Coll. 4. 14a.; at Darfield, Rev. B. Charlesworth, Chn., Coll. 12. 14a.—June 10: Meeting at Thaley, Rev. J. Reece, Chn., Coll. 3. 10a.—June 12: Sermons; at Bawtry Spital

Chapel, by Rev. C. R. Alford, Coll. 54. 9s. 8d.; by Rev. O. L. Collins; at Fingall, Coll. 64. 10s.; at East Witton, Coll. 54. 4s. 9d.; at West Witton, Coll. 84. — June 13: Meetings; at Middleham, Coll. 154. 12s. 6d.; at Tickhill, Rev. J. Cock, Chn., Coll. 34. 17s. 6d. — June 16: Sermon at Owston, by Rev. C. R. Alford, Coll. 24. 12s. 3d. (motety).

SOUTH WALES — May 30: Meetings at Hay Rev. H. Allen, Chn., Colla. 214. 16s. 5d.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the months of July and August:—

SOUTH-EASTERN DISTRICT.

<i>Kent.</i>	
3. Sund.	Maidstone, &c.
6. Wed.	Toston half past 6.
7. Thurs.	Staplehurst half past 6.
8. Friday.	Maidstone 12 and h. past 6.
17. Sund.	Southborough, Tunbridge to and Tunbridge Wells.
20. Wed.	
<i>Channel Islands and Hampshire.</i>	
31. Sund.	to Guernsey.
Aug.	
5. Frid.	Jersey.
7. Sund.	Ditto.
8. Mond.	Ditto.
9. Tues.	Ditto.
10. Wed.	Alderney.
11. Thurs.	Ditto.
14. Sund.	Gosport, Portsea, Portsmouth, Petersfield, Southampton, and Shirley.
15. Mond.	Southampton half past 6.
16. Tues.	Gosport half past 6.
17. Wed.	Portsea 12 and h. past 6.
18. Thurs.	Horndean half past 6.
19. Friday.	Petersfield half past 6.
21. Sund.	Cowes, Ryde, & Freshwater.
22. Tues.	Cowes half past 6.
23. Thurs.	Ryde half past 6.
24. Wed.	Freshwater half past 6.
<i>Sussex.</i>	
Aug.	
1. Mond.	Lewes.
2. Tues.	Ditto half past 6.
3. Wed.	Hestfield half past 6.
4. Thurs.	Framfield half past 6.
5. Friday.	Lindfield half past 6.
28. Sund.	Midhurst.
29. Mond.	Ditto half past 6.

WESTERN DISTRICT.

<i>South Wales.</i>	
31. Sund.	Llampeter, &c.
Aug.	
1. Mond.	Ditto half past 6.
2. Tues.	Llandilo half past 6.
3. Wed.	Llandovery half past 6.
4. Thurs.	Brecon half past 6.
5. Friday.	Crickhowel 11 and h. past 6.
7. Sund.	Crickhowel, Merthyr, &c.
8. Mond.	Merthyr half past 6.
9. Tues.	Dowlais half past 6.
10. Wed.	Tredegart half past 6.
11. Thurs.	Aberdare half past 6.
14. Sund.	Aberystwith.
15. Mond.	Ditto half past 6.
<i>Gloucestershire.</i>	
Aug.	
28. Sund.	Stroud & Painswick, &c.
29. Mond.	Stroud half past 6.
30. Tues.	Painswick half past 6.
31. Wed.	Nalleworth half past 6.

NORTH-EASTERN DISTRICT.

<i>North Wales.</i>	
Aug.	
1. Mond.	Port Madoc.
2. Tues.	Criccieth.

4. Thurs.	Llanergh.
5. Friday.	Aberdare.
7. Sund.	Llanystwyndwy, Fwibell.
8. Mond.	Fwibell.
9. Tues.	Nevin, Bottwnog.
10. Wed.	Llanynys.
11. Thurs.	Llanergh.
12. Friday.	Clynnog.
14. Sund.	Carmarvon.
15. Mon.	Bangor.
16. Tues.	St. Ann's.
17. Wed.	St. Ann's.
18. Thurs.	Bettws Abergele.

Staffordshire.

Aug.	
7. Sund.	Dudley, Halesowen, Smethwick.
8. Mond.	Halesowen half past 6.
9. Tues.	Dudley half past 6.
10. Wed.	Smethwick half past 6.

North Wales.

7. Sund.	Welshpool & Newtown.
8. Mond.	Llandisilio half past 6.
9. Tues.	Welshpool 12 and h. past 6.
10. Wed.	Buttington half past 6.
11. Thurs.	Chirbury half past 6.
12. Friday.	Newtown half past 6.

Shropshire.

14. Sund.	Ludlow.
15. Mond.	Ludlow half past 6.
16. Tues.	Bishop's Castle half past 6.
17. Wed.	Stoke New half past 6.
18. Thurs.	Stoke New half past 6.
19. Friday.	Knowbury half past 6.

Staffordshire.

Aug.	
14. Sund.	Tamworth and Neighbourhood.
15. Mond.	
16. Tues.	
17. Wed.	Ditto.
18. Thurs.	
19. Frid.	
20. Sat.	
21. Sund.	Walsall, Colwich, &c.
22. Sund.	Colwich half past 6.
23. Tues.	Rugeley half past 6.
24. Wed.	Walsall half past 6.

Shropshire.

Aug.	
21. Sund.	Whitchurch, Tilstock, Market Drayton.
22. Mond.	Whitchurch half past 6.
23. Tues.	Drayton half past 6.
24. Wed.	Tilstock half past 6.
25. Thurs.	Ellesmere half past 6.
26. Friday.	
28. Sund.	Wem, Newport.
29. Mond.	Wem half past 6.
30. Tues.	Newport half past 6.

North Wales.

Aug.	
28. Sund.	Mold, Holywell.
29. Mond.	Mold.
30. Tues.	Holywell.
31. Wed.	Denbigh.

NORTH-EASTERN DISTRICT.

<i>Lincolnshire.</i>	
Aug.	
1. Mond.	Winttingham.
<i>Leicestershire.</i>	
Aug.	
28. Sund.	to Hathern and Neighbourhood.
Sept.	
4. Sund.	

YORKSHIRE DISTRICT.

<i>Yorkshire.</i>	
Aug.	
1. Mond.	Burley half past 6.
2. Tues.	Osley half past 6.
3. Wed.	Ilkley half past 6.
4. Thurs.	Skipton half past 6.
5. Friday.	Thornton-in Craven half past 6.
7. Sund.	Long Preston, Giggleswick, Settle, Clapham.
8. Mond.	Settle half past 6.
9. Tues.	Clapham half past 6.
10. Wed.	Addingham half past 6.
11. Thurs.	Shipley half past 6.

5. Friday,	Subwith.	
7. Sund.	Howden, Brantingham, South Cave.	
8. Mond.	Shipton	half past 6.
9. Tues.	North Cave	half past 6.
10. Wed.	Howden & A.	half past 6.
11. Thurs.	Heath	half past 6.
12. Friday,	Wath	half past 6.
14. Sund.	Doncaster, Wentworth, Wilson.	
15. Mond.	Wentworth	half past 6.
16. Tues.	Whitton	half past 6.
17. Wed.	Doncaster	11 and hf. past 6.
18. Thurs.		
19. Friday,	Redcar	half past 6.
21. Sund.	Redcar.	
22. Mond.	Easington	half past 6.
23. Sun.	Low Harrowgate.	
29. Mond.	Low Harrowgate, Fannall, 12 & hf. past 6.	
30. Tues.	Dacre	half past 6.
31. Wed.	Idle	half past 6.

NORTHERN DISTRICT.

Northumberland.

July	
31. Sund.	Berwick-on-Tweed, Wooler, Ford.

Aug.	
1. Mond.	Berwick-on-Tweed.
2. Tues.	Wooler.
3. Wed.	Ford.
4. Thurs.	Longboreley.
5. Friday,	Morpeth.

Aug. Lancashire, Cumberland, & Westmoreland.

7. Sund.	Ulverston, Cartmel.	
8. Mond.	Ulverston	half past 6.
9. Tues.	Cartmel	half past 6.
10. Wed.	Hawkshead	half past 6.
11. Thurs.	Coniston	half past 6.
12. Friday,	Kewick	half past 6.
14. Sund.	Ambleside, Brathay, and Bowness.	
15. Mond.	Ambleside and Bowness, 12 and hf. past 6.	
16. Tues.	Aspatria	half past 6.
17. Wed.	Whitehaven	half past 6.
18. Thurs.	Allonby	12.

Isle of Man.

Aug.	
21. Sund.	
22. Mond.	
23. Tues.	
24. Wed.	
25. Thurs.	
26. Friday,	
27. Sat.	
28. Sund.	
29. Mond.	

Isle of Man.

RECENT INTELLIGENCE.

East-Africa Mission—On Lord's Day, April 17th, the Anglican Bishop held his first ordination in Jerusalem, in the temporary Chapel of the London Society for Promoting Christianity amongst the Jews, on Mount Zion, when Mr. John Mühleisen, of the Church Missionary Society, appointed to the Mission in Abyssinia, was ordained Deacon. The occasion was truly an interesting one. The Chapel was crowded: several Native Christians were present, and no fewer than six Clergymen, besides a number of English travellers.

Mr. Mühleisen will remain at Jerusalem some months, to receive Priest's Orders; and in the mean time assists in the Services.

Mediterranean Mission—Mrs. Weiss, wife of Mr. J. M. Weiss, the Society's Printer at Malta, died at Malta on the 19th of May, after some months' illness.

Mr. Weiss arrived in London on the 15th instant, in order to confer with the

Committee relative to the printing Establishment at Malta.

Western-India Mission—By a Letter from this Mission, dated Bombay, April 29, 1842, we learn that the Rev. C. P. Farrar and Mrs. Farrar arrived in safety at that place on the 28th of March last. (Vol. xii. p. 214.) Mrs. Farrar had been confined of a still-born child, but was nearly convalescent.

North-West-America Mission—Despatches from this Mission, dated Jan. 4, 1842, inform us of the safe arrival of the Rev. A. Cowley and Mrs. Cowley, and Mr. J. Roberts, at Red River, on the 28th of Sept. last. Mr. Cowley had been seriously ill on his way from York Fort, but, after a short time, recovered. (Vol. xii. p. 251.)

The Rev. W. Cockran contemplates returning to England this season, agreeably to the Committee's earnest invitation, in consequence of his greatly-reduced state of health.

Contribution List,

From May 16th, to June 15th, 1842.

City-of-London Auxiliary..... 150 0 0

ASSOCIATIONS IN AND NEAR LONDON.

Baywater	135	0	0
Islington: St John's, Holloway	276	12	11
Lock Chapel	5	2	8
Chelsea: Part Chapel	58	15	10
St. George's, Bloomsbury	133	9	10
St. George the Martyr	50	18	6
St. James's Chapel, Marylebone	39	5	6

ASSOCIATIONS OUT OF LONDON.

Bedfordshire:	
Woburn	50 16 2
Buckinghamshire:	
South Bucks: Hambleden	1 18 8
Stony Stratford	21 16 10
Chesham and Vicinity	30 0 2
Claydon	23 13 0
Iver, including St. 16s. India:	
Female Education Fund	21 0 6
Wendover and Little Kimble, including 16s. Capital Fund,	41 0 0
	130 9 2

Brecknockshire:				
Glasbury.....	43	0	0	
Cambridgeshire.....	100	0	0	
Wendy and Shingey.....	2	7	0	
	102	7	0	
Cornwall:				
East Loos.....	22	10	9	
Derbyshire:				
South Derbyshire.....	228	6	6	
Chesterfield & N. Derbyshire, 46 18 8				
	275	5	2	
Durham:				
Sunderland, &c.: Gainford.....	5	2	0	
Essex:				
Chelmsford and West Essex:				
Epping.....	15	7	6	
Walthamstow.....	80	4	4	
	95	11	10	
Gloucestershire.....	25	0	0	
Tewkesbury.....	24	0	0	
	49	0	0	
Hampshire:				
Guernsey.....	60	0	0	
Herefordshire.....	110	0	0	
Hibernian Auxiliary: Fermoy.....	12	8	4	
Kent:				
Blackheath.....	222	13	2	
Bromley and Sydenham.....	13	18	4	
	235	11	6	
Lancashire:				
Liverpool & West Lancashire, 1000 0 0				
Manchester & E. Lancashire, 240 0 0				
Culterose, incl. 3l. 3s. Cap. Fd. 33 3 0				
St. Michael's-on-Wyre.....	5	0	0	
	1238	3	0	
Leicestershire.....	140	0	0	
Ashby-de-la-Zouch and Ravenstone.....	20	10	2	
Hinckley.....	20	0	0	
Old Dalby.....	13	9	0	
	193	19	2	
Lincolnshire:				
Bourn.....	13	6	10	
Brigg.....	2	6	0	
Winterton.....	8	0	0	
	23	12	10	
Middlesex:				
Kilburn.....	23	15	2	
Monmouthshire:				
St. Arvan's and Vicinity.....	17	10	0	
Monmouth.....	22	2	4	
	39	12	4	
Montgomeryshire.....	159	14	0	
Northamptonshire:				
Marston Trussell: Harborough, 4 17 6				
Peterborough.....	13	19	8	
	18	17	2	
Northumberland:				
Alnwick and Northern Division.....	6	0	0	
Nottinghamshire:				
Retford.....	54	12	6	
Oxfordshire:				
Witney.....	40	0	0	
Somersetshire:				
Bath and Vicinity.....	230	0	0	
Queen Camel, West Camel, and Vicinity.....	22	1	1	
Yeovil.....	149	0	0	
	477	1	1	
Staffordshire:				
Burton-on-Trent, including 19l. 15s. 10d. from Newhall, 121 4 4				
Stafford.....	150	0	0	
Tutbury.....	25	10	0	
	296	14	4	

Suffolk:				
Lowestoft.....	300	6	0	
Woodbridge: Otley.....	43	11	5	
West Suffolk.....	0	10	0	
	190	0	0	
	434	1	5	
Surrey:				
Chesham.....	61	12	11	
Epsom: Ewell.....	6	8	2	
Kingston and Vicinity.....	22	7	5	
	90	8	6	
Warwickshire:				
Rugby.....	126	0	0	
Westmoreland:				
Kirkby Lonsdale.....	10	0	0	
Heversham and Milnthorpe.....	10	13	0	
	20	13	0	
Worcestershire:				
Evesham.....	40	0	0	
Malvern.....	4	14	6	
	44	14	6	
Yorkshire:				
Hallifax.....	100	0	0	
Leeds, incl. 11l. 4s. 3d. Cap. Fd. 200 0 0				
Romaldkirk.....	6	0	0	
Whitby.....	53	3	0	
York, incl. 174l. 17s. Cap. Fd. 450 0 0				
	809	3	0	

COLLECTIONS.

Friend, Missionary Box.....	0	16	4
Harrison, Miss, Lofthouse, near Leeds.....	5	0	0
St. Peter's Infant School.....	0	15	6

BENEFACTIONS.

PRUSSIA, HIS MAJESTY THE KING			
OF, by the Chevalier Bunsen.....	100	0	0
Anonymous, by Rev. P. Von Esen.....	5	0	0
by "Record" Newspaper.....	10	0	0
Barber, Rev. J. H., Little Stokeley.....	31	10	0
Blake, Thomas, Esq., Doctors' Commons.....	15	0	0
Christie, W. P. Esq., by Mr. T. Seaward.....	50	0	0
Clergyman, by Coutts & Co.....	15	0	0
Fordyce, Captain.....	100	0	0
Friend, by W. Evans, Esq.....	100	0	0
Friend, unknown, by ditto.....	50	0	0
Harrowby, Rt. Hon. Earl of.....	5	0	0
Jackson, C. R. M. Esq., Chapel Stairs, Lincoln's Inn.....	5	0	0
Leycester, Misses, by Messrs. Hoare.....	10	0	0
Milward, H. Esq., Redditch.....	5	0	0
Missionary's Savings.....	20	0	0
Morier, J. P. Esq., Harley Street.....	50	0	0
M. P., by Messrs. Hoare.....	10	0	0
Obins, Rev. J. E., by Messrs. Coutts.....	5	0	0
Paget, —, Esq., Hampton Court.....	10	0	0
Wells, Rev. W., Hastings.....	10	0	0
X. Y. Z., by "Record" Newspaper.....	10	0	0

LEGACY.

Vinrace, John, Esq., late of Atherstone:			
Exors., L. Vinrace & John Knight, Esqrs. (duty free)	50	0	0

CAPITAL FUND.

Chichester, Rt. Hon. Earl of, President.....	50	0	0
Friend, by Rev. A. Knox, Birkenhead.....	20	0	0
Bristol.....	151	10	0
Middlesex: Hampstead.....	293	2	6
Warwick, Leamington, and Kenilworth.....	79	0	0

The Committee also thankfully acknowledge the receipt of some Articles of Wearing Apparel from Mrs. Meredith, of Bristol.

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JULY, 1842.

[VOL. XIII.]

Obituary.

MEMOIR AND OBITUARY OF MRS. KRUSÉ,

WIFE OF THE REV. W. KRUSÉ, MISSIONARY AT CAIRO.

THE following sketch of the life, character, and Missionary Labours of the late Mrs. Krusé is given by her bereaved husband, in a Letter dated March 18, 1842. For sixteen years she had been in the Missionary field, alleviating her partner's sorrows, and sharing his joys; and during a great part of this period she was most usefully employed in superintending the domestic concerns of the Seminary. She had been for some time in weak health; but her departure was at last sudden. Those however, who, like her, are found *watching*, whether the Lord cometh in the *second watch* or in the *third watch*, are pronounced to be *blessed*.

On the day before her decease she felt stronger than she had felt for a long time before; and even on the day of her demise she appeared to be uncommonly cheerful all the morning. Toward noon, she went with Miss Lewis to take leave of an English lady going to India: about one o'clock she returned, apparently quite happy. She stood with me while I was making up a parcel of letters, and expressed her joy that I had finished my writing. She then went to attend to some household arrangements; but a short time after, about two o'clock, the servant called me to see her. I found her sitting on the sofa, complaining of sickness and severe headache: she desired some spirit of camphor, which I gave her; but finding no relief, she asked me to call the physician, for whom I sent immediately. Meantime, two Clergymen, the Rev. R. Ward and the Rev. Mr. Rowlands, called on me: they stayed only a quarter of an hour, conferring together on the arrangement of Divine Service, as Mr. Ward had kindly offered to preach for me on the next morning. Scarcely had they left, when the nurse called me to come quickly. I hastened, and found her in bed, quite unconscious of all that was going on about her. I addressed her, but received no answer: her mouth was spasmodically closed, her eyelids half open, and her face appeared convulsed, which alarming symptoms made me fear. I sent another ser-

vant for the doctor, with orders to find him out, and bring him immediately. Meanwhile, she gave no sign of sensation. About half past three o'clock the doctor came: he shook his head, and said, "This is nervous apoplexy, which I apprehended some time ago: there is no hope. I will, however, prescribe something." But before the medicine could be procured, about four o'clock on the same afternoon, the 19th of February, she almost imperceptibly fell asleep in the Lord; and thus exchanged a world of sorrow for one of unmixed and unchanging joy. Her age was 40 years and 4 months; she having been born Oct. 18, 1801.

On Monday evening, the 21st, her remains were interred in the Greek churchyard at Old Cairo—in the same tomb in which five of our children rest, who died some years ago. The funeral procession was large and solemn; many friends, Natives as well as Europeans, following the body to the grave. The Rev. R. Ward, Chaplain of Bombay, read the Burial Service in a most impressive manner. On arriving at the churchyard, I was not a little surprised to see some of our former pupils, now clerks in the service of Government, step forward, and, taking the coffin from the bearers, carry it into the church, and afterward to the grave—a proof that these young men still acknowledged and felt grateful for the maternal care with which the deceased, during their

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stay in the Seminary, had fostered and nurtured them. Some of them came to my house weeping, as if their own mother had died; and others sent me word that in the evening, when they heard the mournful tidings, they could not take their supper: their feelings were so overcome, that they could not venture to come to see me till some days after. The intelligence was soon spread over all the town, especially in the various offices where our former pupils are employed: by them, as well as other Christian friends, it was promulgated very fast. The deceased was sincerely beloved and respected, and her loss much felt by all who knew her—by the Europeans and Natives in the town, as well as by the Teachers and Pupils in the Establishment. To relate all would be too tedious; but one circumstance, which I had not expected, I must mention here. The Coptic Patriarch, on hearing of the death of my beloved wife, sent three Bishops to me, to express his sincere sympathy; to assure me that he felt I had lost much by this mournful event; to say that she had been universally beloved, every one had told him of her piety, and she had been always reported to him as a saint; but that I ought to submit to the will of God, and comply with His ways, for it was His doing; that she was now happy, and had already obtained the crown of eternal life.

My loss is great indeed! I have been bereaved of a most faithful, sincere, and affectionate partner, who during the sixteen years of our union unceasingly watched over my welfare with more than a mother's care: during the last two years, seeing that her constitution was declining, she constantly prayed for the prolongation of my life. During the last year, she was well aware that her dissolution was near at hand; and when the Committee kindly permitted her to go to Syra for a change of air, she could not make up her mind to do so, because she said it would be painful to her to die at a distance from me, and to leave the children in strangers' hands: it would be a great relief to her to depart this life in my presence; and knowing that the children would be under my care would ease her mind in that eventful hour. She had been a great sufferer for several years: she has now overcome through the blood of the Lamb, and has reached the peaceful abode where the weary are at rest: she sowed in tears, and will now reap with

unspeakable joy. The Lord has answered her prayers, and suffered me to survive; but I feel the loss most severely, and find no relief but in looking up to Him who hath helped me hitherto: He in mercy will help me further: He has smitten, and He only can heal the wound.

Not less is the loss which the Mission has sustained by her removal. From our arrival in Egypt, in 1826, she truly devoted herself to the work of the Lord with all *singleness of heart*. Her mind was engaged in prayer and supplication for the success of the Mission, and the advancement of Christ's Kingdom. As soon as she was able to express herself in Arabic, which she acquired without much difficulty, she began, at the end of 1829, to gather some native girls around her, whom she herself instructed to say the Lord's Prayer, the Ten Commandments, and Watts's Catechism, in Arabic, besides teaching them needle-work. Her chief object was, to do something for the salvation of their souls: she was happy and cheerful so long as she was able to do good among these poor people. But her weak constitution, and many family trials, caused interruptions: and as at that time no female teacher could be found, she was very reluctantly obliged to give it up in 1831, when she was advised by the physician to go to Europe for the re-establishment of her health. When the Rev. J. R. T. Lieder, some years after, found a Native Schoolmistress, and succeeded in opening a school for girls, she greatly and sincerely rejoiced at his success. Before this, however, in the year 1833, when the Seminary was established, a sphere of usefulness opened before her, for which she was peculiarly qualified—she took charge of the boarding pupils in our house. In this branch of our labours she was, to the last, a truly valuable help to me: she was unremitting in her maternal care for the pupils, in providing for their temporal wants, teaching them habits of cleanliness and order, admonishing them to brotherly kindness and affection, and guarding them against evil; and she evinced the greatest anxiety for their spiritual welfare by day and by night. She delighted in doing good to others, forgetting herself, and often appeared over-anxious for the welfare of those entrusted to her charge: she never felt satisfied with what she had done, wishing always to do more, even beyond her power. The pupils have indeed been bereaved of a most

affectionate and careful mother: they not only manifested, but really felt, their severe loss: it was indeed a house of mourning throughout the whole of the Mission Establishment; but yet I trust we did not sorrow *as others which have no hope*. This subject, on our first meeting together, I tried to impress upon the pupils; endeavouring to make them understand, that *through much tribulation we must enter into the kingdom of God*, and that those who fall asleep in Jesus we shall meet again in glory, and be for ever *with the Lord*. Our loss, however, was her gain. Of her spiritual state of mind I can say, in short, that she was continually intent upon heavenly things, especially since her illness last year. She

liked often to converse of our future state. She had been for a long time prepared for such a change, and sometimes delighted in the thought of being permitted to see her Saviour and Redeemer, whose love to mankind, manifested in dying for a sinful world, was her constant theme: and though, with the Apostle, she felt herself to be the chief of sinners, yet she knew in whom she believed: the Spirit bore witness that her sins were forgiven, and that she was accepted in the beloved. She could call Christ her own; and had the assurance that neither death nor life could separate her *from the love of God, which is in Christ Jesus our Lord*.

MADRAS AND SOUTH-INDIA MISSION.

Tinnevely.

We continue the account of the Tinnevely Stations from p. 140 of our last Number.

SUVISESHAPOORAM DISTRICT.

Report for the Half-year ending June 1841, by the Rev. J. J. Müller.

Congregations.

There are at present 1293 families, or 4586 souls, under Christian instruction in this district—an increase of 175 families, or 684 souls, during the last six months. Of these 4586 souls, 237 men, 206 women, and 288 children, in all 731, have received Baptism: the remaining 3855 are candidates for that rite. I have had the pleasure of receiving into the Church of Christ, by baptism, 6 men, 18 women, and 26 children; who I hope and pray may walk worthy of the profession which they then made. I have been enabled to visit the congregations and Catechists during the past six months: some of them have been visited several times. Our congregations consisting mostly of Shanars, *i. e.* cultivators of the palmyra-tree, it is very difficult, from February to July or August, being the season for climbing the trees, to get a good congregation, when you visit them: however, if you wait till eight or nine o'clock in the evening, when they come home for a few hours' rest, they are willing to forget their fatigue, and are happy to meet their Pastor for a word of exhortation, and now and then, also, of reproof. Some of them have often asked me why I do not come every month; quite forgetting, that, besides their own, there are more than seventy

villages, or about fifty Catechists' Stations, which have an equal right to my time and services. Besides other days, I usually spend two Lord's Days in the month among the congregations under my charge. The Lord's Days I find particularly profitable, and I have reason to think the people find them so too; for on that day only things belonging to the peace and happiness of their souls are attended to, which some of them know how to value and appreciate.

Catechists.

There are now 51 Catechists. Besides my monthly meetings with them, I have been enabled to continue our weekly meetings on Tuesday, which are exclusively devoted to the reading and explanation of the Word of God. We lately finished the First Epistle of St. Paul to the Corinthians; after which we commenced Genesis. These meetings are of great importance; and I am happy to see that the majority of the Catechists are interested in them.

Schoolmasters and Schools.

We have 36 Schools, in which upward of 1050 children are receiving Christian instruction: the children learning in the Catechists' Schools are, generally speaking, all Christian children, and so are many of those learning in the Schoolmasters' Schools. We have upward of 200 more children under the influence of the Gospel than we had when the last Report was written. Four or five new Schools have been established in large heathen places to the west of Suviseshapooram, in which the Gospel has hitherto not been permitted to enter.

In March last we had, at Suvisheshapooram, a general examination of our nearest Schools, when nearly 450 boys were present. They were examined in reading, writing, and their Catechism. The Church was quite crowded, and it did one good to see so many black and cheerful faces together. I began the examination with a hymn; after which, having offered up a prayer, I addressed a few words of exhortation to them. The examination was concluded in the same way, having lasted upward of three hours.

The conduct and diligence of the Schoolmasters, and particularly of the Inspecting Schoolmaster, has been satisfactory. One of them, a high-caste man, I have had the pleasure to baptize, and believe that he will by and bye make a valuable Catechist.

It is a matter of great encouragement that I am enabled to report, that in the above-mentioned number of 1050 scholars are included about 180 girls—upward of 60 more than at the end of last year. Last month, Mrs. Müller had a general examination of all the girls in Suvisheshapooram, when upward of 170 were present. It was very interesting, and at the same time a rare sight, to see so many girls from different villages assembled. Some of them were extremely shy at the beginning; but they soon got more courage, and seemed to enjoy their visit and examination not a little. It is with deep sorrow that I cannot report an increase of scholars in Mrs. Müller's Boarding School, and that solely from want of funds: the pupils amount to about 15. If she had not, in the beginning of the year, received some help from Germany, she would long ago have been obliged to discontinue this School.

I sincerely hope that at least some of our Christian friends will not read and pass over this statement without at once determining to do what they can for the accomplishment of such an important and benevolent object.

MEIGNANAPOORAM DISTRICT.

Report for the Half-year ending June 30, 1841, by the Rev. J. Thomas.

Increase of the Congregations—Appeal for more Labourers.

The congregation at Pragasapooram, as well as many others, has received considerable additions within the half-year, and now contains upward of 600 souls.

Indeed, in every part of the district there has been a *shaking* among the *dry bones*. In January, the addition from Heathenism was 280; in February, nearly the same; and on making up the account in June, I found that the total increase for the six months amounted to upward of 2000 souls. The means, however, which I possess for teaching them are utterly inadequate; and many large congregations are without a Catechist, or even a Schoolmaster, and only receive occasional visits from a Catechist of some neighbouring village. I ought to have an addition of at least ten efficient Catechists, and as many Schoolmasters. It may be asked, Why receive persons under instruction, if unable to furnish them with teachers? I would answer, Because I am fully convinced that it is infinitely better for the people at once to renounce Heathenism and acknowledge the authority of Christianity, than to remain in ignorance under the degrading and soul-destroying influence of idolatry. As soon as they place themselves under Christian instruction, every idol is demolished, and every devil-temple is converted into a House of Prayer to Jehovah! All heathenish ceremonies are renounced: and whenever the Missionary or a Catechist can visit the village, the inhabitants assemble, and the Gospel is preached to a listening multitude, who are eager to understand what they hear.

The Church Missionary Society must therefore be prepared to meet a large increase of expenditure in this Mission; unless, indeed, the labour is to be restricted to the ingathering of a few handfuls, while extensive plains, *already white to the harvest*, are left to perish. Almost immediately after I had made up the total amount for the last half-year, and found it, as stated above, 2000 souls, several large villages applied for instruction; and I think it not improbable that the current half-year may be productive of results similar to the last. If such should be the case, not only Catechists, but additional Missionaries, will be required; for it is utterly impossible that one individual can efficiently superintend 6000 souls, living in eighty different villages. While we so much feel the need of additional Labourers, it is gratifying to find that among this large number of people there are very many promising young men, who might be trained for Catechists. I have been struck by the fact, that in every new

village there are a few persons who, from their superior powers of mind, seem to have been designed by Providence for teachers of others: and is not this exactly what we might expect—instruments provided to hand for the emergency?

It is of course required, as a mark of sincerity, that every vestige of idolatry should be annihilated among those who come under instruction. Cloths, caps, and other things which they wear on special days, or rather nights, when devil-worship is performed, having hideous figures of demons painted on them, wooden idols, painted clubs, &c., are thrown together, and reduced to ashes; after which they all assemble within the temple, to hear the glad tidings of eternal life. Upon such an occasion, those appropriate words of the Apostle have frequently formed the subject of my first discourse—*The times of this ignorance God winked at, but now commandeth all men everywhere to repent.*

Church-Building Society.

At the close of the last year, stimulated by the good example of the Catechists of the second district, my Catechists took measures for establishing a Church-Building Society. For this purpose, they summoned the head man of each congregation to attend the Public Meeting at Meignanapooram on the 1st of January. I occupied the Chair; and the Catechists and head men moved a series of Resolutions in due form, which seemed to please them amazingly. To give the Society efficiency, it was resolved, that every person connected with the congregations, men, women, and children, should contribute annually the earnings of one day. This, including the subscriptions made at the time, by the Natives alone, will amount this year to upward of 100 rupees (about 10*l.*). Out of this, assistance will be given to different congregations, according to the exigencies of the several cases, to be determined upon in a Committee of Catechists and head men.

Cottayam.

The Cottayam College continues under the charge of the Rev. J. Chapman. By the last Report, there were seventy pupils, who are receiving a sound classical education, combined with full Scriptural instruction. This College was visited by the Bishop of Madras in the course of his late Visitation; and it is mentioned

with commendation by his Lordship in his Charge, in connexion with the Society's Institution at Cotta, as affording a good hope of raising up Native Missionaries for carrying forward the evangelization of India.

Cottayam Village.

The Rev. Benjamin Bailey continues his ministrations to the congregations in the village of Cottayam. He is also very usefully occupied in translating Tracts into Malayalim, and correcting for the press such works as are printed for the Society.

Cottayam District.

The district around Cottayam is under the charge of the Rev. H. Baker. There are in connexion with this Station nine Schools, containing 346 scholars. The number of Communicants is sixty-five.

Mavelicarr.

Of the Mavelicare District, the Rev. J. Peet has furnished the following

Report for the Half-year ending June 30, 1841.

Since I last forwarded an account of this Mission, several events have transpired, tending to call forth deep feelings of gratitude and thankfulness on the one hand, and to excite a spirit of humility and watchfulness on the other.

My people, with the exception hereafter to be named, have gone on steadily; and some of them have given evidence that they have made progress in Christian graces: the mention of the following circumstance, which in itself is but trivial, will show the truth of this. Some five months since, several of my people came before me, to settle a marriage dowry. One of their number was a man who had been very self-willed and obstinate, and could not brook the slightest contradiction. On the occasion in question, this man was warmly opposed for about two hours; but though he afterward proved that his opinion was correct, he did not once lose his temper. During the whole of the discussion he replied with so much of the meekness of wisdom, that, at the close of the meeting, one or two of the people involuntarily exclaimed, in their own peculiar way, "Well, elder brother, you

show you have got some good : you would not have remained so quiet under rebuke in former days."

Allow me now briefly to relate a most remarkable instance of the way by which three Nair females have been rescued from the dominion of Satan, chiefly through the labours of one of the female members of my Church. All that I may be said to have had to do in it has been a constant endeavour to awaken in my people a spirit of compassion toward all, but particularly to those of their own households ; and this attempt, it will be seen, has not been altogether in vain. The instrument in this blessed work is a woman who was baptized by me some two years since. During the last twelve or fifteen months she has frequently stated to Mrs. Peet her anxiety to save the souls of her relations ; and at length the feeling grew so strong, that she resolved, at all hazards, to make some attempt to gain admission into her mother's house, from which she had been cast out on account of her Religion. She was encouraged and promised assistance by her husband, and a good old man, one of my Church Members. After much consultation and prayer, they all three resolved to go to the town where her relations lived. Upon reaching the place, they took lodgings near her mother's house. After several attempts, the daughter succeeded in gaining admittance : this led to the introduction of the others ; and after repeated trials, and the exercise of so much prudence and wisdom that the account of it constrained me to say, Surely *this is the finger of God*, she induced her mother and two other females of the family to go home with her to her Christian house. She next persuaded them to visit Mrs. Peet ; and, after many efforts, she succeeded so far in overcoming their prejudices, as to induce them to learn the Christian doctrines. From one step to another they thus proceeded, till brought, in truth and sincerity, to look alone to Christ for salvation. They were examined and further instructed both by Mrs. Peet and myself ; and being satisfied with their conduct and good profession of faith, I publicly baptized them, together with a Nair Lad, on last Good Friday. After Baptism, we assembled, with our new friends, around the table of our common Lord, and experienced that it was indeed a Good Friday to our immortal souls.

Would that I were able to give so good a report of all my Church Members as of

the woman just referred to ! but such is not the case. A sad instance of backsliding occurred lately in my little Church. The unhappy subject of it was one of my chief men, who, from frequent bad conduct, has occasioned me a great deal of uneasiness, as, from his influence with the other members, I had to fear the worst. I felt it to be my duty to the Church of Christ and to the cause of Christianity publicly to suspend him from the Church. Within two or three days after this, the offender came to me in great affliction of mind, requesting that the suspension might be removed, and expressing deep contrition for what he had done. As he continued in this mind, I most gladly received him again ; and trust that the whole affair will tend to promote a spirit of watchfulness, and recommend true Religion to the consciences of the surrounding people.

In all other respects, the three congregations of Mavelicare, Mallapalli, and Changanoor, are, as far as I know and believe, going on well. At Changanoor the little flock is increasing, but not without opposition. *The offence of the Cross* has not ceased, even in the wilds of Malabar. But, thank God ! the knowledge of vital Religion is gaining ground : that stumbling-block to the carnal mind, that key-stone of all true reformation, that soul-comforting, God-glorifying doctrine of justification by faith in Christ alone, is known and loved by some here, whom the Lord hath made willing to receive it, and to rely upon Him for present peace and everlasting bliss. To our Triune Jehovah be all the praise ! Amen.

Allepie.

The Rev. J. Hawksworth has charge of this Station. During the last year there has been a small addition to the number of converts, which amount to 410 ; 47 being communicants. The Schools have gone on satisfactorily : the number of children is 366. In two Schools within the Mission Premises, entirely removed from the influence of heathenism, 30 girls and 20 boys are educated and boarded by means of separate funds.

Connected with Allepie are two Out-stations, Arthingal and Thala-wadi, each containing a flourishing school. At Arthingal, Mr. Hawks-

worth located an additional Scripture Reader for a short time; and reports, that in both places a firm footing appears to be gained, although it is at present *the day of small things*.

Death of a Native-Christian Female.

Mr. Hawksworth writes, in a Letter dated Sept. 23, 1841—

During the past half-year one of my flock has been removed—I cannot entertain a doubt—to the more immediate presence of her Saviour. Her conduct was characterized by great affection to her husband, universal benevolence, the strictest consistency, and zeal for her Saviour, coupled with a modest and retiring spirit. Her husband assures me that she rarely, if ever, went from home, except to Church: yet she was known and visited by numbers of females of every class, Heathen as well as Christian, and invariably seized the opportunities of speaking about the Saviour, and pointing out the way to heaven.

Cochin.

Since the lamented death of the Rev. Samuel Ridsdale, who for nearly thirteen years had faithfully laboured at Cochin, the Station has continued under the charge of the Rev. H. Harley. For various reasons, it has been considered advisable to remove the chief location of the Mission in this province from Cochin to Trichoor, which is situated about fifty miles to the north-east of Cochin.

Mr. Harley thus describes the

Importance of Trichoor as a Missionary Station.

The district of Trichoor comprises a population of 52,427. It is a great stronghold of idolatry, and contains 648 Hindoo Temples. The town of Trichoor itself contains many pagodas, which has contributed to give an air of sanctity to the place in the eyes of the Natives. The Temple of Wadakanaden is the principal. It is situated on an eminence, surrounded by a high wall, concealing from public view a number of smaller temples that crowd the area of the inclosure. The turrets marking its entrances—said

to have been built by four different princes of Travancore, Cochin, Calicut, and Palghat—are the most remarkable parts of this mass of buildings. The temple is surrounded by a grove of teak trees, while the richer foliage of the banyan helps to conceal much of it from public view. Nor is it this alone which contributes to make Trichoor a stronghold of idolatry: it is still more remarkable for its Sanscrit College, in which Brahmins from different countries are initiated in the mysteries of their religion, through the medium of the Sanscrit Language. The instruction given here is entirely oral, as it is not allowable to commit these mysteries to writing. Besides the Heathen population, there is a large Roman-Catholic population in the Trichoor district, in which there are fifteen Roman-Catholic Churches.

Another point of view in which the town of Trichoor may be considered as an eligible spot for a Missionary Station, is, its contiguity to several large towns, inhabited by Roman Catholics, Syrians, and Heathens, and all comprised in the Cochin Kingdom. About fourteen miles to the N.W. is Kunnamkoolam, which swarms with a Syrian population, and, indeed, is the largest Christian town in Cochin. The Metran, a Syrian Bishop, lives only two miles distant from it; and it is consequently considered as the head-quarters of the Syrians in these parts. About thirty-six miles to the N.E. of Trichoor, is Chittoor, the capital of a district of the same name, which abounds with a very large Heathen population, chiefly of the higher caste of Natives. The district of Chittoor is composed of ten villages, and the population amounts to 20,439. To the south of Trichoor, about fifteen miles distant, stands the famed pagoda of Irianakudi: the town contains a large Heathen population. A few miles S.E. of this is Shalagoody, which is another large town, comprised also in the Mookundapooram district, which is composed of 110 villages, and contains a population, according to the last census, of 45,349. The three above-named districts adjoin that of Trichoor; so that, according to the last census, the population of these districts amounts to 169,645: these are four out of the seven districts into which Cochin is divided. The other three districts, viz. Cochin, Kunneanoor, and Cranganoor, comprise a population of 118,531; making the total population of Cochin, according to the last census, 288,176.

The central position which Trichoor occupies in the midst of these districts marks it out as a more suitable place for a Missionary Station in the kingdom of Cochin, than the town of Cochin; which, independent of other considerations, is too far situated in the south for the convenience of visiting the districts connected with the kingdom of Cochin. The foundation of the Trichoor Church is finished, and materials for raising the superstructure have been partially collected.

The following is an abridged

Report of the Mission for the Half-year ending June 1841.

Congregations.

European Congregation.—I still officiate at the English Service, for the present. Within the last half-year the Sacrament has been five times administered to the Europeans and Natives.

Native Congregation.—Three adult Heathens have lately received the solemn rite of Baptism, after having been duly examined in the principles of the Christian Religion. One of these is a Native of China, but has been absent from his country for nearly fourteen years. He has given evidences of sincerity in his profession.

Syrians.

Within the last half-year eleven Syrians have joined our faith. Eight of these are living at Parinyi, where I am happy to state that a spirit of religious inquiry has decidedly commenced among the people, who, in opposition to the Me-tran's injunctions, listen with lively interest to the preaching of God's Word.

Catechists.

A Catechist and an Assistant Reader are stationed at Trichoor: they give hopes of usefulness, and have been employed in reading and explaining the Word of God in the town of Trichoor and its immediate vicinity. Chandapillay, the Head Native Catechist, still assists me at Cochin. I am happy to add that I have commenced expounding and preaching the Word of God in the Malayalam Language. The Catechists at the several Stations have been proceeding in their usual routine of duty, in a satisfactory manner.

Schools.

The Village Schools are generally going on prosperously; and by their medium the Word of God is more generally known.

In the Seminary there are twelve boarders, as previously reported: they are taught at the Cochin School, together with the other boys. At a late examination which I held, I found them improving in the knowledge of God's Word.

Labours and Martyrdom of a Syrian Convert.

From Mr. Harley's Journal, Sept. 25, 1840, we select the following interesting notice of the labours and martyrdom of a Syrian, named Curiatha, illustrating at once the zeal of a Native Convert for the salvation of his brethren, and the perils to which such a zeal is sometimes exposed.

Some years ago, a Syrian of the name of Curiatha was reclaimed from a most sinful course of life, by the study of the Gospels, a copy of which he had received from the late Rev. S. Ridsdale. In studying this holy book, he became quite another man: he abandoned his covetous, worldly, and self-seeking views, and began to preach the Gospel of our Lord Jesus Christ with a self-denial, zeal, and boldness, seldom to be witnessed in a Native character. He was naturally eccentric in his ways: and had his zeal been more directed by prudence, he might have rendered further service to the cause to which he had devoted himself. For a short time he was employed as a Catechist of the Society; but latterly he travelled throughout a great part of Southern India, preaching the Gospel among the Heathen. He was quite careless of any worldly emolument; and many times refused to receive pecuniary assistance, travelling penniless, and contented to live on casual alms. How much he suffered for the cause of Christ cannot be known, for Curiatha never revealed such matters. As in life, so also by his death, he upheld the honour of the Gospel. He was preaching in the Kunnamkoollam Bazaar, when an opposer of the Truth, a Syrian, became so incensed, that he went home, and, procuring a knife, returned and stabbed Curiatha to the heart. Curiatha put up a prayer to God not to lay this sin to the charge of the murderer, and immediately fell down lifeless. Such was the end of Curiatha! He was *faithful unto death*; and we trust that, through the merits of the Saviour, he has received the *crown of life*.

CEYLON MISSION.

THE Report of this Mission is resumed from p.168 of our Number for July, 1841.

General View.

From the preparatory work which has been for years carried on by the Missionaries in this Island, the field of labour occupied by them may be regarded as one of peculiar hopefulness. Hitherto, indeed, it has been chiefly sowing-time; yet every succeeding year has presented some cheering indication that the *precious seed* has not been scattered in vain, and that a humble yet confident hope may be entertained that those who have gone forth, weeping at the apparently little success of their labours, *shall doubtless come again with rejoicing, bringing their sheaves with them.*

The number of Missionary Labourers is greater than at any former period. At each Station there is the experience and knowledge of the native character possessed by the older Missionary; at each Station, also, is to be found the vigour and freshness of one who has more recently entered upon the work; and the two more important Stations are each provided with the additional assistance of an Ordained Native. May our Readers be earnest in prayer, that the varied qualifications here referred to may be rendered eminently conducive to the extension of the Redeemer's Kingdom in Ceylon!

COTTA.

The Rev. J. Bailey has been suffering in some degree in health; but after a short residence in the bracing climate of Nuwera Ellia, he was, through mercy, enabled to resume his usual duties, with his wonted zeal and devotedness.

The valuable labours of the Rev. J. F. Haslam have, we regret to say, been suspended by a severe attack of illness, and his health still con-

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tinues in a weak state. The Institution is at present temporarily under the charge of the Rev. F. W. Taylor.

The Rev. Cornelius Jayesinhe, the Native Assistant Missionary, continues to be steadily and diligently engaged in the performance of Ministerial duties. His time is much occupied with assisting in carrying Singhalese Publications through the Press, and in examining the Schools.

Christian Institution.

This important Institution continues in a satisfactory state. It contains 24 Students; who are under a course of training, in order to become Christian Teachers. In Classics, the first class read Virgil and Sallust, Xenophon and the New Testament; and in Mathematics, Euclid, Algebra, Trigonometry, Conic Sections, and Mechanics. The Annual Examination, held in September last, was attended by His Excellency the Governor, Sir Colin Campbell, and his Family, the Senior Puisne Judge, the Archdeacon, three Chaplains, and many others, to whom the answers of the Youths gave very general satisfaction.

The following Extracts are from the *Report for the Year ending Sept. 1, 1841.*

Ministerial Labours—The Service at Cotta Church on Lord's-day Mornings has been generally pretty well attended during the past year: the average attendance, including both school children and adults, is 276; and of these, perhaps about 40 are adults.

The English Services on Lord's-day and Thursday Evenings are attended by the Institution Boys, a few of the English School Boys, the Boys of the Preparatory Class, and the Mission Families.

The Singhalese Service, formerly held on Wednesday Evenings, is now held in the forenoon of that day, and is made a Catechetical Lecture: the Girls of Mrs. Bailey's School, the Boys of the English School and Cotta Singhalese School, and the Boys of the Preparatory Class, attend.

Z

The number of Congregations at the Out-schools is 32; the average attendance, 1881. We feel encouraged by the regular attendance of some individuals at the Out-schools.

Services are also held during the week at a few of the Out-schools, at which we cannot have Service regularly on the Lord's Day. The people manifest much willingness to come to these Week-day Lectures.

Communicants—The number of Communicants is 27. We trust that all these are enabled to walk consistently.

Baptism and Candidates—Four adults and 48 children have received Christian Baptism during the past year. The adults had been under regular instruction for some time previous to their baptism; and we hope that in some measure they understood and felt the nature and importance of the ordinance.

There are also 39 candidates for Baptism, 23 males and 16 females, who are regularly instructed preparatory to their receiving that holy ordinance.

Catechists—The Catechist and Probationary Catechists at this Station continue to give us much satisfaction, by their attention to the duties assigned them: we trust that—though at present we see not much fruit resulting from their labours—the seeds of religious knowledge are being diffused among the people, and may hereafter, by the blessing of God, produce an abundant harvest, to His praise and glory.

Schools—The *Girls' School*, under the superintendence of Mrs. Bailey, contains 75 girls, and is proceeding very satisfactorily. The happy death of little Cornelia, an account of which has been published, shows that the instruction afforded in this school has not been in vain.

A favourable account is also given of the *Boys' English School*, in which there are 87 pupils.

A decrease is reported in the number of *Out-schools*, and of the scholars attending them: the decrease in the scholars may be accounted for by the prevalence of disease, and a continuance of rainy weather for nearly three months toward the close of the year, and also by an alteration which it was considered desirable to make in the system

of rewards adopted in the schools. The number of Out-schools is 41, containing 1458 scholars.

On this subject the Missionaries remark, in their Report:—

Of the children now in attendance, 505 are able to read the Holy Scriptures; and this we cannot but regard as a great redeeming quality, amidst the many acknowledged deficiencies of our Out-school system. A reading population is thus being raised up; and intelligent audiences are provided for the Missionary, wherever he has to proclaim the great and important truths of the Gospel. Our successors in the Missionary Field will experience far less difficulties than we have ourselves had so long to encounter, in having had from year to year to preach to our village congregations in words, and phrases, and terms, either entirely unknown to them, or understood in a Buddhistical or Heathen sense conveying ideas as remote as possible from those which it was our wish and endeavour to inculcate. To mention one instance: the word "sin," as understood by an adult Native, who has not been otherwise taught from the Scriptures, means something in which he himself has had no concern—something committed in a former state of existence, and which is therefore not his fault, but his misfortune. This we believe to be the universal idea with respect to "sin," as understood by the adult population who have not received Christian instruction; while every child who remains long enough in our schools to be able to read the Scriptures, if asked "What is sin?" would probably answer, "Sin is the transgression of the Law of God." Of this we have repeated and encouraging testimony in our catechetical instructions at our Out-schools.

Petitions from the inhabitants of several villages at which we have schools have been presented to the Government Agent of this province, for the suppression of the village taverns. The result has been the suppression of more taverns than were complained against; and many, who were ruining themselves and their families by their idleness and drunkenness, and their neighbours by their bad example and perpetual quarrelling, have become sober industrious men. So great has been the change in some places, that the inhabitants constantly speak of it as the work of God; as those who are now reformed were before deaf to all remonstrance, and devoid

of all sense of shame, having been known not to leave the tavern for a fortnight together. We consider this to be one of the beneficial results of our school system, and of our practice of regularly holding Service on the Lord's Day in our Out-schools; and would therefore thank God and take courage.

Press—The operations of printing and bookbinding have been carried on with some vigour during the year, under the immediate superintendence of Mr. Bulmer. Soon after our last Meeting, an edition of the Prayer-Book and Psalter in Singhalese, as then resolved upon, was commenced, and has been carried as far as the Communion Service. Of the new edition of the Scriptures, the whole Epistles, and two Books of the Pentateuch, Numbers and Leviticus, have been printed during the year.

During the year there have been issued 2319 copies of the Scriptures, and portions of the Scriptures; 2210 School-books; and 10,487 Tracts.

Presentation of Communion Plate by the late Governor for use of the Church at Cotta.

From their first arrival in the Colony, the late Governor and Mrs. Stewart Mackenzie uniformly afforded their valuable countenance and support to the Mission. Before their departure, they kindly presented a silver chalice and paten for the use of the Church at Cotta.

KANDY.

In the midst of many trying discouragements, the Rev. W. Oakley has been faithfully and perseveringly carrying on his Missionary labours. In July 1841, he was joined by the Rev. C. Greenwood; and on the return of the Rev. G. C. Trimmell to Baddagame, it was intended that this important Station should be still further strengthened by the addition of the Rev. A. Goonesekera, the Native Missionary.

Report for the Year ending Sept. 1, 1841.

From the Report made by Mr. Oakley to the Annual Meeting of Missionaries in September last, we make the following extracts:—

Congregations—At the School-room on the Mission Premises there are four

Public Services during the week: two on Lord's Day, one on Wednesday Morning, and one on Thursday Evening. The Service at eleven o'clock on Lord's-Day Morning is usually attended by about 140 persons, and that at six o'clock in the Evening by about 40. The Service at ten o'clock on Wednesday Morning is a Catechetical Lecture, at which the children of the Kandy, English, and Singhalese Schools, the Bazaar School, and the girls of the Kandy Boarding and Day Schools, attend: the number usually present is between 80 and 100. At the Thursday-Evening Service, which was commenced in December 1840, about 35 usually attend. All these Services are in Singhalese. At the Bazaar School there is Service in Tamul at eight o'clock on Lord's-Day Morning, and again at five o'clock on Tuesday Evening: about 40 or 50 attend on Lord's Day; on Tuesday, not more than 25. At Kandy Jail, the Service in Singhalese on Lord's-Day Morning has been attended, on an average, by about 45 persons; several of whom have evinced much interest in what they have heard, and have been more forward in replying to questions than the people in any of the other Congregations. Tracts are distributed to all the prisoners in the jail who are able to read. In the Gatambe and Ampitia School-rooms, Services in Singhalese are held at seven o'clock on Lord's-Day Mornings. At Gatambe, the attendance, between 40 and 50, has been very satisfactory throughout the year: at Ampitia, the attendance does not usually exceed 20. In the Kattegalle School-room there is a Service in Singhalese at four o'clock on Lord's-Day Afternoon, at which 25 persons usually attend. At the houses of three families in the town an Evening Service is held once a fortnight, to which a few of the neighbours are invited. These Services are conducted by singing a hymn, reading a selection of Prayers and Scripture, and closing with a short extempore prayer.

The congregations connected with the Station are at present, with one or two exceptions, in rather a favourable state: a little improvement is certainly visible in some families whose attendance at a place of worship has, of late, been more regular than formerly. Some persons who have for years lived together without marriage have been married, and their children have been admitted into the Church by baptism. Family Prayer has also been introduced into two or three families, in

which it was formerly altogether neglected. For these tokens of good we would be thankful, and hope that the work of the Lord will yet be made to prosper in our hands. Much ignorance and vice, and the most distressing apathy, still prevail, to a fearful extent; yet our hopes are in the promises of our God, who will not suffer His word to return to Him void.

Communicants—The number of Communicants is 21: with their conduct we have reason to be satisfied.

Catechists—The number of Native Helpers still continues very small. Additional Helpers are much needed. The Tamul Catechist, Thomas Mortimer, from the Nellore Station, joined us in June last.

Schools—In consequence of much trouble and inconvenience from the obstinate and bad conduct of the Masters, particularly of the Tamul Masters, several changes have taken place. The Masters at present in charge of the schools give more satisfaction; but in most cases are very inferior to what we require. Until we can succeed in preparing suitable Masters ourselves, no better qualified persons are likely to be obtained.

There were, at the close of the last year, in connexion with this Station, 10 Boys' Schools, 2 Girls' Day-Schools, and 1 Girls' Boarding-School. Of the Boys' Schools, 2 have been closed, as frequently not more than 6 or 8 children were present. In place of these, 3 new schools have been opened during the year. One of these is at a small village named Ratmewela, thirteen miles from the town, the only school we have at so great a distance. We have already had several applications, from persons residing in villages in that direction, to establish schools, which we should be able to visit and superintend without much additional trouble; and at the same time might occasionally visit some of the coffee plantations in that neighbourhood, for the purpose of instructing the labourers employed on them. The Ratmewela School is under the care of Abraham, the converted Duraya*, and contains at present 13 boys. Abraham's conduct has hitherto been very satisfactory: he takes great interest in his school, and will, we trust, be made a means of usefulness to some of his poor ignorant neighbours.

The number of Schools at present in

connexion with this Station is, 9 Boys' Day-Schools, 3 Girls' Day-Schools, and 1 Girls' Boarding-School.

The two Girls' Day-Schools in the town, one Singhalese, the other Tamul, are in an unsatisfactory state. In Kandy, where most of the people live by keeping bazaars, parents find much work for their younger children: this, combined with their disregard of education for females, prevents them from sending their children regularly to school; and the very common practice of confining all girls to the house after they have attained the age of nine or ten years, especially in such a town as Kandy, renders Day Schools a very unsatisfactory part of our work.

The Female Boarding-School contains fourteen children. The conduct of the whole of the girls is very satisfactory. All, with one exception, are baptized. Applications have already been made on behalf of eight or nine other children, whose parents live in or near the town; but we are unable at present to accommodate more than fourteen, the number now in the school. The expenses are great; but we have reason to believe that the advantages will also be great. The European Ladies in the town of Kandy have signified their intention of contributing toward the support of this Institution: the names of several monthly subscribers have already been received. A Female Day-School for Singhalese children has been opened in the town since 1820; but in scarcely any instance has any thing like permanent good been effected. What may be the result of our Female Boarding-School we cannot of course say; but appearances are very promising. The general good conduct of the children, their relinquishment of the very common vices of swearing, lying, and indulging in abusive language—to which they were more or less addicted when they first came to the school—and their very satisfactory improvement in reading and needle-work, lead us to indulge the hope that, by the blessing of God on the means now used, they will become useful members of society, and the medium of commending, if not teaching, the doctrines of the Gospel to those connected with them.

In some of the Church Missionary Stations in South India, the plan of receiving into the Boarding Schools, for the space of one or two years, until they are married, females whose education has been

* See our Number for July last, pp. 161, 162.

nearly or entirely neglected while young, has been adopted with the happiest effect. In Kandy there are many such young persons, some of whom are desirous of receiving instruction, and would gladly learn needle-work; but, according to the custom of the country, they cannot go through the public streets to a Day School. It has been thought, that if the Kandy Female Boarding-School should be enlarged, one or two of these young persons, provided their moral conduct were satisfactory, might be occasionally received into it, upon engaging that they will not leave until they shall be married. At present, young persons of this description cannot possibly benefit by our schools. A Day School they cannot attend; and when they come to church, which is very seldom, they are quite unable to comprehend the nature of the service in which they engage, from the fact that they have never been instructed. If any plan could be devised, by which such young persons might receive sound Christian instruction previously to their being married, the result would, we might hope, be most beneficial.

Baptisms—During the year, 8 adult females have been baptized at this Station, 4 of them having Heathen parents, and the other 4 Christian parents—their baptism having been neglected in their infancy. There are at present 5 candidates for adult baptism, who meet at the Mission House for instruction every Friday morning.

First Impressions of a Missionary on his Arrival at Kandy.

In a Letter, dated Nov. 10, 1841, Mr. Greenwood thus describes his first impressions on his arrival at this Station:—

On account of my recent arrival, I have hitherto said nothing of Missionary matters, lest the zeal of English feelings, fresh from the well-watered garden of England, might betray me into expressions which a more matured knowledge of things would disapprove. It will not be surprising to you, that what I witnessed at my coming here produced favourable impressions; because, from the establishment of the Mission, this Station has been so well filled; not, indeed, with numbers, but with zeal. The large population here would afford ample work for two more Missionaries; and gladly should we welcome them, if the Lord and the Society

could send them. I said that the impressions produced on me at my coming were favourable. In this I refer particularly to the congregation on the Mission Premises, on the Lord's-Day Morning. For such quiet, orderly behaviour, and such steady attention, I was not prepared. On the part of many, there appeared to be a hanging on the lips of the Preacher. I find the same attention to myself; though I am fettered by ignorance of their language, and therefore dependent on an Interpreter in order to proclaim to them the everlasting Gospel. There are evidences of good discipline here. England, with all her spiritual privileges and endowments, though she could show me many a congregation with more knowledge, could exhibit few in better order.

On the other hand, some things produced upon me impressions of a more unfavourable kind. I refer especially to our Schools. The knowledge of the boys disappointed me. I have, however, learned something of the difficulties of instructing them, since I have been among them. My time has been chiefly occupied with the Schools; in which department I am enabled to do more than in any other, till I shall have gained some acquaintance with the language.

BADDAGAME.

The Rev. H. Powell has continued to labour at this Station, assisted by the Rev. A. Goonesekera.

In February last, the Rev. G. C. Trimmell returned to this Station, after an absence of two years and a half in England, on account of health.

We make the following extracts from Mr. Powell's

Report for the Year ending Sept. 1841.

Congregations—The Lord's-day Morning Congregation is an encouraging one: some months since, it had so increased, that, notwithstanding some of the children were seated round the pulpit and desk, there was often not room for the remainder of the congregation in the body of the church, so that even the windows were occupied. There was, on these occasions, a good attendance of children; but the number of adults was also unusually large—much more so than we had been accustomed to witness. In the busy

season, however, which followed in February and March, the attendants began to fall off; and since then, dysentery has so extensively prevailed, and floods have been so frequent, as to thin the congregation considerably. The dysentery having now greatly abated, though it still lingers among us, the attendance is again increasing. The average number of adults attending is from seventy to 100, and the number of children about 300.

Since the last Meeting, I have commenced, at the suggestion of the Bishop, a Catechetical Lecture in the Church, during the Service. On Sacrament Sundays I give it instead of the Sermon. The arrangement has given much satisfaction, and promises, I think, to be useful. Some of the adults have joined in answering with the children; and thus many of the most elementary truths of our Religion have been familiarly explained to them. We are at present going through the Church Catechism. My plan is, to select a portion of the Catechism, to give a simple exposition, then to question upon it, and to conclude with an endeavour to carry home the truths elicited to the hearts and consciences of those before me.

The Holy Communion has been celebrated monthly, and one new communicant admitted; so that our present number is fourteen.

The Lord's-Day Evening Congregation consists of from sixty to seventy, and sometimes more. We have, on this occasion, the full Evening Service in Singhalese, with the Sermon interpreted.

At the Wednesday Morning Congregation, the usual attendance is 150, or rather more. Of these about fifty are adults, and the remainder School Children.

In addition to these, I have lately opened a Monthly English Service, which I hold at half past seven o'clock in the morning of the second Lord's Day in the month. This is attended by ourselves, a large family resident in Baddagame, the Seminary Boys, and a few adults connected with us, who understand English. I hope that ere long some of the young men living on the estates lately opened in our neighbourhood will be induced to join us in this Service, as it was partly on their account that I commenced it. After the Service, the Holy Communion is administered in English. The heads of the family above mentioned, and Mr. Abraham, join us in this, and we find it truly refreshing. All these Services are held in our church.

The Weekly Services in our Out-schools continue as usual. The united average attendance is about 350, including children. Sometimes an impression seems to be made upon the people of a village; but the next time they are visited they appear to have lost the impression. At the same time, there does seem to be a little increasing light in the midst of some who hear us; and not a few, when the Service is over, bring forward objections to our statements, which would seem to intimate that their minds are interested in them.

Schools.—The Seminary, containing at present sixteen boys, goes on very satisfactorily. On the whole, the lads have made respectable proficiency in their studies. The Boys of the First Class I hope to be able to send to Cotta at Christmas; and those of the Second Class are, in some points, nearly equal to those of the first, though they have been a much shorter time in the Seminary. Their Scriptural knowledge is, on the whole, correct and extensive. Their moral character has been very good; and I would hope that most of them are impressed with the value and importance of Religion, and that they see and acknowledge the truth of Christianity, and the falsehood of every other form of religion. Twelve of the lads are maintained entirely at the charge of the Society: the other four pay a moiety of their expenses.

The English School connected with the Seminary has much improved during the past year, and gives us satisfaction. The number of boys is fifteen: they are taught with the Seminary Youths, and pursue the same studies.

The Girls' School has also gone on in a satisfactory manner; but the number of girls is not so great as last year. Several of the older ones have married; others have gone to service; and some have been removed by death. For the last three months, also, many have not attended school, as their friends were afraid of sending them on account of the prevailing disease. Making allowance for these things, the school is in as flourishing a condition as it was last year. The average attendance is very high, and the girls behave extremely well: their conduct at church also is very exemplary. They have made satisfactory proficiency in their work and lessons; and I trust that some of their hearts are impressed with the truths which they learn from us.

I have had the pleasure, during the year, of admitting several of the elder girls to the Holy Sacrament of Baptism, as well as two or three other young women who formerly attended the School. I had them for a long time under preparation for this sacred ordinance; and their knowledge, behaviour, and professions were such, that I could see no reason why any should *forbid water that they should not be baptized*. They have all since behaved in a satisfactory manner.

With respect to our Out-schools, I have not so favourable a report to render. Some of them are in as satisfactory a condition as they were last year; but others are less so. In the neighbourhood of some, sugar-plantations have been commenced; and where this has been the case, the schools have suffered. New employment has been thrown open to the people; and the children have been taken away from school, either to work themselves, or to mind the houses of their parents. The aggregate number of our School Children is now only 541—a decrease of 177 since last Report. I think, however, that this is no more than was to be expected in this transition state. When the minds of the people are settled down, and the new labourers have established themselves, the estates may prove auxiliaries to our work, by bringing large bodies of the Natives within the sphere of our instructions and influence.

The Adult Class, mentioned in my Report of last year, still contains 34 or 35, and goes on satisfactorily. From the most profound ignorance they have risen—many of them at least—to understand the more common truths of Christianity. They are, for the most part, very regular in their attendance at church.

Contributions by the People—On Christmas Day we had a Sermon in our church on behalf of the Society: it was preached by the Rev. A. Goonesekera; and the collection amounted to 2l. 7s., nearly two-thirds of which was in copper. I do not think a man, woman or child present omitted putting a trifle into the plate.

Conclusion—The people around us have been very generally visited during the year, both by Mr. Abraham and myself. The Gospel, I believe, is surely making its way among us; but its progress is extremely slow. It calls for an abundance of patience and perseverance, and throws us back upon Faith as the only antidote to discouragement, and the only sure

foundation on which to build our hopes of extensive and ultimate success.

*Hopeful Death of an Aged Woman—
Pleasing Case of an Afflicted Convert.*

Respecting two individuals, one of whom was a member of the Adult Class referred to in the above Report, Mr. Powell has furnished some particulars, in a Letter dated April 24, 1841:—

One of the old people has died during the quarter. She was often visited by us before her death, and declared that she had long given up all confidence in Buddhu and other false gods; that she knew there was no salvation to be obtained from them; and that she put her trust only in Jesus Christ, knowing that He was able to save her. When I last saw her, she said, that as she had trusted Jesus Christ in her life, she would not forsake Him in her death; that she knew she was a sinner, but that He would save her. The poor old woman was very ignorant beyond the simple point that we were all sinners—that Jesus Christ came to save us—and that He would save all who believed in Him. I trust she was sincere in her professions, and really looked to Christ as her only hope of salvation.

I have also an interesting character under visitation just now. He is a poor man, who for more than two years has been confined to his house by weakness of the feet. When he was well, he used to attend church pretty regularly; but since then he has depended for religious instruction on our visits to him at his house. They have not been few, and I trust that the fruit of them is beginning to appear. He receives our visits with great delight; hears with avidity all we have to say; meditates on it after we are gone; and evidently derives from it comfort and improvement. I trust he is really growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He says that he looks for salvation to Jesus Christ, the Son of God, alone; and though he is like the prodigal son—a parable in which he feels much interest—yet if he repents and returns to his Heavenly Father, he believes He will receive him. He cannot read; but he has learnt the Lord's Prayer by heart, and says that he finds much comfort in often using it. Considering this man's great disadvantages, I do hope that a good work is begun in him, which shall be performed until the day of Jesus Christ.

NELLORE.

The Rev. W. Adley returned from England and resumed his labours here, in conjunction with the Rev. J. T. Johnston, in September last. Two Missionaries being considered sufficient to fulfil the duties of this Station, the Rev. F. W. Taylor has been appointed to reside at Cotta.

We extract the following passages from Messrs. Taylor and Johnston's *Report for the Year ending Sept. 1, 1841.*

Of the Congregations we can report favourably. During the past year, six new stated Week-day Services have been established, and three new Lord's-day Services, making the total number of stated Services 14. The attendance is, in general, good; there being, on an average, 961 persons under weekly instruction. The people are orderly in their conduct, and attentive to what is said. We have lately commenced visiting them at their own houses, when they almost always manifest kindness, and a willingness to hear us. Very often, passers-by stop to hear us, and some come from the neighbouring houses. In almost every instance we find the people utterly unacquainted with the nature of the soul, and often ignorant that they have one: they are entirely ignorant of sin, and its consequences; and either never think of a future state, or have the most erroneous notions respecting it. We find it very difficult to convey to their minds right notions of the nature and character of God, owing to the opinions which they have imbibed from Hindoos. All that is said on the subject is applied to what they have learned from the Puranums; thus opposing a serious obstacle to their reception of *the truth as it is in Jesus.*

The number of Communicants is 22.

Three infants, the children of persons in the employment of the Mission, have been admitted into the Church by baptism.

John Raban, a Probationary Catechist, has been removed from us by death. We have reason to lament his loss, as, both from our own knowledge of him and from the testimony of others, we were led to hope that he might have proved a very useful member of the Mission; but God's ways are not as man's ways, nor His thoughts as our thoughts.

Of our Catechist and Scripture Readers we may briefly say, that, with one excep-

tion, they have continued to afford us satisfaction.

There are at present twenty Boys in the Seminary: eleven have left during the year, and three have been admitted. Three are now under instruction, preparatory to employment in the Mission. They are receiving extra instruction in Tamul, the better to qualify them for the office to which, in time, they hope to be called. The conduct of the Boys we consider to be satisfactory.

The Girls' School was established by Mrs. Taylor on the 4th of April 1840, and has continued to increase both in interest and in the number of pupils. Fifty-two Girls are now on the list, and the average attendance may be calculated at forty. The girls of the first class are reading the Tamul Testament, *Easy Lessons* in English, a Compendium of Scripture History in Tamul, which they also commit to memory, and one has begun to read the English Testament. They are also taught plain needle-work, and are beginning to write on slates. When it is borne in mind that the school has been established only a year and a half—and that, with one exception, not a girl knew either a Tamul or English letter when she entered, and not one could hold a needle—it will be seen that very respectable progress has been made. The school has been visited by the Rev. Messrs. D. P. P. L. Spaulding, and others; who have expressed themselves much pleased and even surprised at the progress of the girls. Their conduct is good. Having the school on the premises is a great advantage, as it secures their attendance at church better than we could otherwise expect. As a proof, we may mention, that at the great Heathen Festival, when hardly a boy from the Out-schools was present at church, scarcely a girl was absent.

The number of the Out-schools is twelve.

Prevalence of Infidelity—Degraded Condition of Native Females.

It appears that, in this part of Ceylon at least, the same change in the sentiments of the people is taking place that has often been observed of late years in many Districts in India. The strong hold which the former superstitions had upon the native mind is relaxing. Men are beginning to perceive the absurdity of their heathen creed, and to be

ashamed of it. While, however, they have obtained sufficient light to show them the folly of idolatry, how important is it that every exertion should be made to provide them with such an increase of true knowledge that they may be guided in the path of life, and not be suffered to lapse into the fearful depths of scepticism!

In a Letter dated Aug. 13, 1841, Mr. Johnston thus refers to this subject in connexion with the importance of female education:—

As far as my observation has extended, I perceive more of Infidelity than Heathenism. The externals of Heathenism are performed; but the spirit is wanting. The cooly-man will tell us he does not believe Kandy-Swamy to be God. If we ask why he goes to the temple, he will tell us, because others do so. I have only seen one or two persons who have had any real belief in this superstition. Mrs. Taylor's Girls' School proves that prejudice is yielding. A few years ago, no one could have thought of girls being instructed: now, fifty are on the list, and forty daily attend. I have also had several applications from parents for their daughters to be admitted into the Girls' Boarding School, which it has been reported we are about to establish. The fact, also, of six women attending a congregation is surprising, and shows that prejudice is not as it was. Under all these circumstances, although our number of Christian converts is not great, yet we may surely thank God, and take courage.

From all that I have witnessed, the female character is truly debased. They have no knowledge, and they desire none. Generally, they willingly hear what I say; but they have scarcely an idea beyond preparing their husbands' food. One day I met several females returning from Kandy-Swamy temple: I inquired what they had heard and understood. One told me, "We are women: we do not understand. We only go to sit and listen; but we cannot hear about these things." Such is the actual tendency of their superstitions! Still these poor ignorant creatures are, for the most part, the guides of the children. Mothers may be seen daily going to the temple with a little infant on their hips, and two or three little children by their side, covered with ashes. It is admitted by all that it is the women,

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not the men, who go to the temple. I feel convinced that the work is as much for the Missionary's wife as himself. The education of the females, and the elevation of their minds, are branches of our duty indispensably necessary.

We now add some extracts from Mr. Johnston's Journal.

Week-day Services and Visiting—Desire for English Instruction—Instances of adherence to Idolatry, and gross ignorance—Necessity for circumspection.

April 25, 1841—In the afternoon I went to Chitty Street, where I had eighteen adults and about forty children. The men in general pay great attention to what is said, and there are very rarely any opposers.

May 2 — I went to Copay. After Service, at which twenty men and fifty-five boys were present, some of the men requested that an English School might be opened here. They promised, if a school were established, to do what they could toward supporting it. I rather seek to cherish the plan of interesting the Natives in the work, by making them assist: this may be done now, but could not have been done some time back. They are very desirous of instruction in English, and will pay a small sum per month if that object can be secured.

May 4 — To-day I went to Colerubogam, a place adjacent to Nellore, at which we have a Week-day Service. I had a congregation of fifty-five men, besides about fifty boys. It would have done your hearts good to have seen this sight. The Bungalow in which the Service was held, was not only full, but a large number were seated outside; presenting a spectacle such as had never before been seen.

May 30—I went to Kokoville, a village three miles distant, the people of which are exceedingly desirous for an English School. They will pay for the children who come—it is calculated that nearly 100 would be brought—and are quite willing that the School should be conducted upon purely Scriptural principles.

June 5—As I was visiting the people this afternoon, I met a man who was well acquainted with the late Rev. J. Knight. He was highly pleased with my calling upon him; and said that Mr. Knight used to do so, and give him very good advice. As he was completely covered with ashes, i.e. those parts of his body upon which ashes are ever put,

I asked him what effect Mr. Knight's advice had had upon him. "Oh," he replied, "what Mr. Knight said was good for him, but not for me."

Another man with whom I conversed had formerly held some situation under the Dutch Protestant Minister; but had since apostatized. On my talking with him about his soul, he asked what I meant by soul. I asked him what the soul was. He said, "Ten winds. All these winds, except one, leave the body at death: that one remains in the body till it is corrupted. Hence it is that people burn the bodies, in order that the soul may at once be absorbed into the Divine nature." Upon talking with some other people upon the same subject, I found that the only idea they had of the soul was, that it was life. They told me, that, eventually, the soul would be absorbed into the Divine essence. All appeared to be totally ignorant of the real character of the soul, and of that which awaits it.

June 9, 1841—On visiting a house in my district, I found a woman preparing for the family meal. I spoke to her. She did not know whither her soul would go, and, indeed, said that she had no soul. I never saw any one so perfectly indifferent to every thing relating to the soul, as this woman. Having stated such plain truths as I thought she could understand, we left her to the wisdom of Him who doeth all things well.

I afterward conversed with a man upon the subject of miracles. "If Christianity be true," he said, "why do not the Missionaries work miracles?" I told him that it was not needed; and gave him the proof.—"But how can I believe," he asked, "that which I have not seen?" I gave him the usual answer.—"Still, how can I admit the testimony of another? The Missionaries are holy men: they are given to prayer, and such things: why do they not work miracles?" I was much pleased with the reply of my Catechist, who is my interpreter. He said, "When two persons go to law, the cause is heard before the District Court. If, however, it be appealed against, then the Supreme Court does not hear the evidence, but takes the testimony according to the notes: they do not require the evidence, but are satisfied with the testimony of that which has been given." He was wroth with this reply: it was a little while before he was quite pacified. He then found fault with the doctrine of the Trinity, which he con-

sidered to be contrary to reason. Thus infidelity is everywhere the same.

June 13—I went to Nardoterro, at which place I had a large congregation, consisting of 25 men, 6 women, and 75 boys. It was a very peculiar feature in this Meeting, that the females sat inside the Bungalow. This I have not before seen: it may be considered an intimation that the old prejudices are now being removed. I think that we may in some degree account for their attendance from their having been spoken to in their own houses.

June 16—This afternoon I went out visiting the people. It is rather surprising that I meet with a very cordial reception from the Roman Catholics. They are willing to read the Word of God, and in some cases, I think, do so. I have not met with any opposition; and several with whom I conversed to-day repudiated the worship of images, and allowed that true Christian worship must be purely spiritual. Surely the heaven of the Word, which has been so plentifully supplied to this place for the last twenty years, has been working, as we see the lump beginning somewhat to rise.

July 18—At my Afternoon Service in Chetty Street, a young man was present who had much ashes on his person. I asked him of what use he thought such observances could be. Another man replied, that it took away sin. Presently a learned man of the place came, with whom I continued to speak upon the practice of rubbing ashes. He maintained that it was a most important thing for men to do, as by it sin was expiated. He allowed that men might rub ashes, and yet have no love to God, nor desire to please Him: notwithstanding, if they only rub ashes, all will be well.

July 31: *Saturday*—As this is the Assize time, and the Chief Justice is here, he has invited the Residents to dinner on Monday. Mark, one of our Catechists, had been informed that Mr. Taylor and I were going this evening. As tomorrow will be Sacrament Sunday, we, in the afternoon, held our Sacramental Meeting; at which we endeavoured to excite our fellow-communicants to prepare for so solemn a season. Mark could not reconcile these directions with my supposed intention to dine with the Chief Justice; so, after the Meeting, he said that I must prepare to go. I did not understand him at first, but at length found out that he

alluded to the Judge's dinner. He then said that it was not good so to spend the Saturday evening, as it should be spent in preparing for the duties of the next day. Upon my telling him that the dinner was on Monday, he was satisfied. I conceive that this is a very pleasing proof of the sincerity of the man: it also afforded a caution to Missionaries not to mix with the world; it is a stumbling-block to the Heathen. They are most adept in discovering inconsistencies; and, humanly speaking, we do not know what effect might have been produced on the Native Assistants, had I really gone to a dinner party on the evening preceding the Lord's Day on which the Sacrament was to be administered.

Results of Past Labours.

Shortly after his return, Mr. Adley was cheered by perceiving several proofs that his former labours in connexion with the Seminary had not been unproductive of good results. In a Letter, dated Oct. 13, he writes—

I have much reason to be thankful for some fruit of my labours in the Boys' Seminary, besides those employed in the service of the Mission. A goodly number have called on me since my return: many of them are filling important stations in Government offices, maintaining a Christian character, and diffusing around them a Christian influence.

About the same time, also, Mr. Adley received a Letter from a young man who had been educated in the Seminary, and who is now respectably employed at Manaar, about eighty miles from Nellore. The object of his communication was, to purchase elementary books for an English School which he and a few other inhabitants were on the point of establishing at that place.

Establishment of a Female Seminary.

This was one of the first objects undertaken by Mr. Adley, after his return. Respecting it he writes, Nov. 13, 1841:—

Two days after taking possession of my former residence, we opened the Seminary with 20 promising little girls; 10 being taken from the Day School, and 11 selected from a number who offered themselves

for admission. Mrs. Adley passes with them the largest portion of her time, when not engaged in Tamul studies; and is deeply interested in their improvement and spiritual welfare. We cannot but hope the Divine Blessing will rest upon those efforts, and the Institution be made of great and lasting good to Nellore and the country around.

We have written to several friends at home, and shall do so to others, requesting aid for this establishment. Some will, we hope, be found to name and support a little girl for five or more years. The annual expense of each, for board, clothing, and education, will, in general, be about 5*l*.

And again, Dec. 14, he thus refers to its progress:—

The Female Seminary is proceeding in every way equal to our expectations. Much actual progress cannot be reported in so short a time; but from the attention daily given to them, the little girls have greatly improved in order and regularity: a sight of them, while going through their lessons and exercises, would, I am persuaded, greatly delight and cheer the hearts of all our friends in England who are interested in the very important subject of educating the females in India, on whom the welfare of the present and future generations must so much depend. The little girls are all of a teachable disposition; and many of them, we fully hope, are well disposed as to their morals; while some few are strictly attentive to their private devotions. Is it too much for us to hope that wisdom from above will be granted; and that some of them, under the Divine Blessing, may become mothers in Israel, and have a powerful and happy influence over their parents, and husbands, and children, and friends, in the first of all subjects—their religious and eternal interest.

In connexion with the Female School, a promising field of labour has opened on behalf of the mothers and female relatives of the children. Saturday afternoon is appointed for them to visit the little girls; and Mrs. Adley has taken the opportunity to invite them to attend a meeting for reading the Scripture and expository instruction. As most of the children are from the village, about sixteen of their mothers are usually present, and the greater part are also thus led to attend the Church on Lord's Day. This makes a very interesting addition to the female

portion of our sable congregation. We trust these means will be sanctioned and blessed by our Heavenly Father.

In the same Letter Mr. Adley thus writes respecting the

Opening of a Boys' School.

Second only to getting the Female Seminary into train for working usefully has been the opening of a superior and

effective Day School at the Station. I am happy to say that this has been commenced. I shall give a portion of my own time daily to this school, in addition to the scholars attending Morning Prayers at the Station: I hope it will thus be made a little less effective than a Seminary. Two young men, who were for a few years in the Seminary, have been appointed Masters.

HOME PROCEEDINGS.

PROCEEDINGS OF ASSOCIATIONS.

Buckinghamshire—June 1: Meeting at Marworth, Rev. J. Weighell, Chn., Coll. 41. 2s.—June 2: Meeting at Claydon, Sir Harry Verney, Bart., Chn., Coll. 71. 10s. 9d.—June 3: Meeting at Pitehcott, Rev. W. R. Fremantle, Chn., Coll. not known.—June 6: Meeting at Aylesbury, Rev. A. Isham, Chn., Coll. 41. 6s. 3d.—June 7: Meeting at Weston Turville, Rev. A. Isham, Chn., moiety of Coll. 21. 7s.—June 8: Meeting at Wendover, Rev. Spencer Thornton, Chn., Coll. 71. 13s.—June 26: Sermons at Winslow, by Rev. Dr. Doran; Morn., no Coll.; Afm., Coll. 44. 9s.—June 27: Meeting at Winslow, Rev. W. M'Creight, Chn., Coll. 21. 17s. 1d.—July 13: Meeting at Chenies, Rev. Lord W. Russell, Chn., Coll. 171. 4s. 8d.—July 14: Sermon by Rev. Dr. Doran, at Chesham, Coll. 121. 14s. 1d.; Meeting at Chesham, Rev. Lord W. Russell, Chn., Coll. 61. 0s. 3d.

Cheshire—June 14: Meeting at Astbury, Rev. W. Bewsher, Chn., Coll. 51. 11s.—July 8: Meeting at Aston, Rev. S. Bagnall, Chn., Coll. 11. 15s. 7d.—July 10: Sermons by Rev. J. Johnson, at Frodsham, Colls. 61. 17s. 7d.

Cornwall—Nov. 14, 1841: Sermon at Lansaloe, by Rev. J. Kendall, Coll. 11s. 6d.—July 3, 1842: Sermons by Rev. J. C. Miller; at Feock, Coll. 12. 4s. 6d.; at Perranarworthal, Coll. 11. 0s. 11d.; at St. John's Chapel, Truro, Coll. 61. 16s. 3d.—July 4: Meetings at Truro: W. M. Tweedy, Esq., Chn.; Morn., Coll. 31. 7s. 6d.; Even., Coll. 61. 1s. 10d.—July 5: Meeting at Illogan, Rev. G. Treweek, Chn., Coll. 41. 12s. 1d.—July 6: Meeting at Redruth, Rev. J. W. Hawkenley, Chn., Coll. 31. 18s.—July 7: Meeting at Camborne, Rev. H. Rogers, Chn., Coll. 31. 0s. 6d.—July 8: Meeting at St. Erth and Hayle, Rev. J. Punnett, Chn., Coll. 21. 11s.—July 10: Sermons; by Rev. J. C. Miller; at St. Erth, Coll. 31; at Gulval, Coll. 41. 1s.; at St. Mary's, Penzance, Coll. 121. 13s. 3d.; by Rev. E. Crow, at Camborne, Coll. 41. 6s.; by Rev. C. Hickson, at Redruth, Coll. 41. 15s.; by Rev. H. Comyn, at Sancreed, no Coll.—July 11: Meeting at Penzance, the Mayor, Chn., Coll. 61. 9s. 6d.—July 12: Meeting at Sancreed, Rev. H. Comyn, Chn., Coll. 41. 15s. 8d.—July 13: Sermon by Rev. J. C. Miller, at Marazion, Coll. 41.

Cumberland—July 3: Sermon by Rev. E. W. Foley, at Alston, Coll. 41. 8s. 2d.—July 4: Meeting at Alston, Rev. H. Salvin, Chn., Coll. 41. 4s. 7d.

Durham—June 17: Meeting at Barnard Castle, Rev. J. Davidson, Chn., Coll. 41. 14s. 3d.—June 19: Sermons; by Rev. J. E. White, at Darlington Parish Church, Coll. 31. 15s. 6d.; at Haughton-le-Skerne, Coll. 51. 3s. 9d.; by Rev. E. W. Foley, at Helgivington, Coll. 31. 8s. 7d.; at Etherley, Coll. 11. 6s. 9d.; by Rev. S. C. Baker, at Aycliffe, Coll. 61. 5s.; at Shildon, Coll. 41; by Rev. O. L. Collins, at Barnard Castle, Coll. 31. 0s. 10d.; by Rev. — Holme, at Egglestone, Coll. 21. 13s.—June 20: Meeting at Helgivington, Rev. W. Beckett, Chn., Coll. 31. 0s. 8d.—June 21: Meeting at Shildon, Rev. J. Manisty, Chn., Coll. 61. 14s.—June 22: Meetings at Darlington, Rev. T. W. Minton, Chn., Colls. 101. 12s. 1d.—June 26: Sermons at South

Shields, by Rev. J. E. White; at St. Hilda's, Coll. 71. 3s. 4d.; at Trinity Church, Coll. 41. 7s.—June 27: Meeting at South Shields, Rev. J. Carr, Chn., Coll. 51. 11s.—June 28: Meeting at Houghton-le-Spring, Rev. R. Shepherd, Chn., Coll. 41. 16s. 6d.

Essex—June 12: Sermons; by Rev. Dr. Doran, at Saffron Walden; Morn., no Coll.; Even., Coll. 13s.; at Thaxted, Coll. 71. 1s. 1d.; by Rev. J. Collins, at Henham, Coll. 61. 19s. 7d.; at Littlebury, Coll. 91. 8s.; by Rev. J. W. Collenso, at Newport, Coll. 21. 18s.—June 13: Sermons; by Rev. Dr. Doran, at Little Chesterford, Coll. 41. 19s. 2d.; by Rev. J. Collins, at Great Chesterford, Coll. 14. 18s. 11d.; by Rev. W. Fenn, at Wethersfield, Coll. 41. 0s. 6d.; Two Meetings at Saffron Walden, Rev. Lord C. Hervey, Chn., Colls. 311. 4s. 2d.—June 14: Meetings; at Finchfield, Rev. J. Stock, Chn., Coll. 131. 2s. 1d.; formation of Association; at Little Saling, Coll. 51. 17s. 3d.; formation of Association—June 15: Meeting at Thaxted, Coll. 71. 1s. 11d.

Hampshire—June 12: Sermons by Rev. T. Bartlett; at Hartley Wintney, Coll. 61. 18s. 7d.; at Odham, Coll. 41. 18s. 7d.; at Eastrop, Coll. 21. 5s. 11d.—June 13: Meetings at Basingstoke; Morn., Rev. F. C. Blackstone, Chn., Coll. 71. 8s. 2d.; Even., C. F. Lefroy, Esq., Chn., Coll. 21. 10s. 10d.—June 14: Meetings at Alton; Morn., the Vicar, Chn., Coll. 121. 2s. 8d.; Even., Rev. W. Sherwood, Chn., Coll. 31. 9s. 4d.—June 15: Meeting at Newton Valence, Rev. T. Snow, Chn., Coll. 51. 0s. 10d.—June 16: Meeting at Hawley, Rev. T. Snow, Chn., Coll. 11. 2s. 8d.—June 17: Meeting at Overton, Rev. D. Williams, Chn., Coll. 51. 16s. 11d.

Hertfordshire—July 2: Meeting at Hatfield, Rev. F. J. Faithful, Chn., Coll. 611. 15s. 3d.—July 8: Meeting at Buntingford, Rev. W. Adams, Chn., Coll. 51. 0s. 6d.

Huntingdonshire—July 10: Sermons; by Rev. Dr. Doran, at Ramsey, Morn. & Afm., Colls. 14s.; at St. Mary's, Even., Coll. 71. 15s. 3d.; by Rev. H. Linton, at Godmanchester, Coll. 71. 6s. 1d.; by Rev. Messrs. Horlock and Linton, at St. Neot's, Coll. 121. 14s.; by Rev. H. Horlock, at Eaton, Coll. 41.—July 11: Meeting at Huntingdon, D. Veasey, Esq., Chn., Coll. 211. 2s. 8d.; for Capital Fund, 1844, 17s. 6d.—July 19: Meeting at St. Neot's, Rev. J. Appleton, Chn., Coll. 41. 1s. 5d.

Kent—June 19: Sermons by Rev. T. Bartlett, at Milton, Colls. 91. 2s.—June 21: Meeting at Gravesend, Rev. J. Stokes, Chn., Coll. 31. 3s. 7d.—July 3: Sermons by Rev. T. Bartlett; at Teston, Coll. 61. 7s. 5d.; at East Farleigh, Coll. 61. 3s. 2d.; at St. Peter's, Maidstone, even., Coll. 61. 8s. 6d.; by Rev. C. H. Lutwidge, at Ditto, Morn., Coll. 71. 10s. 8d.—July 5: Meeting at Staplehurst, Rev. T. W. Hornbuckle, Chn., Coll. 91. 10s. 7d.—July 6: Meeting at Teston, Hon. and Rev. F. J. Noel, Chn., Coll. 81. 8s. 11d.—July 7: Meeting at Aylesford, Rev. E. G. Marsh, Chn., Coll. 61. 8s. 8d.—July 8: Meetings at Maidstone; Morn., Hon. and Rev. F. J. Noel, Chn., Coll. 91. 9s. 8d.; Even., Rev. C. H. Lutwidge, Chn., Coll. 11. 11s.

Lancashire—July 3: Sermons by Rev. J. E. White,

at Wigan; at St. Catherine's, Coll. 41. 10s.; at Hindley Chapel, Coll. 31. 2s.; at Parish Church, Coll. 141. 15s. 2d.—July 10: Sermon by Rev. J. E. White, at Farington, Coll. 41. 17s.

Lincolnshire—June 9: Meeting at Sleaford, Capt. Peacock, Chn., Coll. 91. 9s. 3d.—June 10: Sermon by Rev. G. Smith, at Swineshead, Coll. 11. 14s. 4d.—June 12: Sermons; by Rev. G. Smith, at Boston Parish Church, Coll. 12s.; at Skirbeck Church, Coll. 51. 3s. 5d.; at Boston Chapel-of-Ease, Coll. 71. 11s. 3d.; by Rev. F. Firman, at ditto, Coll. 61. 0s. 2d.—June 13: Meeting at Boston, Rev. R. Conington, Chn., Coll. 41. 10s. 7d.—June 14: Meeting at Boston; formation of Juvenile Association—June 15: Meeting at Wainfleet, Rev. R. Cholmely, Chn., Coll. 41. 9s. 9d.—June 16: Meeting at Burgh, Rev. Sir G. Craufurd, Bart., Chn., Coll. 31. 1s.—June 17: Meetings at Spilsby, Rev. Sir G. Craufurd, Bart., Chn., Coll. 31. 18s. 8d.—June 19: Sermons; by Rev. C. R. Alford, at Tetney, Coll. 21. 5s.; at Hatcliffe, Coll. 111.; at Great Grimsby, Coll. 31.; by Rev. G. Jeans, at Tetney, Coll. 11s. 10d.; at Great Grimsby, Coll. 51. 5s.; by Rev. R. G. Moore, at Wrawby, Coll. 11. 2s.; by Rev. J. C. Glaves, at Stamford, Coll. 91. 11s. 9d.; by Rev. C. Arnold, at Boston, Coll. 31.—June 20: Meetings; at Grimsby, Rev. D. De Boudry, Chn., Coll. 61. 10s.; at Stamford, Rev. D. Jones, Chn., Coll. 161. 7s. 7d.—June 21: Meeting at Tetney, Rev. G. Jeans, Chn., Coll. 31.—June 22: Meeting at Tealby, Rev. F. Flowers, Chn., Coll. 11. 6s. 1d.—June 23: Sermon at Ludford, by Rev. C. R. Alford, Coll. 12s.—June 24: Sermon by Rev. C. R. Alford, at Wrawby, Coll. 31. 14s. 6d.—June 25: Sermons by Rev. G. Smith; two at Gainsborough, Colls. 22s. 3s. 4d.; at Lee, Coll. 31. 11s. 2d.—June 27: Meeting at Gainsborough, Rev. Sir C. Anderson, Bart., Chn., Coll. 121. 18s. 2d.—June 28: Meeting at Gainsborough; formation of Juvenile Association.

Middlesex—June 21: Meeting at Islington, Rev. D. Wilson, Chn., Coll. 101. 6s. 3d.—June 24: Meeting at Chapel-of-Ease, Islington, Rev. J. Hambleton, Chn., Coll. not known; formation of Juvenile Association—June 28: Quarterly Meeting at St. Luke's, Chelsea, Rev. C. Kingsley, Chn., Coll. 31. 1s. 9d.—July 17: Two Sermons, by Rev. C. F. Childs, at St. Paul's Chapel-of-Ease, Islington, Coll. 121. 5s. 11d.

Monmouthshire—June 5: Sermons; by Rev. H. Allen, at St. Woolos and St. Paul's, Newport, Colls. not known; by Rev. H. Wybrow, at Llanvrechva, Coll. 31. 2s. 5d.; at Llanhenock, Coll. 41. 7s. 8d.; at Caerleon, Coll. 41. 2s. 10d.—June 6: Meeting at Pontypool, D. Phillips, Esq., Chn., Coll. 61.—June 7: Meeting at Newport, Sir Digby Mackworth, Bart., Chn., Coll. not known—June 8: Meeting at Usk, W. A. Williams, Esq., Chn., Coll. 41. 2s. 8d.—June 9: Meeting at Caerleon, Rev. D. Jones, Chn., Coll. 51. 11s. 10d.—June 10: Meeting at Abergavenny, Sir Digby Mackworth, Bart., Chn., Coll. 71. 4s.—June 12: Sermons by Rev. H. Wybrow; at Abergavenny, Coll. 131. 7s. 3d.; at Usk, Coll. 111. 9s. 3d.

Norfolk—July 3: Sermons by Rev. Dr. Doran, at Thetford; at St. Mary's; Morn., Coll. 101. 12s. 5d.; Even., Coll. 61. 15s. 6d.; at St. Peter's, Coll. 61. 12s. 6d.—July 4: Meeting at Thetford, Coll. 71. 13s. 10d.

Northamptonshire—June 14: Meeting at Rothwell, Rev. A. Macpherson, Chn., Coll. 61. 18s. 8d.—June 15: Meeting at Burton Latimer, Rev. E. Craig, Chn., Coll. 21. 12s. 6d.—June 16: Meeting at Clipperton, Rev. Dr. Corrie, Chn., Coll. 31. 3s. 8d.—June 17: Meeting at Peterborough, Rev. J. Pratt, Chn., Coll. not known—June 21: Meeting at Oundle, Rev. Sir G. Robinson, Bart., Chn., Coll. not known—July 5: Meeting at Wellingborough, M. Dobbin, Esq., Chn., Coll. 101. 5s.—July 8: Meeting at Long Buckby, Rev. R. Gardiner, Chn., Coll. 131. 12s. 4d.; formation of Association.

Nottinghamshire—June 12: Sermon, by Rev. C. W. Eyre, at Woodsetts, Coll. 71. 10s.—June 19: Sermons at Nottingham; at St. Paul's, by Rev. H. W. Plumtre, Coll. 171. 0s. 7d.; at Trinity, by Rev. T. H. Davies, Coll. 131.; by Rev. G. Smith; two at Eastwood, Colls. 41. 7s. 4d.; at Greasley, Coll. 21. 9s. 7d.

—June 20: Meetings at Nottingham, Rev. E. Anderson, Chn., Colls. 131. 16s. 2d.—June 21: Meeting at Eastwood, Rev. H. W. Plumtre, Chn., Coll. 21.—June 28: Meeting at Gringley-on-the-Hill, Coll. 41. 1s. 2d.—June 29: Meeting at Rampton, Coll. 41. 3s. 2d.

Rutlandshire—June 22: Meeting at Uppingham, Rev. J. G. Dimock, Chn., Coll. 291. 10s. 7d.—June 23: Meeting at Oakham, Hon. and Rev. L. Noel, Chn., Coll. 321. 9s. 7d.

Shropshire—June 12: Sermons; at Oswestry; at Parish Church, by Rev. F. Wade and Rev. J. E. White, Colls. 201.; at Trinity Church, by Rev. J. Jones and Rev. G. N. K. Lloyd, Colls. 21. 13s. 7d.; at Whittington, by Rev. J. M. Fallon and Rev. J. E. White, Colls. 51. 3s.; at Selattyn, by Rev. J. M. Fallon and Rev. F. Wade, Colls. 31. 16s. 7d.—June 13: Meeting at Oswestry, Rev. T. Salwey, Chn., Coll. 51. 10s. 6d.—June 14: Meeting at Whittington, Rev. C. A. A. Lloyd, Chn., Coll. 11. 6s.—June 15: Meeting at Macebury, Rev. C. A. A. Lloyd, Chn., Coll. 11. 14s. 5d.—June 16: Meeting at Selattyn, Rev. C. A. A. Lloyd, Chn., Coll. 11. 14s. 2d.

Somersetshire—June 16: Meeting at Taunton, Rev. H. C. Michell, Chn., Coll. 91. 7s. 8d.—June 19: Sermons; at St. James's, Taunton, by Rev. B. Crosthwaite, Morn., Coll. 61. 3s. 6d.; Even., Coll. 31. 19s. 6d.; at Wellington, by Rev. R. Jarratt, Coll. 61.; by Rev. H. C. Michell, Coll. 51.; at West Buckland, by Rev. G. R. Lawson, Coll. 15s. 6d.; by Rev. B. Crosthwaite, Coll. 13s. 7d.; at Culmstock, by Rev. H. C. Michell, Coll. 21.—June 20: Meeting at Wellington, Rev. R. Jarratt, Chn., Coll. 61. 9s. 9d.—June 21: Meeting at West Buckland, Rev. R. Jarratt, Chn., Coll. 11. 13s. 3d.—June 24: Meeting at Culmstock, Rev. J. W. Karisake, Chn., Coll. 11. 18s. 7d.; Sermons; by Rev. B. Crosthwaite; at Milverton, Coll. 51.; at Langford, Coll. 21. 5s.; by Rev. H. C. Michell, at Pitminster, Coll. 11. 17s. 4d.

Staffordshire—June 12: Sermons; at Newcastletonder-Lyme, by Rev. J. Johnson, Coll. 81.; by Rev. N. Collins, Coll. 251.; at Burslem, by Rev. K. Collins, Coll. 31.; by Rev. J. Johnson, Coll. 91. 16s.; by Rev. R. Collins, at Lane End, Coll. 71.; by Rev. J. Johnson, at Cobridge, Coll. 61.—June 13: Meeting at Stoke, Rev. T. Reddall, Chn., Coll. 31. 9s.—June 15: Meeting at Maer, Rev. J. A. Wedgwood, Chn., Coll. 21. 2s. 3d.—June 16: Meeting at Fenton, Rev. J. Sollis, Chn., Coll. 61. 10s. 6d.—June 27: Meeting at Brerley Hill, Rev. R. Harris, Chn., Coll. 21. 3s.—June 28: Meeting at Kinver, Rev. G. Wharton, Chn., Coll. 21. 7s. 3d.—July 1: Meeting at Betley, Rev. H. Turton, Chn., Coll. 61. 11s.—July 3: Sermons; at Wednesbury, by Rev. C. Hodgson and Rev. J. Fanshawe, Colls. not known; by Rev. C. Hodgson, at Bloxwich, Coll. 51.; at Darlaston, Coll. 51. 4s.—July 4: Meeting at Wednesbury, Rev. J. Clarkson, Chn., Coll. not known—July 5: Meeting at Darlaston, Rev. F. Bradshaw, Chn., Coll. 21. 12s. 7d.

Suffolk—June 16: Meetings at Bury St. Edmund's; Morn., Rev. A. Fitzroy, Chn., Coll. 171. 8s. 1d.; Even., Rev. Lord A. Hervey, Chn., Coll. 61. 15s. 11d.

Surry—July 10: Sermons at St. Saviour's, Southwark; by Rev. N. Jones, Coll. 61. 9s.; by Rev. J. Harding, Coll. 81. 11s. 4d.—July 11: Meeting at Ham, Rev. J. Hough, Chn., Coll. 211. 0s. 1d., including 101. 0s. 1d. from Hamlet of Robin Hood.—July 13: Meeting at Southwark, E. N. Thornton, Esq., Chn., Coll. 51. 6s. 3d.

Worcestershire—June 19: Sermons at Birmingham; at St. Martin's, by Rev. E. Garbett and Rev. Dr. Doran, Colls. 221. 18s. 6d.; at St. George's, by Rev. Dr. Doran and Rev. J. Garbett, Coll. 271.; at St. Thomas's, by Rev. Sydney Gedge and Rev. John Langley, Colls. 221. 10s. 6d.; at St. Mary's, by Rev. J. Scott and Rev. J. C. Barrett, Colls. 321. 18s.; at Christ Church, by Rev. J. W. Cunningham and Rev. J. Scott, Coll. 401. 6s.; at St. George's, Edgbaston, by Rev. J. Langley and Rev. J. W. Cunningham, Colls. 461. 1s. 1d.—June 20: Meetings at Birmingham, Rev. J. Garbett, Chn.; Morn., Coll. 801. 7s. 1d.; Even., Coll. 221. 12s.—June 22: Meeting

at Warwick, Coll. 211. 1a. 6d.—June 23: Meeting at Coventry, Lord Lifford, Chn., Coll. 6d.—June 24: Meeting at Kenilworth, Rev. J. Parry, Chn., Coll. 131.—June 26: Sermons by Rev. C. Hodgson; two at Warwick, Colla. about 16d.; at Budbrock, Coll. 5d.—June 29: Meeting at Erdington, Rev. H. Rose, Chn., Coll. 6d. 2a. 8d.

Worcestershire—June 31: Meeting at Stourport, — Leigh, Esq., Chn., Coll. 8d. 10a.

Yorkshire—June 5: Sermons by Rev. T. Allbutt; at Staveley, Coll. 11. 10a.; at Boroughbridge, Coll. 24. 4a. 6d.—June 6: Meeting at Staveley, Rev. R. Hartley, Chn., Coll. 6d. 11a.—June 7: Meeting at Hampthwaite, Rev. T. Shann, Chn., Coll. 9d. 10a. 6d.—June 8: Meeting at Goldsborough, Rev. A. T. Attwood, Chn., Coll. 31. 6a. 2d.—June 9: Meeting at Marton, Rev. R. Hartley, Chn., Coll. 24. 6a.—June 10: Meeting at Boroughbridge, Rev. H. Armstrong, Chn., Coll. 4d. 5a. 2d.—June 12: Sermons; three at Richmond, by Rev. T. Allbutt, Colla. 22a. 6a. 10d.; by Rev. O. L. Collins, at Fingall, Coll. 6d. 10a. 1d.; at East Witton, Coll. 5d. 4a.; at West Witton, Coll. 8d.—June 13: Meeting at Middleham, Rev. — Templeton, Chn., Coll. 14d. 17a. 6d.—June 14: Meeting at Richmond, Coll. 7d. 12a. 9d.—June 15: Meeting at Kirby-on-the-Hill, Rev. J. Close, Chn., Coll. 3d. 5a.—June 16: Meeting at Reeth, Rev. — Tardy, Chn., Coll. 21. 12a.—June 19: Sermons; at Brompton Chn., by Rev. W. J. Steele, Coll. 11. 14a. 6d.; at Kelghey, by Rev. J. Fancett, Coll. 10d. 7a. 8d.; by Rev. O. L. Collins, at Romaldkirk, Coll. 21. 1a. 9d.; at Lathkirk, Coll. 11. 6a. 1d.—June 20: Meetings; at Romaldkirk, Rev. R. Reade, Chn., Coll. 4d. 1a.; at Bradford, Rev. Dr. Scoreby, Chn., Coll. 11. 2a.—June 21: Meetings; at Lathkirk, Rev. R. Reade, Chn., Coll. 21. 3a. 6d.; at Kelghey, Rev. W. Busfield, Chn., Coll. 4d. 15a. 2d.—June 22: Meetings; at Brompton Chn., Rev. W. J. Middleton, Chn., Coll. 4d. 2a. 16d.; at Thornton, Rev. G. Thomas, Chn., Coll. 11. 11a. 6d.—June 23: Meetings; at Kirby Sigston, Rev. H. J. Duncombe, Chn., Molesey of Coll. upward of 21.; at Birstal, Rev. W. M. Heald, Chn., Coll. 8d. 5a. 7d.—June 26: Sermons; by Rev. J. Johnson; at Huddersfield, Parish Church, Coll. 9d. 9a. 6d.; at Trinity, Coll. 13d. 11a.; at Holmfirth, Coll. 5d.; at Woodhouse, by Rev. C. B. Leuppott and Rev. F. Heesey, Colla. 9d. 9a.; at Meltham Mills, by Rev. T. Branker, Coll. 5d. 18a. 6d.; at Bliton, by Rev. W. Spencer, Coll. 21. 2a. 6d.—June 27: Meeting at Huddersfield, Rev. J. Bateman, Chn., Coll. 12d. 11a. 6d.—June 28: Meetings; at Woodhouse, Rev. W. Madden, Chn., Coll. 6d. 15a. 3d.; at Holmfirth, Rev. R. E. Leach, Chn., Coll. 3d. 10a.—June 29: Meetings; at Honley, Rev. W. Drawbridge, Chn., Coll. 9d. 16a.; at Golcar, Rev. J. E. Downing, Chn., Coll. 2d. 1a. 6d.; at Bliton, Rev. W. Mackereith, Chn., Coll. 4d. 17a. 1d.—June 30: Meetings; at Kirkbarton, Rev. R. Collins, Chn., Coll. 3d.; at Meltham, Rev. J. Hughes, Chn., Coll. 5d. 10a. 11d.—July 1: Meeting at Crossland, Rev. G. Hough, Chn., Coll. 8d. 17a.—July 3: Sermons by Rev. J. Johnson; two at Coxwold, Colla. 10d. 7a.; at Feilskirk, Coll. 5d. 13a. 4d.—July 10: Sermons; two by Rev. G. H. Woodhouse, at Selby, Colla. 9d. 13a.; by Rev. S. Gedge, at Scailby, Coll. 2d. 16a.; by Rev. J. Hadyn, at Cloughton, Coll. not known.—July 11: Sermon by Rev. Dr. Wolfe, at Hutton Buscel, Coll. 11d. 16a. 10d.; Meeting at Hutton Buscel, Rev. T. Croft, Chn., Coll. 8d. 18a.—July 13: Meeting at Selby, Rev. J. Walton, Chn., Coll. 4d. 14a. 6a.

SOUTH WALES—June 14: Meeting at Cardiff, Rev. J. C. Campbell, Chn., Coll. 9d. 8a.—June 16: Meeting at Newbridge, Rev. D. Williams, Chn., Coll. 3d. 1a. 8d.—June 16: Meeting at Bridgend, Rev. H. Bliss, Chn., Coll. 4d. 16a.—June 19: Sermons by Rev. H. Wybrow, at Swansea; Morn., Coll. 6d. 10d.; Even., Coll. 2d. 16a. 8d.—June 30: Meeting at Swansea, Rev. S. Phillips, Chn., Coll. 3d. 4a.—June 31: Sermons by Rev. H. Wybrow; at Llandaw, Coll. 8d. 4a. 1d.; at Llanenlithy, Coll. 8d. 12a. 2d.—June 22: Meeting at Llanenlithy, Coll. 16a. 8d.—June 23: Sermons at Llangor, by Rev. H. Wybrow and Rev. E. Griffith, Colla. 11. 6a. 8d.—June 24: Meeting at Llanelli, Coll. 2d. 4a.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the month of September:—

SEPT. METROPOLITAN DISTRICT.

11. Sund.	Uxbridge and Iver.	
12. Mond.	Uxbridge.....	half past 6.
13. Tues.	Iver.....	half past 6.
18. Sund.	Christ Chapel, St. John's Wood.	
19. Mond.	Ditto.....	half past 6.

EASTERN DISTRICT.

Sept. Norfolk, Suffolk, and Cambridge.

4. Sund.	Chatteris.	
5. Mond.	Ditto.....	
11. Sund.	Yarmouth.....	
12. Mond.	Lowestoft.....	12 and hf. past 6.
13. Tues.	Yarmouth.....	12 and hf. past 6.
14. Wed.	Castor.....	half past 6.
15. Thurs.	Beccles.....	half past 6.
16. Friday.	Brooks.....	half past 6.
18. Sund.	Lynn.....	
19. Mond.	Ditto.....	12 and hf. past 6.
20. Tues.	Grimstone.....	half past 6.
21. Wed.	Runciton.....	half past 6.
22. Thurs.	Tasham.....	half past 6.
23. Friday.	Watton.....	half past 6.
25. Sund.	Norwich.....	
26. Mond.	Bungay.....	half past 6.
27. Tues.	Norwich.....	12 and hf. past 6.
28. Wed.	Loddon.....	half past 6.
29. Thurs.	Cromer.....	half past 6.
30. Friday.	Sherringham.....	half past 6.

SEPT. Buckinghamshire.

11. Sund.	Iver.....	
12. Mond.	Iver.....	12 and hf. past 6.
13. Tues.	Marlow.....	half past 6.
14. Wed.	Wycombe.....	12 and hf. past 6.
15. Thurs.	Beaconsfield.....	half past 6.
16. Friday.	Misenden.....	half past 6.
18. Sund.	Newport Pagnell.	
19. Mond.	Ditto.....	

SOUTH-EASTERN DISTRICT.

SEPT. Kent.

19. Sund.	Canterbury and Sandgate.	
19. Mond.	Sandgate.....	half past 6.
20. Tues.	Freddieville.....	half past 6.
21. Wed.	Deal.....	half past 6.
22. Thurs.	Canterbury.....	half past 6.
23. Friday.	Ramsgate.....	half past 6.
25. Sund.	Margate and Minster.	
26. Mond.	Margate.....	half past 6.

WESTERN DISTRICT.

SEPT. Gloucestershire and Wilts.

1. Thurs.	Dursley.....	half past 6.
2. Friday.	Frampton.....	half past 6.
4. Sund.	Uley, &c.....	
5. Mond.	Minchinhampton, &c.....	12 and hf. past 6.
6. Tues.	Uley.....	12 and hf. past 6.
7. Wed.	Kingwood.....	half past 6.
8. Thurs.	Wootton.....	half past 6.
9. Friday.	Cirencester.....	12 and hf. past 6.
11. Sund.	Fairford, &c.....	
12. Mond.	Cricklade.....	12 and hf. past 6.
13. Tues.	Fairford.....	half past 6.
14. Wed.	Cole St. Aldwyn's.....	half past 6.
15. Thurs.	Northleach.....	half past 6.
16. Friday.	Brimacombe.....	half past 6.

SEPT. Berkshire, Essex, & Gloucestershire.

26. Sund.	Reading & Wallingford.	
27. Mond.	Reading.....	12 and hf. past 6.
27. Tues.	Wallingford.....	12 and hf. past 6.
28. Wed.	Wantage.....	12.
29. Thurs.	Lambourne.....	half past 6.
30. Friday.	Cheikenham.....	12 and hf. past 6.

NORTH-EASTERN DISTRICT.

SEPT. Nottinghamshire.

2. Friday.	Worksoop.	
4. Sund.	Sherwood Forest, Mansfield.	
5. Mond.	Mansfield.	
6. Tues.	Oxton.	

11. Sund. Bilsborpe, Boughton, &c.
18. Sund. Ratcliffe, Cotgrave, &c.
19. Mon. Ratcliffe, Lenton, Bur-
ton Joyce, and Neigh-
23. Frid. } bourhood.

Sept. **Lincolnshire.**
4. Sund. Cleethorpe and Clec.
5. Mond. Clec.
25. Sund. Calsthor, &c.
26. Mond. Calsthor.
27. Tues. Toft.
30. Friday, Marsh Chapel.

Leicestershire.
Sept 1. } Hathern and Neighbourhood.
to Sat. 3. }

YORKSHIRE DISTRICT.
1. Thurs. Thornton..... half past 6.
4. Sund. { Burlington Quay, Hun-
manby, Filey.
5. Mond. Burlington Quay 11 and hf. past 6.
6. Tues. Scarborough 11 and hf. past 6.
7. Wed. Filey..... half past 6.

NORTHERN DISTRICT.

Sept. **Durham.**
4. Sund. Wlton-le-Wear, Hampsterley.
Durham.
South Shields.
Hartlepool.
Seaton Carew.
Sunderland.
Ditto
Monkwearmouth.

Sept. **Lancashire.**
11. Sund. Church Kirk, Accrington
12. Mond. Church Kirk..... half past 6.
13. Tues. Accrington..... half past 6.
14. Wed. Rawtenstall half past 6.
15. Thurs. Bacup half past 6.
16. Frid. }
18. Sund. } New Church.
19. Mon. }
20. Tues. Haslingden half past 6.
21. Wed. Edenfield half past 6.
22. Thurs. Holcomb half past 6.
25. Sund. Ormskirk.
26. Mond. Ditto half past 6.
27. Tues. Rufford.
28. Wed.
29. Thurs.
30. Friday.

RECENT INTELLIGENCE.

West-Africa Mission—Mr. N. Denton and Mr. and Mrs. Peyton left Freetown on the 21st of April, on board the "William Shand," in consequence of ill health; and landed at Portsmouth on the 23d of June.

Mr. and Mrs. Hott left the same place on the 1st of May, on board the "Wave," on account of ill health; and landed at Portsmouth on the 26th of June.

South-India Mission—From despatches lately received from this Mission, we regret to learn that the Rev. J. Tucker was again suffering in his health.

The Rev. C. Blackman and Mrs. Blackman left Madras on the 20th of February last, on board the "Mary Anne," on account of ill health; and landed at Gravesend on the 20th of June.

Western-India Mission—The Rev. C.

Farrar and Mrs. Farrar arrived safely at Bombay on the 28th of March. Mrs. Farrar, soon after her arrival, was confined of a still-born child: she was nearly convalescent at the date of our despatches, April 29, 1842.

Despatches from this Mission announce the decease of the Rev. C. F. Warth, of cholera. He died at Nassuck on the 12th of May.

New-Zealand Mission—The Rev. G. A. Kissling, in a Letter dated Cape of Good Hope, March 26, 1842, reports the safe arrival there of himself and companions on the 24th of March. With the exception of Mrs. Spencer, who was still suffering from the effects of the voyage, our friends were in good health. They were on the point of proceeding to their destination.

Contribution List,

From June 16th, to July 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.

Islington 115 2 7
Southwark Ladies 5 11 0

ASSOCIATIONS OUT OF LONDON.

Bedfordshire 40 0 0
Buckinghamshire
Chalfont St. Giles 6 6 0
Pitcheot, Oving, and Neigh-
bourhood 1 11 4
Wendover, &c.: Weston Turville, 4 19 0
12 16 4
Cheshire:
East Cheshire: Marthall 2 13 6
Nantwich: Aton 12 12 0
Sandbach: Brereton 7 13 2
22 18 8
Cornwall: Lanesillas 1 2 6
Liskeard 26 12 6
27 15 0

Cumberland:
Carlisle: Alston 10 0 0
Derbyshire:
Chesterfield and North Derbyshire 50 0 0
Devonshire:
Devon and Exeter 65 0 0
Dorsetshire:
Dorchester and South Dorset:
Melcombe Horsey and Cheselbourne... 10 5 3
Durham:
Darlington 50 0 0
Sunderland, Bishop - Wear-
mouth, & Monk-Wearmouth, 140 0 0
190 0 0
Essex:
Walthamstow 25 0 0
Gloucestershire:
Cardiff and Vicinity 72 16 4
Gloucestershire:
Cheltenham, incl. 50l. Capital Fund ... 175 0 0

Hampshire:			
Horndean and Forest of Bere	26	0	0
Newport and Isle of Wight	30	0	0
Guernsey	70	0	0
		110	0 0
Hertfordshire: Buntingford		16	10 0
Hibernian Auxiliary		300	0 0
Kent: Ash and Ridley	3	12	2
Aylesford	5	14	8
Boughton Monchelsea	7	0	0
Cranbrook	3	18	9
Farleigh, East and West	2	10	0
Goudhurst	3	0	0
Gravesend and Milton	96	18	11
Maldstone	6	2	3
Malling, West	10	6	6
Rainham and Gillingham	7	1	0
Rolvsden	16	17	0
Rochester and Chatham	118	8	3
Sevenoaks	20	12	9
Shorne	0	13	0
Staplehurst	13	7	4
Southborough	80	0	0
Sutton Valence, &c.	3	2	0
Tenterden	21	19	5
Toston and Nettleshead	4	9	6
Tonbridge	88	15	2
Tonbridge Wells	76	17	3
		519	5 11
Blackheath	0	18	6
Blackheath Ladies	62	10	6
Bromley, Sydenham, &c.	2	2	0
		65	11 0
Lancashire:			
Lancaster and North Lancashire:			
Yealand Conyers		21	13 8
Lincolnshire:			
Barton-upon-Humber	35	0	0
Brigg	4	15	6
Gainsborough	50	0	0
Market Rasen	30	2	10
		119	18 4
Middlesex: Staines and Vicinity		2	8 6
Monmouthshire:			
Abergavenny	51	9	2
Caerleon	10	14	0
Usk	15	12	0
		77	15 2
Norfolk:			
Norfolk and Norwich	450	0	0
Yarmouth and South Town	5	0	0
Lynn and West Norfolk	100	0	0
		555	0 0
Northamptonshire:			
Kettering and Neighbourhood		118	0 0
Oxfordshire:			
Henley-on-Thames		21	19 10
Rutlandshire:			
Oakham Ladies	49	13	1
Uppingham	35	0	0
		84	13 1
Shropshire:			
Albrighton	100	0	0
	7	0	4
		107	0 4
Somersetshire:			
North Somerset: Wedmore:			
Blackford Chapelry	8	14	3
North-West Somerset	29	7	0
Midsomer Norton: Chilcompton	2	12	6
Taunton and Neighbourhood	40	0	0
Wellington	70	0	0
Weston-super-Mare	116	15	4
		267	9 1

Staffordshire:			
North Staffordshire: Leek Ladies	40	0	0
South Staffordshire: Ectery Hill	22	10	3
Willenhall	16	0	6
Burton-on-Trent	2	6	6
		80	17 3
Suffolk: Bungay		13	10 9
Surry:			
Clapham, incl. 34. 13s. 0d. for			
Dis. Miss. Fund	37	10	0
Ladies	28	15	8
Croydon	10	15	10
Kingston and Vicinity: Ham	25	0	0
Streatham	52	10	0
		154	11 6
Warwickshire:			
Birmingham	300	0	0
Budbrooke	5	0	0
Wolford	2	15	6
		307	15 6
Worcestershire:			
Bewdley	36	9	0
Evenham	20	12	0
Worcester Ladies	7	12	0
		64	13 0
Yorkshire:			
Boroughbridge	14	4	1
Hampthwaite	36	0	0
Richmond	35	0	0
Whitby	27	2	0
		112	6 1

COLLECTIONS.

Beasley, Mrs., Harston	3	5	11
Lee, Mrs., Upper Stamford Street	2	7	6
Pomfret, Countess of	1	0	0

BENEFACTIONS.

Anonymous	10	0	0
Brewin, Ambrose, Esq., Jun.	50	0	0
C. C.	15	0	0
Dobing, A. W., Esq., Stockton-on-Tees	5	0	0
Friend	10	10	0
H. A.	200	0	0
Hindman, J., Esq., Basinghall Street	50	0	0
Jackson, Captain P., Pensance	20	0	0
Longmire, Rev. D., Trowbridge	10	10	0
Maller, Rev. T. W., Shemeld	10	10	0
Member of the Church of Christ, by			
"Record" Newspaper	10	0	0
M. H. G.	20	0	0
Middleton, Miss, Bath	100	0	0
Stone, W., Esq., Dulwich Hill	500	0	0
T	5	0	0
Vincent, Rev. W., Steventon	5	0	0
Wall, Rev. M. S., Funchal, Madelra	20	0	0
Ware, Mrs. Robert, Hornsey	30	0	0

FOREIGN.

Sierra Leone	140	0	0
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CAPITAL FUND.

An Offering to God	10	0	0
Anonymous	100	0	0
Friend, by Rev. A. Knox, Birkenhead	20	0	0
Graham, Miss, Herne Hill, by Miss Kay	10	0	0
Jordan, Rev. J., Enstone, Oxon	5	0	0
Thankoffering, for mercies received	5	0	0

Berkshire:			
Wantage and Farringdon: Ashbury	5	0	0

The Committee also thankfully acknowledge the receipt of a Case of Fancy Articles and Children's Dresses, for the Krishnagur Schools, value Twenty five Pounds, from the Misses Clarence, Ivy Lane; and a Band-Box of Fancy Articles, from Mrs. Wheatley.

Errors in our Number for May.—In the "Proceedings of Associations, Middlesex," the Chairman at the Edmonton Meeting, May 11, should have been, instead of "Rev. T. Tate," "Rev. James Tate, Vicar"; and in the "Contribution List," the sum of 15*l.* 5*s.*, acknowledged as from the Edmonton Association, should have been acknowledged in the List of Benefactions, as follows:—"Rev. James Tate, Vicar, 5*l.* 5*s.*; Rev. J. D. Frost, 5*l.*; Rev. Thomas Tate, 5*l.*"

Church Missionary Record.

No. 8.]

AUGUST, 1842.

[Vol. XIII.]

Obituary.

MEMOIR OF JOHN RABAN,

PROBATIONARY CATECHIST AT NELLORE, CEYLON, WHO DIED MAY 26, 1841.

IN the Report of the Nellore Station, given in our Number for July, p. 168, reference was made to the death of John Raban, Probationary Catechist. From the Journals of the Missionaries at Nellore we extract some passages, giving a fuller account of this hopeful young man.

The Rev. F. W. Taylor writes, May 27, 1841—

To-day intelligence was brought me of the death of John Raban, one of our Probationary Catechists, a young man of great promise. The news of his death much surprised me, as I was not at all aware of his illness. On the Saturday previous to his death, which occurred on Thursday, he appeared in as good health as usual. He read his Theme and Scripture Readings with the other Catechists, and had no appearance of sickness. On the following day he was at church, and took his part in the customary duties of the Lord's Day. On Monday, however, it seems that he complained of sickness and pain; but it excited no particular alarm at the time. On Thursday he was much worse; but still not so sick as to induce any belief that his end was so very near. His brother went for the native doctor; but before he arrived, Raban had breathed his last. From what I can learn, I am of opinion that he died of inflammation.

Immediately on receiving the intelligence, I mounted my horse, and went to the house; such a course being necessary, to prevent his burial after the heathen custom. It was well, indeed, that I went, as otherwise he would doubtless have been burnt with all the rites of Heathenism, his friends and relations having openly declared that they would have done so had I not interfered. As it was, I had no inconsiderable difficulty in accomplishing my purpose. This will be readily supposed, as his father and mother, and nearly all his relations, are Heathens, and the body was lying in the father's house. On my

arrival, I spoke to the father, and the people who had assembled, on the subject of death; pointing out to them the hope and comfort of the Christian in that trying hour, and exhorting them to embrace the Gospel as the only means of present and eternal happiness. But speaking was in vain. The hideous yells of the father, and the noise made by the others who were present, rendered speaking absolutely useless. I soon found it would be far better for me at once to introduce the immediate object of my visit. I then told them that the body was to be removed to Nellore, which they appeared not at all to like; but seeing me determined, they at length allowed me to have it removed.

John Raban was educated in the Seminary at Nellore, and was baptized about fourteen or fifteen years ago. Since that time, he has, so far as I can learn, maintained a consistent character: both the Rev. J. T. Johnston and myself thought favourably of him. There was much humility in his manner. He was also, I believe, regular in attendance upon his duties, and faithful in speaking to the people. His journals were particularly satisfactory. His replies to the objections of the Heathen were usually much to the purpose, and betokened an experimental acquaintance with Religion. Seldom a week passed, but something instructive and important was to be found in his public journal. The Themes, also, which he wrote, and which were read to me every Saturday morning, gave me much pleasure: I could not regard them but as indicating a mind and heart exercised by the power of Religion. Of late there was something peculiar in his writing. I was

so much impressed with it, that I could not help remarking to Mrs. Taylor that there was something in Raban's themes which induced me to believe that he was not long for this world. Little, however, did I think that this remark would so soon be verified. He has gone, I trust, to his rest, and to his reward. I am told that his last words were, "Lord, I am dying!" May others be raised up by the Lord of the Vineyard to supply Raban's place; and may they also continue faithful to the end!

The Rev. J. T. Johnston also writes of John Raban, at the same date—

Of all the men employed in this Mission, none appeared so hopeful as Raban. We were told by his friends that he continually cried, "Lord, receive my spirit!" We were much grieved in not being privileged to do what we could for one who is

now, we trust, among the saints in glory: this arose from his not living near the premises, but at Wanarpuny. He maintained his profession amidst much opposition. His own family, as well as that of his wife, are most inimical to Christianity; so that it was with the greatest difficulty he could act AT ALL consistently. It will be seen, ere long, that if Native Christians are to flourish, they must be brought out from the Heathen: no man in the Mission, I feel persuaded, could have endured so much as John Raban endured: he may indeed be likened to one of the witnesses for the Truth. It was with some difficulty that we could prevent his relations from burning his body: Mr. Taylor, however, saw that the body was brought to Nellore; and it was afterward buried in the ground belonging to the Mission, set apart for this purpose.

MEDITERRANEAN MISSIONS.

Syria.

REV. S. GOBAT'S JOURNAL OF HIS VISIT TO THE DRUSES.

IN our Number for July 1841, p. 155, our readers were informed that the Rev. S. Gobat had been directed by the Committee to visit Syria, for the purpose of investigating the state of the Druses in that country, and of ascertaining what encouragement might be afforded, by their present circumstances, for the Society's undertaking Missionary labours among them. Mr. Gobat accordingly left Malta on the 13th of July 1841, and arrived at Beyrout on the 22d of that month. Circumstances were somewhat unfavourable to Mr. Gobat's visit, as the plague then prevailed in parts of the Mountains of Lebanon inhabited by the Druses.

Having heard that there were some Druses at Damascus, and in the neighbourhood of Balbec, he determined, in the first instance, to visit those places. He accordingly left Beyrout on the 29th of July, and reached Damascus early on the 1st of August. He was, however, disappointed in the object of his visit.—"I regret very much," he says, "that I cannot see the Druses living at Damascus: though I have frequently asked after them, I could not meet with them as Druses; for ostensibly they all profess to be Mahomedans." This remark of Mr. Gobat's will give some insight into the real character of the Druses.

Failing of intercourse with the Druses at Damascus, Mr. Gobat proceeded to Balbec, which he reached on the 7th of August; but was there told that there were no Druses in the neighbourhood.—"I visited," he says, "the Ruins of Balbec, of which I had read many descriptions; but no description is sufficient to

give the least idea of the admiration excited by the sight of this immense, half regular and half irregular, heap of stones and rocks." Being disappointed of his object in visiting Balbec, Mr. Gobat returned to Beyrout, which he reached August 14. He left again on the 18th, for that part of Lebanon inhabited by the Druses.

The following passages from Mr. Gobat's Journal explain the state in which he found this remarkable people:—

August 19, 1841—I went this morning, at six o'clock, to visit a Druse Village, called Ailât, about an hour's ride from Ainanoob.* I had a Letter of introduction from Sheikh Talhook, one of the chief Akâl of the Druses; but when I entered the village, I met a venerable old man with a long white beard, whose costume and piercing eye told me that he must be a Sheikh of some importance. His name is Ahmed; and he is the governor of seven villages, though he is not rich. When he observed that I meant to salute him, he immediately took my hand to lead me to his house. We had scarcely finished the ordinary compliments, when two other of the principal Druse Sheikhs came in. They were on their way to a meeting, of which I shall speak hereafter. I had a Letter of introduction to one of them, Sheikh Ismael, of the house Abd Elmalek, governing the district of Djurd. Soon after this, the house became full of people. After having expressed their attachment, which I believe to be sincere, to the English, and their hope that the English would help them out of their present difficulties, they asked me for what reason I had come to them. When I told them that I had been sent by a Christian Society in England, to see whether they would be disposed to receive Christian Missionaries, sent from England to establish schools among them and to teach them, they all exclaimed together, "It is what we have desired from our hearts for a long time. When will you begin? Begin by opening a school in this village."

One of the Sheikhs asked me what we intended to teach them. To this question, which I had expected, I replied, that the Church Missionary Society was composed of persons of all conditions, who desired the

temporal and spiritual welfare of the Druse nation; that consequently we proposed to teach them all that was useful and necessary for the present life, as reading, writing, arithmetic, history, &c.; but that the chief aim of the Society was their spiritual good, the salvation of their souls; and that therefore—as Christians convinced of the divine truths of the Bible, the only light which is able to guide men through this dark and wicked world to everlasting salvation by faith in Christ Jesus, in whom the whole contents of the Bible concentrate—we should teach them and their children all the truths contained in the Word of God, revealed in the Law, the Psalms, and the Prophets—the Arabic division of the Bible. After having taught them, I continued, the truths of the Christian Religion, as contained in the Holy Scriptures, we should leave them at full liberty to receive them to their own salvation, or to reject them to the perdition of their souls. To this they said, "We cannot desire any thing better."

After this, the conversation was rather confused, for every one appears to have a right to make such observations as he chooses. The impression left upon my mind is, that the Druses of this place constantly desire that somebody may come and teach them; and there is no people in whom they have more confidence than the English. By this I do not mean that they have not the fullest confidence in the American Missionaries, whom they consider to be one with the English in Religion; but they believe that English Missionaries would succeed better in removing the obstacles thrown in their way by the Maronite Patriarch and the Emir, who hitherto have prevented them from availing themselves of the means of instruction offered them by the American Missionaries.

After a conversation of about two hours, I told them that I had brought some books, and asked them whether they desired to have any. All said that they desired to receive them; and in a few minutes it was known through the whole village that I had books to distribute, and all

* Ainanoob is about a four hours' journey from Beyrout, and is a station of the American Board of Commissioners for Foreign Missions.

hastened to take advantage of the opportunity. The choice I left to them; and observed with pleasure, that the Bible and the Book of Common-Prayer were the books which they chose in preference to others. In an instant all the books were distributed; except a few Tracts, which they did not appear to like, because they think that the excellency of a book must be proportioned to its size. However, I was grieved to observe, on this and on other occasions, that when they see in the title of a book the words "OUR LORD Jesus Christ" an involuntary gesture of disgust is generally to be observed. This circumstance has frequently lowered my expectations on their behalf, especially as they have not said any thing to me about it; showing at once their enmity against the Lord, and their dissimulation. When I went out of the village, I saw, under all the trees, and elsewhere in the shade, men and boys sitting and reading their books. I did not even try to sell any book; for it was expedient to give them as presents to the Sheikhs, and the others have not the means of paying for them.

Aug. 20, 1841—In the afternoon, I went to Bahâmoon; where I spent several hours with two Sheikhs, and several other people. One of the Sheikhs is connected with a Christian Emir, and appeared to me to be divided between the interest of his nation and his own interest. He was very civil; but appeared to prefer the friendship of the French to that of the English. The other Sheikh is Kassem Elkhadhee, who went to Malta two or three years ago in order to ask for English assistance. I spoke to them about the desire of English Christians to instruct them in the doctrines of Christianity; which they appeared to approve, adding, that they had heard with pleasure that the chief Sheikhs had expressed a desire to be taught by Protestants. Kassem is in some degree acquainted with the difference between Protestant and other Churches. He has some knowledge of the Word of God, and has had for some time past a New Testament. He was very friendly. He is probably the best of all the Druses.

I spoke to them chiefly about the vanity of the things of the world, the shortness of life, and the necessity of preparing for eternity by reading the Word of God, prayer, repentance, and faith in Christ. It was night when I returned to Ainanoob.

Aug. 21—Yesterday evening I retired to consider my position. It seemed to me that the chief end for which I had been sent—viz. "to ascertain the present state of the Druses, and to see whether they would be disposed to receive Missionaries, and whether there were reasons to hope for success in case the Church Missionary Society should begin a Mission among them"—might be considered as already attained. Still, there remained one point, concerning which I had received no order, but which I have considered from the beginning as very important, viz. a friendly and brotherly arrangement with the American Missionaries. I had seen almost all the principal Chiefs of the Druses, without whose consent nothing can be done among the people, who are very much attached to, and altogether dependent upon, their Chiefs. I had told them by whom, and for what cause, I had been sent to them; and they had approved of all in a numerous assembly, and several of them in private. They had all expressed a desire soon to see English Missionaries come and instruct their children in the truths of the Word of God; but, at the same time, I had observed that they love the American Missionaries, and that they have an almost unlimited confidence in them; whence I concluded, that, without the voluntary consent of the American Missionaries, the Church Missionary Society, in sending Missionaries to the Druses, could not gain their confidence, except with great loss of time and expense, and to the detriment of the American Mission; the result of which experiment would necessarily be, to convince the Druses that Protestantism, like Popery, consists in a vile opposition among the different parties called Protestants, which would probably prevent them from ever from embracing Christianity.

At 11 o'clock A.M. I left Ainanoob, and went to visit the large village of Shoifâte, whence the family of Sheheen, the only remaining family of Druse Emirs, derives its origin; but I found only two Emirs, of less importance, with whom I dined. They were very civil; but did not show so much confidence as the superior Chiefs. This I have always found to be the case among this people. They had about a dozen persons around them, to whom I sought to say some words of exhortation from time to time. I have hitherto everywhere observed, that a traveller

cannot have any religious conversation with the Druses, and that it would be useless to try to address them at any length: they are too ignorant and restless. The higher Sheikhs are an exception. Before I left them, I distributed among them the few books which I had with me; but very few could read. At 5 o'clock I left for Beyrout, where I arrived before it was quite dark.

Mr. Gobat remained at Beyrout until the 24th, when he again went to Ainanob; but left on the 25th, for Deir el Kamer, at which place he arrived at noon of that day, intending from thence to visit the Druse Villages in the vicinity.

Aug. 28, 1841—I went this morning to Cafar Nabrakh, about six miles east of Deir el Kamer, and the chief place of the Arkoob district. I passed the day in the house of an inferior Sheikh, the superior being absent. I first spent a few hours with some Sheikhs and Akâls, to whom I preached the Gospel. One of them, after receiving a New Testament, read some chapters, which he found to be very good; asking me to explain to him what he did not understand, especially the first verses of Matt. v. Afterward he observed, that if God was so gracious to him as to lead him to everlasting salvation by means of this book, my reward for having brought it to him would be very great. From this observation, I took opportunity to preach to him and others the doctrine of justification by faith through the pure grace of God in Christ, to which neither he nor the others made any objection. I then exhorted them to improve the time of grace, and all the means given them, in preparing for eternity. This exhortation seems always to make a good impression on the Druses. Before I left, I distributed the rest of the Books and Tracts which I had taken with me. My host contrived to keep as many New Testaments as he could for his friends. I returned to Deir el Kamer in the evening.

On the 31st, Mr. Gobat left Deir el Kamer for Beyrout; at which place he remained until the 8th of September, when he left for Alexandria, reaching it on the 13th. The next day he started for Cairo, and spent a few days with the Missionaries,

returning to Malta on the 30th of September.

In a Letter dated Oct. 27, 1841, Mr. Gobat thus sums up his views relative to the condition of the Druses, and the openings for Missionary labour among them:—

My stay among the Druses was very short; but under the present circumstances it would have been almost useless to remain longer with them, either for the purpose of gathering information from them, or communicating Christian knowledge to them; for the minds of all are entirely taken up by their strife with the Maronites, and by their difficulties in settling the tribute which they are required to pay to Government. I have spoken with all the principal Chiefs of the Druses, without whom nothing can be done among that nation; for I have never seen any people so entirely dependent upon the will of their Chiefs as the Druses are, though these Chiefs appear to be very kind to their inferiors. In general, they will not even give a positive answer to any question in the absence of their Sheikhs. Still, I should have liked to visit a few more villages in the district of Shoof, if the plague had not been there. I am inclined to consider the Druse Nation as a field open for Missionary operations—a field containing thorns and briars, but which is chiefly rocky. In other words, They are outwardly accessible. They are sensible of their want of foreign help. They are friendly disposed toward the English, and the only natives of Syria who love and respect them. They are ready to receive Missionaries. They wish very much to have their children educated by Protestant Missionaries, though they have been given to understand that the Bible will be the principal school-book. Those who can read desire to be furnished with every kind of books, and many prefer the Bible to any other. They are, in general, delighted whenever they hear a moral sentence, whether taken from the Word of God or not. They have a feeling for morality, and I believe that the Sheikhs and Akâls are of a better moral character than their Christian and Mahomedan neighbours; but they are self-righteous, and the lower classes are exceedingly ignorant and vicious. All, with very few exceptions perhaps, are most fearfully indifferent toward the doctrines of Christianity; besides that they betray a hatred against Jesus Christ,

which they can never fully conceal when they hear him called Lord and God. I found their hearts very hard. They are sensible, to a certain degree, of their ignorance, but not of their sinfulness. If the present opportunity can be improved, there is much hope for future generations, as

the children will not find much systematic opposition at home to what they learn at School. The great aim of Missionary Societies, working among them, must be the religious education of the young. The great difficulty will be, to find proper Schoolmasters.

AUSTRALASIA MISSION.

New Zealand.

THE Report of this Mission is resumed from p. 17 of our Number for January last.*

The accounts which have been since received from the Missionaries afford abundant cause for thanksgiving, and at the same time show how inadequate are the means at present employed fully to cultivate the ground already occupied; not to mention the promising new openings which are everywhere presented. Were it not that the converted Natives themselves assist in imparting the Gospel to their yet heathen countrymen, many Districts, which are now at least partially enlightened, would still have remained in their former *gross darkness*. It is manifest, however, that these Teachers, valuable though they be, need teaching and watchful superintendence themselves; and that those who may be led to inquire the way of salvation through their instrumentality, also present a constantly-enlarging sphere for the labours of the European Missionary. Under these circumstances, very earnestly would the Committee commend the Native Teachers of New Zealand to the especial prayers of the Members of the Society; that they may have grace given them to walk worthy of their holy vocation, and be made the means, in the hand of God, of an abundant blessing to their native land.

We proceed to give a selection from the Missionaries' communications, bearing upon the general position and prospects of the several Districts; followed by a series of extracts upon miscellaneous subjects; and, lastly, some passages relative to the working of the Papacy.

Views of the Progress of the Gospel.

NORTHERN DISTRICT.

This District, the one in which the Society first commenced its operations, has been much tried by the influx of Europeans, and the political excitement of the Natives consequent thereupon. Providentially coincident with this state of things, however, there has been an increased spirit of religious inquiry among the Natives, and a very extensive demand

for the New Testament and other books. The following extracts will serve to illustrate the

State and Progress of the Mission in this District.

PAIHIA.—Of the progress of the Mission you have heard much to delight you: the work is still going on; but it should be remembered that our duties are, in proportion, increasing. Our people need constant watchfulness, to secure of them strict observance of their baptismal obligations. The Native habits have been, from of old, *sensual and devilish*: nothing

* In our Number for May last also, pp. 111—115, an account was given of Native Missionary Meetings at Kaitia and Waikato.

could exceed the corrupt propensities of this people. From their infancy they have acted without restraint; and even yet they are deficient in those feelings of decency and propriety, which are so universal among English Christians. The change is great indeed, even now; and we hope that, in time, they will attain that station which is so greatly to be desired. They are frequent in their applications to us for direction in their domestic proceedings.

On March 14th, I admitted to Baptism, at this place, 121, including about 30 children; all of whom, except the aged persons, could read with a little attention. Many could read well. In the examination for this Sacrament, I exercise every possible care as to their general conduct, and require that the older and more leading Christians should be answerable for their consistency.

At the Lord's Supper we had between 200 and 300, after a minute examination which continued about ten days. Our Chapel could not hold the communicants with convenience, not to mention those who did not communicate.

[Rev. H. Williams, June 22, 1841.]

WAIMATE—During the past year many have been received into the Church by baptism. Of these, more has been required than formerly; few, excepting the aged, being admitted without having committed to memory the three Catechisms, and being able to read their Bible, in addition to other requirements. There is a gradual but evident improvement in the general appearance of our congregations; which is especially observable by persons who have visited those parts of the Islands where the Natives still remain in their original state. A great moral change is going on; and we entertain little fear that the Natives will succumb to the Europeans, as the Aborigines of every other country have done: on the contrary, seeing the advantages of civilized life, though the step from their state to it is great, they are not discouraged from attempting it. This is perceptible, not only in their great desire to dress as Europeans, and obtain similar wages, but likewise in their eagerness to learn: there is a general wish displayed to acquire a knowledge of English, arithmetic, and geography, which is really astonishing. That a moral feeling also has been called forth, which formerly did not exist, is evident, from this circumstance—that

many females, hitherto living with Europeans, some for years, have left their sinful companions; who, in some instances, have preferred marrying, rather than lose the society of those whom they had learned to esteem. We trust that an inward as well as an outward change has taken place in many—one which will last—from the readiness manifested, on more occasions than one, to send the Gospel to other heathen lands. If they are a covetous race—and we fear, generally speaking, it is too true—it must be a deep sense of the blessings of the Gospel, and of love for the Lord Jesus Christ, which could cause them cheerfully to part with the treasure which they so highly prize.

During the last year the Baptisms at Waimate have been, adults 252, children 99. The communicants have numbered 381. [Rev. R. Taylor's Report of Waimate, for the Year ending June 30, 1841.]

KERIKERI—I trust, that among the great numbers who have been admitted into the Church there are many who are sincere followers of the Lord, and are made partakers of that faith which is the operation of the Spirit, which works by love, and overcomes the world.

We have to mourn over some who made a great profession, but who have awfully disgraced that Holy Name which they professed to love. Never did the Mission stand in greater need of the prayers of all its faithful friends and supporters than at this time. There is a general profession of Christianity throughout the Northern Island; but—in consequence of its being colonized, and of the settling among these professors of numbers of Europeans who not only instil bad principles into their minds, but whose example of drunkenness and debauchery is calculated to have a most awful effect on the Natives at large—nothing but the special grace of God can preserve them. May a greater outpouring of the Spirit be vouchsafed to us, and to all who pray for the prosperity of the Mission!

[Mr. J. Kemp, August 9, 1841.]

PAIHIA—It is very cheering to watch the progress of the Mission, the anxious desire for Divine knowledge—which, I may say, is shown everywhere—and the numbers who are pressing forward for admission into the Church militant. The examination of all in connexion with this Station is as strict as I can desire. I have them, not in classes, but individually. This I find more wearisome and tedious, but more effectual in determining the extent

of knowledge possessed by each person. I am now much engaged with those Natives who are undergoing their final examination before baptism, which will take place, D.V., on Lord's Day the 10th inst.; when I expect about 100 adults will be presented to the Lord. By the present returns you will be able to determine more correctly the numbers of Christian Natives. In some instances you appear to have taken the return for the Waimate as the return for the whole Mission. The Natives assembling every Lord's Day, under our Missionaries and Native Teachers, are not fewer than 35,000 or 40,000.

I have written to the Bishop of Australia requesting directions on certain important points relating to the Natives. Many questions of moment frequently present themselves, on which we possess no authority to enter. We much hope that a Bishop for this Colony will soon make his appearance.

(Rev. H. Williams, Oct. 1, 1841.

The Farm.

During the year ending June 30, 1841, twenty acres of wheat were reaped at the Farm, on the Society's account; and the mill was kept in constant employment, a great portion of the wheat ground having been raised by Natives. From the altered circumstances of the Mission, the Committee propose to discontinue the Farm at as early a period as practicable, there not being now any difficulty in procuring supplies from other sources.

The Press.

The Press has, during the same period, continued in active operation, under the able superintendence of Mr. W. Colenso. The importance of this branch of the Society's labours is felt throughout the whole Mission. The printing of the Book of Common-Prayer in the New-Zealand Language occupied much time during the year; and in addition, the Books of Exodus, Isaiah, and other works, were also completed.

MIDDLE DISTRICT.

Since the extension of the Society's labours to the East Cape

and Cook's Straits, both of which places are much to the southward of the River Thames, the designation of this District, formerly called the Southern District, has been changed.

The war carried on for so long a period between Tauranga and Rotorua had not, at the end of March 1841, been brought to a termination; but the continuance of hostilities was becoming every month less probable, from the simple fact that a great proportion of the Natives, who otherwise would have been but too ready to continue the war, were enlisting themselves under the peaceful banner of the Lord of Hosts. This District has been scarcely affected by the colonization movement, which has tried some other parts of the island; and Popery has made but little progress. The average attendance on Public Worship, at the Society's various Stations in this District, for the year ending March 31, 1841, was 7517.

State and Progress of the Mission in this District.

TAURANGA.—We can point with gratitude to the statistical returns accompanying this Report, as a new proof that God has been with us *of a truth*. Contrasting our present returns with those of last year, there is an increase of 334 in our congregation; 183 in our schools; and an addition of 100 to our Scripture Readers; while the number of Natives baptized, and the candidates still remaining for Baptism, are double the number of those last reported. We have other causes, also, for gratitude, in the increased number of Native Teachers—in the continued strong desire manifested by all around us to possess the Scriptures—and in the continuance in well-doing of the great majority of those who have declared themselves on the Lord's side. The examination of the schools held at Tauranga and Matamata have afforded another proof that our labour in the Lord has not been in vain. At Tauranga, 400 assembled in classes, of whom 80 read in the New Testament: at Matamata 472 were arranged in classes, 124 of whom read several chapters of the New Testament, and were examined in them. While therefore, in reviewing the past, we bless God, to

whose mercy and loving-kindness alone the progress of our work can be attributed, we would desire to check every anxious thought for the coming year, and to exclaim with the Psalmist, *Because Thou HAST BEEN our refuge, THEREFORE under the shadow of Thy wings will we rejoice.* [Rev. A. N. Brown's Report, for the Year ending March 31, 1841.]

HAURAKI—The Tribes in this District have been kept in peace, and the greater part have attended on the means of grace. During the year we have visited all the Native residences on the eastern side of the Thames. Schools are established, and Services held, in every village in the district. Forty-eight adults and sixteen children have been baptized during the year. The average attendance on the Services, at all the principal places, is about 1740; Sunday-schools, 1560; Week-day-schools, 961. [Mr. J. Preese's Report, for the Year ending March 31, 1841.]

WAIKATO—The numbers baptized by me in the half-year ending March 31, 1841, are—adults, 178; children, 65. I do not here record the 200 baptized at our late mustering of Schools: they will be returned next half-year. I find, at this date, that in the District of Waikato alone I have recorded the baptisms of 964 adults and children. [Rev. R. Munnell, July 12, 1841.]

ROTORUA—Notwithstanding the efforts of Popery in this neighbourhood, the cause of *pure and undefiled Religion* is steadily marching onward. The difficulty of keeping pace with the increasing calls made on my time and attention by the widely-spreading spirit of inquiry among the Natives, prevents my communicating with you so fully and frequently as I most anxiously desire to do during these eventful times for New Zealand. Within the last four months I walked upward of 500 miles, in two journeys; and during the same period baptized, at Maungataniwha, Matamata, Tauranga, Rotorua, and Taupo, 269 Natives; 190 of them being adults, who were strictly examined in all the fundamental doctrines of Christianity. A large portion of these form the first-fruits of the Rotorua Mission.

[Rev. A. N. Brown, Sept. 8, 1841.]

We regret to state that Mr. Brown still suffers much from inflammation of the eyes.

EASTERN DISTRICT.

The remarkable awakening in this District, of which particulars have
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from time to time been given to our readers, has not proved a mere temporary excitement. The communications which have been received from the Rev. W. Williams, since those given in our last account, show that the work is sound and abiding.

State and Progress of the Mission in this District.

The following passages are from Mr. Williams's Report of the District for the year ending June 30, 1841:—

The inhabitants of the Eastern District, extending from East Cape to Cape Kidnapper, are, with few exceptions, professedly Christian: and there is sufficient reason to believe that this profession has been made in sincerity; for while the deeply-rooted superstitions of their forefathers have been, with one consent, relinquished, there was nothing to set in the opposite balance, save that which Christianity bestows. Human nature is ever impatient of restraint, and would not readily submit to the yoke of Christianity, so opposite as it is in every point to former habits. Where this change is met with—where a disposition to restless warfare has given way to peace, and a murderous treachery to Christian simplicity—where quarrels are settled by arbitration, and a power to resent injury gives way to amicable adjustment—where restitution is made for an injury done—and where the religious rites of the Devil give place to Christian Worship—it is clear that something more than a transient alteration has taken place—that the *strong man* who had long kept *his goods in peace* has been cast out by One that is *stronger than he*. This change continues in the case of those who were first the subjects of it; and a progressive advancement in other quarters shows that the Divine blessing rests upon the work.

During the year ending June 30, 1841, three chapels have been erected at Nuwaka, Taikawakawa, and Warekahika; a fourth and fifth are in progress at Uwawa and Table Cape; and a church, ninety feet by forty-five, is being built at Tauranga.

The number of Natives attending Christian Worship is about 8680; being 3200 at Waipapu and Tokomaru, 2530 at Uwawa and Tauranga, and 2950 at Table Cape, Wairoa, and Ahuriri. The Services are conducted, for the most part, by

Native Teachers, whose diligent attention to their work is evidenced by the fact, not only that the congregations formed are kept together, but that so much progress has been made in the attainment of Christian knowledge, as to warrant the admission of a large number of candidates to the rite of Baptism. The number of candidates during the year has been 2115; of whom 588 men and 251 women, have been baptized, with 339 of their young children; making a total of 1178. This large body of Natives, baptized at various places and at different periods, were not received to this ordinance until after long and patient examination. It has been generally noticed, that the Gospel has been first received by the young, whose minds are naturally more open to conviction; but in the present case, although the order has not been reversed, yet the old men, including the leading Chiefs, have been among the foremost to receive the Gospel; not only giving up, with one consent, their former practices, but submitting, with wonderful simplicity, to the course of instruction required by their Teachers. At Turanga they are assembled every alternate week in Bible Classes, with the view of building them up a spiritual temple unto the Lord; but at other places, having none but Native Teachers to lead them, who themselves are acquainted with little beyond the first principles, it is manifest, that without a special interference on their behalf by the Great Shepherd of the sheep, many are likely to go astray. It is a case, therefore, which demands prompt attention. There exists a most eager desire to possess themselves of the Sacred Scriptures; for which, in most instances, they are ready to pay: the only reason why this is not done more extensively is, that the distance of their villages precludes the possibility of transporting food for the purpose.

Visits have been paid, during the year, to Waioa, Ahuriri, Uwawa, and Waiaapu; and inland to the Lake Waikare, occupying together 102 days. The results were satisfactory, as to the disposition on the part of the Natives; but distressing, inasmuch as fields *white already to harvest* are suffering loss for want of labourers. At Ahuriri, where the Natives are numerous, a profession of the Gospel is made, without even a Native Teacher having resided there; and the principal Chief has visited Turanga for the sole purpose of obtaining books.

A small party at Turanga, professing to belong to the Papists, have renounced their creed, and are most of them candidates for Protestant Baptism.

The schools are generally well attended by old and young; and a knowledge of reading, which is the chief object sought after, is rapidly advancing.

In a Letter dated Turanga, July 1, 1841, Mr. Williams explains his course of proceeding in admitting Natives to Baptism:—

It may, perhaps, be thought by some that an injudicious haste has been shown, in admitting so large a number at one period into the Church of Christ—that it would have been better to test the sincerity of their profession by longer trial. But none who know my past proceedings will find occasion of complaint on the score of hasty measures with regard to candidates for this sacred ordinance. It has been my universal practice to keep back as much as possible, to allow time for proof to appear that the profession made is not merely that of the lips. The fact, in the present case, is, that the seed had been sown; and being in a goodly soil and watered by the showers of heavenly grace, the *fields* had become *white*. Who then could forbid water, *that these should not be baptized*? I passed none, not even the hoary sire of three generations, who who did not appear to possess a clear understanding of the grand truths of Salvation; and of the people generally, I can safely affirm, that I never baptized any party of Natives who possessed, on the whole, more information. This may in some measure be accounted for by the fact, that the Natives of the East Cape have, if I may use the expression, quite a propensity for attending school; and having committed to memory the Catechisms, which contain a concise summary of Christian doctrine, it is seldom that a plain question can be put without being answered; so that it becomes necessary to vary the interrogations in every way, to ascertain that the truths are really understood. The sincerity of the profession made, as in every other case, is yet to be seen; but the blessing of God appears to rest upon the work.

Still later, July 26, 1841, Mr. Williams thus reviews the state and prospects of this District:—

1. The geographical extent of this

District is 180 miles on the Map; but in consequence of the difficulties of the road, it requires from twelve to fourteen days' hard travelling to pass through the whole length of it.

2. The idols are already cast to the moles and to the bats; the swords are beaten into ploughshares, and the spears into pruning-hooks; that is, the whole fabric of Native superstitions is gone, whether relating to the living or the dead—the old priests being as forward to take this step as any others. Their weapons of warfare are laid by, their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration.

3. The disposition to receive instruction—shown by the fact, that more than 8000 persons assemble every Lord's Day to worship the God of Christians, for the most part in chapels neatly built.

4. The desire to possess Prayer-books and Testaments—for the purpose of obtaining which they will come from the extreme points of Hawks' Bay, and for which they are always ready to pay; when the distance does not prevent them from doing so. Numbers have brought a payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment, hearing that others are on the way from England.

5. The number of candidates for baptism—upward of 1400 of whom are under weekly instruction.

6. The number of Native Christians—878 adults having been received into the Church of Christ after careful examination, and 363 children, making a total of 1241. Among the adults are included a large proportion of the leading Chiefs.

7. The general consistency of conduct in these who profess Christianity. In the absence of more extensive testimony from persons unconnected with the Mission, may be given a copy of a paper found at Waiapu, on my last visit:—

Waiapu, July 21, 1840.

These are to certify, that John Brown, of the brig *Martha*, seaman, was unfortunately drowned on the beach, and was buried by the kind assistance of the Chief and Missionaries (Native), who paid every attention, by having the rites performed in a proper manner and with good order. Given under my hand at the Pa, this 21st day of July 1840,

G. POWELL, Master.

8. A large community of Christians being now formed, it becomes necessary that instruction should be regularly given, of a character which is beyond the knowledge and ability of the Native Teachers. Their diligence in the work, and consistency of conduct, call for much thankfulness to Him who has made them what they are; but they are themselves babes in Christ, and, with their flocks, require to be fed with the sincere milk of the word that they may grow thereby. Without this mode of instruction, unfolding in succession the precepts of the Gospel, errors of a serious nature must necessarily arise.

9. From the great transition which has taken place in so short a space of time, there must be difficulties of continual occurrence, which require the judgment of persons possessing more maturity of thought than the Natives can be supposed to have. I allude to their petty quarrels, from various causes, and particularly from damage done to their crops by the pigs of their neighbours. These quarrels are no longer to be settled in the summary manner of former times; but are to be regulated on Christian principles.

10. The increasing activity of Satan. I know not how many Popiah priests were in New Zealand previously; but last month there was an arrival of four Priests and eight Catechists.

11. This request for help is not made with a view to the occupation of new ground, but that what is already in possession may be kept. We have not now to say, Let us go up at once and possess it; for we are well able to overcome it: it is subdued.

12. A great work has been accomplished, in which the hand of the Lord has been signally manifest. It has not been by might, nor by power, but by the Spirit of the Lord of Hosts. It has not been through the labours of your Missionaries; for the Word has only been preached by Native Teachers. We have literally stood still to see the salvation of God.

Mr. Williams's earnest appeals for additional Missionaries have, as our readers are aware, been responded to by the Committee. Two Missionaries have by this time, we trust, joined Mr. Williams in his abundant labours.

WESTERN DISTRICT.

A full account of the commencement of operations in this District was given in our January Number. Here, again, additional Labourers are much needed; the scattered state of the population, and the actual amount of work to be done, rendering it impossible for two Missionaries adequately to superintend the District. The Rev. G. A. Kissling's state of health forbidding his return to Sierra Leone, he has in consequence been appointed to this District of the New-Zealand Mission.

State and Progress of the Mission in this District.

The Rev. J. Mason reports of Wanganui, for the year ending June 30, 1841 :—

I am thankful to be enabled to state, that our feeble efforts among this people, during the past twelve months, have *not been in vain in the Lord.*

On Lord's Days I have had two Native Divine Services and a School; and, occasionally, an English Divine Service for the European Settlers. On the week-days I have attended the Morning School, and afterward assisted Mrs. Mason in the Female School. Four evenings in the week I have a Bible class. A great proportion of my time has been occupied in visiting the Natives up the river, at Mangawero, at the Pas along the coast, northward to Taranake, and southward to Rangitikei. Attached to this Station there are thirteen Chapels already built, and three others in course of erection. The Congregations average about 1800: there are also fifteen Schools, with an average attendance of about 900 scholars.

Our work has not been thus far carried on without its peculiar difficulties and hindrances.

First, the people, though generally willing to receive Christian instruction, are very widely scattered: the majority are located, in parties of from 20 to 400 in a village, on the banks of the river, extending more than 160 miles inland. Many of these Natives rarely come to the Settlement, and some never. It is only by visiting them at their respective dwelling-places that we are enabled to instruct them in *the things which belong to their peace.*

Secondly, two grog-shops have been opened, and rum-drinking, though not to a considerable extent, introduced among the Natives. We have no police to restrain the more reckless and daring; but every one is at liberty to do that which is *right in his own eyes.*

Thirdly, we have been twice visited by a fighting party from Taupo—in August 1840, when about 120 were killed; and in April 1841, when two lives were taken. These visits were made chiefly in consequence of our Natives having forsaken their native customs, fighting, &c., and formally embraced Christianity.

The following Letter from the Rev. O. Hadfield, dated Kapiti, Oct. 8, 1841, gives a general view of the character of the work in this District, and contains some just remarks on the allowance which ought to be made, by that *charity which hopeth all things*, in the case of the New-Zealand Converts.

It is difficult to convey proper impressions and correct ideas, in writing, or even in speaking, when endeavouring to describe the work of the Spirit; but it is especially difficult to convey those impressions and ideas, when the blessed work has been wrought upon the Heathen, to those who are necessarily unacquainted with their *PECULIAR* sins, superstitions, habits, and customs. Persons at home are apt to connect civilization with the reception of Christianity; and can scarcely form a conception of a real conversion, without assuming as an axiom, that the persons so converted must immediately become neat, cleanly, &c.; and they consequently question the reality of the conversion, when these results are not found. But this is an unwarranted assumption, to which the civilized Christian is led, without ground or proof that such a result is even to be looked for, or expected, as an immediate fruit of the reception of the Gospel. On the contrary, the Scriptural view of the effect of conversion, and that which agrees with what I practically witness, appears to me at least to be a deadness to worldly things, and a carelessness about the things of the body. The young convert, who turns from the world to the Lord, shuns all those things which may draw his soul and affections from his God, and again allure him to that world, from which he now

feels himself, for the first time, in some degree freed and disentangled. And though, to the civilized mind, cleanliness of person and decency of habit do not appear likely to ensnare the soul, they really have that effect upon the New Zealander, as much as *gold* and *pearls* and *costly array* on his civilized brethren, however improbable such an effect may appear to be.

But I trust that tests less questionable than these of a real effusion of the Holy Spirit exist. Bishop Leighton remarks, that as without a substance there is no shadow, so where there are no real believers there are no professors. Thus, when I behold the thousands among whom I live, who lately worshipped Wiro, Maru, Uwenuku, and a host of other gods, now bowing the knee to the *God and Father of our Lord Jesus Christ*—when I behold tribes, which have been at enmity from generation to generation, living in peace, and meeting one another as brethren—in short, drunkards becoming sober, the unclean becoming chaste, and a multitude of other reformatations, allied with a constant desire for instruction—I cannot but come to the conclusion, though in opposition to the superficial observer, that there is here an effusion of the Spirit of God; and that there are, among these people, many of the *peculiar people of God, vessels of mercy afore prepared unto glory*.

We now give some extracts from the communications of the Missionaries, on miscellaneous subjects.

Gradual Decline of War.

At pp. 13 and 14 of our January Number we gave an account of a sanguinary engagement, at Waitotara, between the Taupo and Taranaki and other Natives, the Taupo party being the aggressors; in which the Taupo tribes were routed with great slaughter. The following extracts from the Rev. J. Mason's Journal refer to the return fight from Taupo, the Natives of which place and Rotorua united their forces, in order to cut off the Natives of Waitotara and Taranaki, as a payment for the death of their countrymen.

March 27, 1841—We arrived this morning at the place of encampment, which is

about half way between the two Pas Ikurangi and Pukahika, and close to the edge of the river. To this place there is a pathway from Taupo; and on the opposite side of the river another path leads to Waitotara, which formed the route of the last fighting party in August 1840. As we proceeded up the river, we were joined by many Natives from the several Pas and villages; and as we drew near to the Taupo camp, our Natives halted and discharged all their muskets as a salute to the other party. In about five minutes the salute was returned, which was a token of peace. We then landed on the beach directly opposite to the Taupo camp; the river, about forty yards wide, running betwixt us. After we had breakfasted, Turoa and his party, who are near relatives of the Taupo tribes, crossed the river, accompanied by Mr. R. Matthews and myself.

On our arrival at the camp, the native tangi commenced, which, to a person unaccustomed to such sights, would appear to be a most bitter mourning, weeping, and lamentation; but which, in reality, is a mere ceremony, and in most instances is accompanied with little feeling of love or sorrow. This tangi lasted about two hours, after which the speaking commenced; the Taupo Chiefs expressing their firm determination to proceed to the scene of the late fight, and take up the bones of their deceased friends. The Wanganui Chiefs, on the other hand, were very urgent for them to return home; stating, that since they of Wanganui had received "the Book," and believed in Jesus Christ, they could not become their allies, as they had been formerly; neither would they countenance their fighting by lending them canoes to go down the river. The fighting party, on finding the Wanganui people so decidedly against them, became very resolute, and declared they would go down the river and see the White People, even if they had to swim thither. We walked round the camp, and spoke with many of the Chiefs; the principal of whom, Te Heuheu, from Taupo, assured us, that if they were allowed to take away the bones of their friends in peace, they would not fight; but that nothing should deter them from going to the spot. On finding them so determined to proceed, and that their route lay down the Wanganui, and past our houses, we judged it best to go before, and make preparations for their arrival.

April 1, 1841—Engaged in packing up our few clothes and household articles.

April 3—To-day we heard that the fighting party had arrived within eight miles of us. During their passage down the river they have been under the restraining hand of the Lord. They have not been suffered to plunder the plantations, or disturb the peace of the Natives residing in the Pas which they have passed.

April 4: Lord's Day—Our Chapel, which is capable of containing about 200, was crowded to excess, and many sat outside. Some of these people are drawn together through fear of the approaching enemy; supposing that the God whom we serve will be pleased with their formal service, and save them, not from their sins, but from the apprehended danger. However erroneous their motives may be, their thus assembling together affords me an opportunity of making known to them the service which is pleasing to God, and the class of people who are under His especial care and protection.

April 6—The whole of the fighting party having assembled on the opposite side of the river, I crossed over to speak with Te Heuheu. He is firm in his determination to proceed to Waitotara, about twenty-five miles up the sea-coast, and take thence the bones of his deceased friends. I despatched a messenger to Waitotara, recommending them to give up the bones in peace.

April 20—Melancholy news from Waitotara; the Natives of which place, being panic-struck on hearing of the arrival of the fighting party, deserted their Pa, and retired twenty miles on the coast to Patea, leaving behind them two sick people, a man and his wife, who were not able to flee with the others. These two unhappy creatures were cruelly murdered by the Taus; who finding the Pa deserted, set fire to the houses, and afterward destroyed the canoes by splitting them in pieces. When will the wickedness of the wicked come to an end? "At the coming of Jesus Christ," replied one of my Natives, to whom I put the question. May the day be hastened in His time!

April 21—No little alarm was excited this morning by the returning Taus, who, while passing along the opposite bank of the river, discharged their muskets, and several balls were heard passing through the air above the native houses. Our

Natives immediately interpreted this as an intimation of anger, and intended attack on them; and accordingly began to make every preparation.

April 22—During this day the wrath of the wicked has been restrained.

April 23—I crossed the river to-day to speak with the Taus, and took with me medicine for Te Heuheu's daughter, who had been suddenly taken ill. I asked Te Heuheu what his intentions with regard to my people were; reminding him that he had before promised me that he would both go in peace and return in peace. He said he was angry with my people; and would have gone to war with them, had we not been living here, and been so kind to him and his daughter. He again promised me that he would return in peace.

April 24—The main body of the Taus have gone up the river. I would fain hope that the late attempt to raise a fight has been the expiring struggle of the native "ritenga."

The next instance which we give is from a Letter of Mr. J. Matthews, dated Kaitaia, Northern District, June 4, 1841.

Our fears as to our Tribes being involved in war were not realized; vital Christianity having so far gained ground as to "throw cold water on the fire of Satan," as the Natives express it. Our apprehensions were caused by circumstances which would doubtless, a few years ago, have embroiled the whole of this part of the island in a serious quarrel.

If the native character be duly considered, it will be freely acknowledged, by all, that great have been the achievements of the Gospel. This is, on all sides, candidly admitted by the Natives themselves. They, knowing what trivial events need formerly to involve all their tribes in war, are quite astonished at the effects which the Word of God has produced. The Word of the Lord, and the influences of the Holy Spirit, are felt in a very tangible manner, not only by those who have professedly embraced the Gospel, but by those who have from the first altogether opposed it. They tell us, wherever we go, that until now they could not eat the produce of the soil in peace!

The murder of Tipako, of the North Cape, followed by that of four others, was a very serious affair. Several Pās were erected, and hundreds of Natives

assembled, either for war, or to behold it. One battle took place at Herekino, about twenty miles from hence by the coast. It was, however, a most notable engagement, for not one life was lost, and only one Native slightly wounded. A few Christian Natives, who were pressed by their Chiefs to carry food, as they would not fight, were made to sit in the front of the battle—which took place on two opposite beaches, with a river flowing between—to see if any of the balls would hurt “believers,” as they are called.

After this singular skirmish, Papahia, Chief of Wangape, advised that peace should be made; which advice was acted upon. All the Christian Natives, excepting four or five, went about their several occupations as though nothing had happened.

An extract of a Letter from Mr. R. Davis, Waimate, Northern District, dated Aug. 30, 1841, shall close this head:—

We have latterly had some difficulty with the Natives. The country has been excited by a war which took place between two parties at Taiaimai, about five miles from Waimate. It has, however, been happily brought to a close, although in a very unjustifiable manner as it regards one of the parties. This party was unwarrantably attacked by the other. They made two attacks before the others endeavoured to defend themselves. On the third attack, the injured party engaged them without any loss to themselves; but the Chiefs of the other party were wounded, two of them seriously, though not mortally. On this account, the injured party, on whom the attack was unjustly made, have been obliged to leave their place: this conclusion was come to by the Chiefs, in order to terminate the war as speedily as possible.

Horrible Instance of Cannibalism.

The following horrible circumstance is related by the Rev. R. Maunsell, in a Letter dated Waikato Heads, Middle District, July 12, 1841. He is speaking of his visit to Lake Taupo:—

I was just in time to meet a party returning from the western coast, to which place they had proceeded to seek satisfaction for the death of sixty of their number, who had been slain in a late

invasion by them of that neighbourhood. Providentially, the people of the villages had timely notice, and fled. Disappointed of a living subject on whom to wreak their fury, they assailed the dead, and—incredible as the fact may appear, I can solemnly vouch for its truth—exhumed two bodies that had been recently buried, washed off the putrefied parts, and ate them! Horrid, however, as was the act, I cannot regard it as evidence of the prosperity of the cause of Satan: on the contrary, I believe, that as Taupo is now the last retreat of genuine Heathenism in this island, so will its *dark places* very soon shine with the Gospel light, which is now pouring forth with such mighty power through the length and breadth of the land.

Value set upon the Word of God.

The Book of Psalms in the New-Zealand language is very highly esteemed: the Natives seem to prize it more than gold and silver. Our Natives are able to respond them in order, and it adds much to the beauty and usefulness of the Services of the Lord's Day. The Natives, male and female, also attend school more punctually, as they find it necessary to read over and over again the Psalms appointed for the ensuing Lord's Day.

[Mr. J. Matthews, Kaitaka, N. D., June 4, 1841.]

In the middle of June last, when I was about leaving this place to attend a Committee at Otawao, one of my Native Teachers returned from a visit to the Uriwera, bringing with him a youth of about seventeen, who possesses the hereditary rank of what is styled an Arikī—which, as far as I am capable of discerning, is the greatest dignity known among the New Zealanders—as an applicant for a few books. I told him that I had none with me; but if he would go with me as far as Tauranga, I would comply with his request. To this, after a little hesitation, he consented; and, on my arrival there, accompanied me to Otawao, a distance from Opotiki of not less than 170 miles. By the time he arrives at home he will have travelled 350 miles. Now this stripling came to me solely with a view of getting a Testament and a few Prayer-Books: and the circumstances which led to his visit were simply these:—

Some months ago he came to Waihoutahi; at which place, hearing the Word of Life, he became a professor in Jesus, and returned, with the *good tidings*, to his own people. How far they at first approved

of this change in their young Ariki I know not; but one day, seeing him carry a burden on his back—which part of the body is very sacred, according to the ideas of the Natives, in men of his rank—it had such an effect upon them, that they came to him, and said, if he would procure books they too would lay aside their native ritenga—a word signifying both their customs and superstitions—and he should become their teacher.

He therefore came; and I doubt not that the blessed oracles will not have been thus sent for in vain.

[Mr. J. A. Wilson, Opotiki, M.D., July 5, 1841.

The desire for the Word of Life is still undiminished: the offer of a New Testament is, in many cases, more tempting than a more costly article. In my late trip to that remote place, Taupo, I used many though vain efforts, in various parts of the lake, to get a guide to Otawao: none could be induced to accompany me. It is a four days' journey; and the guide would have to carry his own food almost the whole of the way, and to return through a barren and deserted country in the depth of winter, the frost being then severe. At last I hit upon the expedient—for I began to be not a little anxious—of offering a New Testament. It was immediately accepted: two guides accompanied me to fetch it; and a third joined us for the sake of conversation and baptism, and the chance of getting another. For no other consideration do I think I could have induced these Natives, at such a season of the year, to accompany me. [Rev. R. Mounsell, Waikato Heads, M.D., July 12, 1841.

Since July 17th I have received a case containing 492 Testaments, which, in the course of eight days, were all appropriated. A number have been paid for by the Natives: I have received the sum of 30*l*. 15*s*. 6*d*. on account of the Bible Society, which I will thank you to pay. There is yet more money to receive; but I send this amount without delay, as a substantial proof of the desire on the part of the Natives to possess the Sacred Volume. I know not what portion of the supply will be assigned to this part of the island; but I could readily dispose of 3000, and then there would still be a constant demand for more.

[Rev. W. Williams, Turanga, E.D., Sept. 14, 1841.

Completion of the Book of Common Prayer in the New-Zealand Language.

Through the blessing of God on my

labours, I have been enabled to finish the printing of the Prayer Book. It has been a long while, indeed, in passing through the press; but when all the labour, from the translating to the striking off, is duly considered, and that much of it has devolved on myself, I think it will be pretty evident that no time has been lost. The greater number of the Collects were translated by the Rev. W. Williams; the Sacramental and Matrimonial Services by Mr. Puckey; and the remaining Collects, with the Epistles from the Old Testament, Thanksgivings, and Prayers, Communion of the Sick, Visitation of the Sick, Commination, Rubrics, and Articles of Religion, by myself. The last, alone, required much time, and considerable and close attention in translating, correcting, revising, and re-revising, ere they became what they now are. Thankful and humble, however, I would be, in reviewing the goodness of the Lord toward me. When I landed in New Zealand, nearly seven years ago, I often besought the Lord to grant me health, strength, and ability, to print the New Testament and Prayer Book; and He has been pleased to hear and answer my request.

[Mr. W. Colenso, Paikia, N.D., Nov. 17, 1841.

Widely-spread Knowledge of the Gospel.

With the consent of my Brethren I have visited Port Nicholson, my passage having been paid by the Natives. From that place I walked overland to Waikato, a distance of 398 miles; having made known a Saviour's love at thirty-two Pa, in all of which the majority of the Natives assembled for Worship; and in every place I met with some who could read the New Testament, that invaluable treasure having found its way to every Pa, with the exception of two.

[Mr. B. Ashwell, Waikato Heads, M.D., Report for the Year ending March 31, 1841.

Hopeful Deaths of two Chiefs.

Kahukoti, our excellent Native Chief, I regret to say is no more. I have not the slightest hesitation in saying that he was, humanly speaking, the main instrument in keeping the Thames from becoming, like some of our other Stations, the seat of war. He was never averse to Christianity being introduced among his people, and for a long time past he much encouraged it. Several of his nearest relatives have been baptized, and have become steady teachers of their countrymen. The Lord's Day is strictly observed by them. Kahukoti intended to

have been baptized; but one obstacle prevented it—he had two wives, and children by both of them. I have often been told that he had put one away; but from both of them being always with him, I doubted his sincerity, and therefore postponed recommending his baptism. He died, as he had lived, in peace, at our Settlement; and was afterward removed to his own place, and interred by me, at the special request of his friends. A large concourse of Natives was present.

[*Mr. W. T. Fairburn, Maraetai, M.D., June 24, 1841.*]

We have lost a valuable Chief in Paul Ngaruhe, of Kaitaia Valley, a brother of Manu, the Chief who was so serviceable in the first transactions of this Settlement. His illness was of the consumptive character. His death was hastened by his visiting, very lately, his friends at Wangape; to accomplish which, he had to wade through deep water before he arrived at their village. He sent for me to converse with him on Religion. His wish was to have Religion defined in few words. He particularly wished to know what would take him to Heaven: he observed, "I think I know; but I wish to hear it from you again." He died, I trust in the faith of the Lord Jesus, on Tuesday, June 22, 1841.

[*Mr. J. Matthews' Report of Kaitaia, N.D., for Half-Year ending June 30, 1841.*]

Improved Temporal Condition of the New Zealander.

The poor Native can now obtain all that he requires, if industrious: he has land rent free, and his house he builds for himself. The time has evidently arrived, when all Christian Natives should be exhorted to assist in the erection of the great Temple, by offering their mites:—mites do I say? they are better able to give—the poorest of them—a shilling, than an English poor man a penny. I feel that even the bare urging of the Natives to join the universal Church in collections would have the happy effect of making them more industrious, that they might have something to give to those who need.

[*Mr. J. Matthews, Kaitaia, N.D., June 4, 1841.*]

Need of a superior Education for Native Teachers.

The subject of a better education for the Natives who are engaged as Teachers, is of very great importance. I have long seen the necessity of an Institution to afford further instruction to the more promising Youths, in order to prepare them

for further usefulness in the Mission. We feel that most of our Native Teachers are much wanting in true Scriptural Knowledge, and are not prepared to meet, on Scriptural grounds, the heresy which the Papists are endeavouring to disseminate wherever they go. It will also be the means of raising the Natives in the scale of society. It would be well to instruct some of the more promising in the English Language, as it would bring them on a level with many of the Europeans, and enable them to prevent wicked and designing persons from taking advantage in their dealings with the Natives.

[*Mr. J. Kemp, Kerikeri, N.D., Aug. 9, 1841.*]

Temptations incident to Colonisation.

The arrival of so many Europeans in this immediate neighbourhood, and the consequent introduction of much property, together with the great demand for native labour at extravagant prices, has almost bewildered the Natives; so that they not unfrequently accuse us of having cheated them in the prices formerly given, both for their agricultural produce and their labour. This need not be wondered at, when we know that for common labouring work they now get 4s. per day; and that two young men, who were brought up by me from their childhood, are now engaged at Auckland, as carpenters, at the rate of 6s. per day. Hence we are in a great measure deserted by our Natives. Although we cannot but mourn over the present state of things, knowing the temptations to which the Natives must necessarily be exposed, we still have the confidence that the seeds of Divine Truth have taken root, and that many souls will be gathered into the garner of the Lord.

William Jowett, one of our first baptized converts, seems still to hold fast his integrity: his character stands high with all with whom he has any dealings. A respectable trader told me, the other day, that Jowett was an excellent Accountant, and a trustworthy Native; that he had deposited goods in his hands, to trade for him, to the amount of 60l.; and on reckoning with him, he rendered a faithful account of all that had been put into his charge.

[*Mr. W. T. Fairburn, Maraetai, M.D., June 24, 1841.*]

Since my return hither, after an absence of three months in visiting the Natives at Taupo, &c., I have been concerned to find that the temptations of the new Settlement, lately formed at Auckland,

have proved too strong for some of our young converts. This is a time of sifting. Strongly, indeed, have we reason to pray, *Establish Thou the work of our hands upon us.* I am in hopes, however, that after the excitement of novelty has subsided, Christian principle will recover the ascendancy, and that our people will, more than ever, cleave to us as their most trustworthy friends and protectors. Of the truth of this opinion, I have lately had a pleasing proof in one of my own lads. Attracted by the very superior wages at Auckland, he went there, with some domestics of others of my Brethren. Having, however, worked there for some time, and lived with his now wealthy relations, he has returned to my service, and is working for the comparatively small allowance which we give our native labourers. This, I believe, he has done to get out of the way of temptation, as well as to be within reach of our instructions.

[Rev. R. Maunsell, *Waikato Herald*, M.D., July 12, 1841.]

Aspect of the Country around Lake Taupo.

Reference is made in some of the preceding extracts to Mr. Maunsell's visit to the Lake Taupo. The following extract from one of his Letters, July 12, 1841, gives a description of the country about the Lake.

Of Taupo Lake I must say, that, as far as the scenery is concerned, I was much gratified indeed with my visit. The Lake is evidently of volcanic origin : its circumference is about 70 miles, and its banks are, for the most part, dark, precipitous, and barren ; while the dark blue cliffs, when viewed from the eastern side, give a kind of sombre grandeur to the whole. Tongariro, one of the highest mountains in the island, and perpetually covered with snow, stands at the southern extremity. As its summit is crowned with a volcano, now in action, it is beginning to be an object of interest to visitors.

We close our account of this Mission with several passages relating to

Papery.

The following extracts are from the Journal of the Rev. A. N. Brown, Tauranga, Middle District : they refer to an earlier period than the communications from the other Missionaries, in consequence of Mr. Brown's inability, from the state of

his eyes, to copy his Journal out so regularly as he could wish.

March 7, 1840.—Dr. Pompallier, a Roman-Catholic Bishop, accompanied by a Priest, arrived to-day in a small schooner. Much excitement in consequence among the Natives.

March 8.—At Otamoetai. As no bell was rung at the end of the Pa where the Papists had taken up their abode, I considered that they had perhaps abandoned the idea of holding a Public Service ; and, after prayers at the Chapel, I went to visit the adjacent inclosures, but found all the houses empty. When I reached Tupapa's yard, however, I found a large assembly of Natives, drawn together to witness what must have been to them a novel exhibition. A small stage was erected, not unlike the puppet-shows carried about in England, adorned by trumpery drapery of different colours. The Priest was busily engaged in arranging a crucifix, three lamps, pictures of the Virgin Mary, a cup, &c. I turned with disgust from this mockery of the *pure and undefiled religion*, and met the Roman-Catholic Bishop, who saluted me very graciously, and inquired if I were a settler. "No," I replied, "I am a Protestant Missionary." He said that it was by invitation of the Chiefs he visited Tauranga. I remarked, that we should feel it our duty to oppose him ; but that it would be, not with carnal weapons, but with the Word of God. "You mean the English Translation of it," he added ; and then proceeded to make some brief remarks on the oneness, and unity, and antiquity of the Romish Church. He did not wait for any reply ; but, remarking that the Natives were waiting, he bowed, and proceeded to celebrate Mass. I of course retired ; but from the reports afterward brought to me, his exhibition appears to have made but little impression on the Natives, whose risible faculties were so much excited by the gesticulations, crossings, kissing of garments, &c., that the Bishop was obliged to stop several times, and request silence. The whole Service was performed in an *unknown tongue*, except a few sentences at the commencement, in which the Roman-Catholic religion was described as being the "old" one, and the "only true" one. The Bishop will find, however, that the Natives will require something more than his assertions to satisfy them on these points ; and that with those who possess the Scrip-

tures the dogmas of the apostate Church will have "neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."* After Service the Bishop sent for Tupaia and other leading Chiefs, to whom he gave clothes, &c.

March 9, 1840—Dr. Pompallier went on to Maungatapu Pa. A Native observed to me, that he now for the first time knew what the expression "believing with the lips only" meant; for the Roman Catholics, not having the Bible, had no other than "lip belief." One of our Christian Teachers told the Bishop, yesterday, that his religion could not be the true one, because he bowed to idols, which God had forbidden. The Bishop replied, that they were not idols, but remembrances. He did not, however, seem inclined to continue the conversation, and walked away.

March 19—Matthew, one of our Christian Natives, has been engaged to-day in a controversy with the Roman-Catholic Priest. The Priest said, "There is one God—the Father, the Son, and the Holy Ghost." "That is truth," replied Matthew.—The Priest then, holding his cross in his hand, remarked, "We do not worship this; but it is to make us remember Christ." "That," replied Matthew, "is your speech; but what says the book? *Thou shalt not make to thyself any graven image.* Your image is the work of man; and to make an image like that is breaking God's commandment."—Matthew then read Revelation xiv. 9, 10, 11, and asked the Priest the meaning of the passage. The Priest replied, that he did not know enough of the native language to understand him, and was walking away. "Stop," said Matthew, "you sought this conversation with me; and if you cannot understand what I say, your disciple, Haki Tara, can. I will tell him what these verses mean, and he can explain it to you. Haki," continued Matthew, "this receiving the mark of the Beast means, among other things, carrying those medals of the Virgin in your ears, and those crosses round your necks: and now, Haki, tell me what this expression means, *If the blind lead the blind, both shall fall into the ditch?*" "I do not know," replied Haki.—"Then," continued Matthew, "I will tell you. That man," pointing to the Priest, "is a leader of the blind; and those who

listen to his karakia (preaching), and receive his doctrines, and bow down to his images, are blind also; and the ditch means hell, into which both parties, unless they repent, will at last fall." The Priest would not remain any longer; but turned angrily away, probably more firmly convinced than ever that the Church of Rome is right in withholding from the common people that Word which God designed as a lamp to lead us *into all truth*.

March 30—Journeying to Matamata. In conversation with William Thompson I learned many particulars of the late visit made by the Papists to Matamata, and I feel persuaded that their attempt to introduce Popery was a failure. The Roman-Catholic Bishop, in order, I presume, to ingratiate himself with the Natives, has been in the habit of encouraging the national dances among them. He did so at Matamata; and was reproved for it by a Christian Native, Henry Williams, as being contrary to the Gospel.

May 28—An old Chief observed to me that he had become a Roman Catholic, because of the similarity of that religion to the native ritenga. "We have dances," said he, "and so have the Roman Catholics"—alluding to their bowings, crossings, and gesticulations: "we have tapers, and so have they: they carry medals and crosses: we pray to Wiro, Tu, and other native gods; they pray to Peter, Mary, and other gods." This parallel, drawn by one of their own disciples, might probably disgust the Papists; but there is much simple truth in it. What has a Heathen to renounce, or what sacrifices has he to make, in becoming a Roman Catholic? Literally none.

The remaining extracts are from the communications of various Members of the Mission.

A fresh arrival of the Emissaries of the Church of Rome, consisting of four Priests and eight Catechists, two of whom have since been ordained, are actively engaged in disseminating their soul-destroying doctrines. Their Bishop intends making this place his headquarters, and is now preparing to build a large Church. Surely it behoves us to be diligent in our Master's cause. A sharp eye is kept by them on all my proceedings.

[Rev. R. Burrows' Report of Kororarika, N. D., for Half-Year ending June 30, 1841.]

The Papists have commenced war; but the Scriptures, which are *the sword of*

* See 21st Article.

the Spirit, prevail. The opposition which the Romanists have hitherto made, has been a means of exposing their errors, and of adding some of their number to our congregations. One of these, who was a Communicant, on being asked why he left his teachers, replied, "They give us the Word of God in a language we cannot understand: you give us books in our own language, which we do understand." He then gave me a shilling for a Prayer-Book. [Mr. J. Shepherd's Report of Wangarei, N.D., for Year ending June 30, 1841.]

The Papists are making bold efforts to do mischief. There has recently been an accession of twelve to their number: two are at Tauranga. They may much perplex the Natives in their present state; but with the acquisition of the Testament, now sent out from the Bible Society, we trust to be enabled to stand our ground. The Popish Bishop is hard at work printing their books; yet it is difficult to see them. The Natives who possess them appear to be ashamed of them.

[Rev. H. Williams, Pahiā, N. D., June 22, 1841.]

On my return from Wangarei, I found that the Roman-Catholic Priest had challenged the Rev. H. Williams to a public discussion at Kororārika, in the New-Zealand language, which Mr. Williams had accepted. The discussion took place on Tuesday and Wednesday, the 26th and 27th ult. On the one side were four Roman-Catholic Priests: on the other, Mr. Williams and myself. I went to the field with much *fear and trembling*; not as to the ultimate result, but as to my own incapacity and utter unworthiness for such a situation. God, however, graciously strengthened us, and we were *more than conquerors* through the testimony of Jesus. I could scarcely have considered it possible for men holding Ministerial offices in a professing Christian Church to be so very ignorant of Scripture; or that such men could prevaricate in the manner these did. God enabled us not only to beat down all their arguments with the plain words of Scripture, but also to preach to them *the*

truth as it is in Jesus. I could not but fancy that I plainly saw the same spirit which manifested itself in many of their unhappy Church against our Reforming forefathers. They hesitated not to affirm, over and over, that our New-Zealand Testament was all false, being not the Word of God, but merely words of our own. One solitary text of Scripture—Joshua vii. 6—was all they brought forward during the whole of the first day's discussion, and this was done to defend their image worship, &c. They laboured most assiduously to get us to quit the plain Word of God; but they could not succeed.

It grieved me much to hear them tell the Natives, with a triumphant air of assurance, that, by their latest Letters, England was again returning to her right mind, and to the only true faith and Church; and that "Pusey, a great Doctor among them, is the great instrument employed by the Lord in this matter."

I do not think they will be at all desirous of encountering us again, for some time at least; and would fain hope, that both good to the Natives and glory to the Lord may arise from this meeting. It has, in a measure, opened the eyes of the Protestant community to what the Romanists really are.

[Mr. W. Colenso, Pahiā, N.D., Nov. 17, 1841.]

From these accounts, our Readers will see the extensive scale upon which Rome is conducting her operations in New Zealand. While humbly thankful for the grace which has hitherto enabled those whom it has pleased God to convert through the labours of our Missionaries to *stand fast* in their profession, it behoves us to be earnest in prayer, that from this *mystery of iniquity* the Natives generally may be preserved, and the Converts still further confirmed in *the SIMPLICITY that is in Christ*.

HOME PROCEEDINGS.

*Contribution to relieve the Society's
Pecuniary Difficulties.*

WE have much pleasure in laying before our Readers the following Letter received by the Secretaries during the last month, enclosing Ten Pounds:—

August 8, 1842.

MY DEAR SIR—It gives me great pleasure to send an offering of Ten Pounds toward helping the Church Missionary Society in this season of need. I wish the offering were larger; but am merely a Curate—my stipend not clearing 70l.

a-year—with a family of several children, and limited means. I have, however, been led for several years past to set apart for charitable purposes a tenth portion of my income, and one quarter of that tenth for Missionary objects; and thus the Lord enables me now to contribute this little help. I mention this, not in a spirit of boasting or ostentation, but because our Master directs us *to provoke one another unto love and to good works*; and I would desire to bear my humble testimony to the grace and faithfulness of our Lord, who, since I commenced the system above referred to, has provided for me and mine with **ESPECIAL MERCY**, and not suffered us *to lack any thing*. And through His mercy I hope, ere long, to be enabled to offer another mite of Ten Pounds toward the "Capital Fund." With thankfulness I subscribe myself,

ONE OF THE LORD'S PENSIONERS.

PROCEEDINGS OF ASSOCIATIONS.

Buckinghamshire—August: Sermon by Rev. T. Frey, at Cold Brasfield, Coll. 11. 5s.—Meeting at Lavendon, Rev. W. Tomkins, Chn., Coll. 21. 15s. 8d.

Cumberland—July 8: Meeting at Penrith, E. W. Hazell, Esq., Chn., Coll. 51. 12s. 6d.

Durham—July 24: Sermons by Rev. H. Nanney, at Jarrow, Coll. 11. 15s. 6d.—July 27: Meeting at Jarrow, J. Brown, Esq., Chn., Coll. not known.

Essex—July 24: Sermons by Rev. J. B. Johnstone; at Walton-le-Soken, Coll. 141. 0s. 1d.; at Thorpe-le-Soken, Coll. 71. 0s. 10d.; by Rev. J. O. Routh, at Kirby-le-Soken, Coll. 21. 10s. 10d.—July 25: Meeting at Thorpe-le-Soken, Rev. W. Burgess, Chn., Coll. 21. 1s. 8d.

Hampshire—August 7: Sermon by Rev. T. Woodroffe, at Carlebrooke, Isle of Wight, Coll. 51. 5s.

Hertfordshire—August 8: Meeting at Hertford, A. Smith, Esq., M.P., Chn., Coll. 121. 7s. 6d., and Benefactions, including 50s. from the Chn., 641. 4s.—August 7: Sermons at Watton; by Rev. E. Bickersteth, Coll. 231. 15s. 4d.; by Rev. T. R. Birks, Coll. 21. 5s. 2d.

Huntingdonshire—July 10: Sermon by Rev. H. Linton, at Great Catworth, Coll. 21.—July 14: Meeting at Ramsey, Rev. E. Forbes, Chn., Coll. 61. 10s.

Kent—July 10: Sermon by Rev. T. Bartlett, at Wingham, Coll. 41. 9s. 1d.—July 11: Meeting at Wingham, Sir B. W. Bridges, Bart., Chn., Coll. 81. 18s.—July 13: Meeting at Marsham, the Rector, Chn., Coll. 111. 5s. 10d.—July 14: Meeting at Dover, Rev. C. Plumtre, Chn., Coll. 101. 15s. 4d.—July 15: Meeting at Barham, Rev. A. Oxenden, Chn., Coll. 81. 7s. 10d.—July 17: Sermons by Rev. T. Bartlett, at Goodnestone, Coll. 91. 1s. 11d.; by Rev. W. W. Plumtre, at Nonington, Coll. 181.—July 20: Meeting at Fredville, Rev. C. Plumtre, Chn., Coll. 781. 11s. 9d.

Lancashire—July 10: Sermon by Rev. W. C. Wilson, at Poulton-le-Fylde, Coll. 111. 5s. 10d.—July 12: Meeting at Dolphinholme, Rev. E. B. Squire, Chn., Coll. 31. 1s. 4d.—July 13: Meeting at Stalmire, Rev. J. Bell, Chn., Coll. 21. 11s. 2d.—July 14: Meeting at Pilling, Rev. W. Bannister, Chn., Coll. 21. 2s.—July 15: Meeting at Poulton-le-Fylde, Rev. J. Hull, Chn., Coll. 51. 3s. 9d.—July 17: Sermons by Rev. S. Rowe, at South Port, Coll. 71. 8s. 2d.; at North Meols, Coll. 41. 12s. 1d.; at Crossons, no Coll.; by Rev. J. E. White, at Cockerham, Coll. 31. 9s.; at Bolton-le-

Sands, Coll. 31. 14s. 9d.; by Rev. R. M. Lamb, at Over Darwen, Coll. 21. 15s. 6d.—July 18: Meetings; at Southport, Rev. C. Hesket, Chn., Coll. 91. 6s. 3d.; at Shireshead, Rev. R. Bricket, Chn.; formation of Association—July 20: Meeting at Flinton—July 21: Meeting at Freacot, Rev. C. G. T. Driffield, Chn., Coll. 151. 6s.

Lincolnshire—May 29: Sermons by Rev. J. C. Glaves; at Bourn, Colls. 111. 12s. 6d.; at Edenham, Coll. 11. 13s. 4d.—July 10: Sermon by Rev. T. Barton, at Tydd St. Mary's, Coll. 51. 1s.—July 17: Sermon by Rev. G. Smith, at Withern, Coll. 31. 8s. 6d.—July 19: Meeting at Donington-upon-Bain—July 20: Meeting at Stainton—July 21: Sermon by Rev. G. Smith, at Binbrook, Coll. 61. 12s. 6d.—July 22: Meeting at Navenby, Rev. J. Conington, Chn., Coll. 41. 12s. 6d.—July 24: Sermons by Rev. G. Smith; at Navenby, Coll. 41. 4s. 1d.; at Dorrington, Coll. 21. 16s. 8d.; at Roulston, Coll. 51. 4s. 1d.—July 25: Meeting at Harmston, Rev. H. Clark, Chn., Coll. 31. 18s. 10d.—July 28: Sermon by Rev. G. Smith, at St. Peter-at-Arches, Lincoln, for Deficiency Fund, Coll. 111. 18s.—July 29: Sermon by Rev. G. Smith, at Messingham, Coll. 11. 3s. 7d.—July 31: Sermons; by Rev. T. B. Paget; at Appleby, Coll. 11. 12s. 10d.; at Winterton, Coll. 31. 4s.; at Winttringham, Coll. 31.; by Rev. G. Smith; at Harpwell, Coll. 21. 4s.; at Redbourne, Coll. 71. 3s. 2d.; at Kirton-in-Lindsey, Coll. 21. 16s. 8d.—August 1: Meeting at Winttringham, Rev. — Moxon, Chn., Coll. 31. 9s. 4d.—August 2: Sermon by Rev. G. Smith, at Keelby, Coll. 31. 3s.—August 3: Sermon by Rev. G. Smith, at Killingholme, Coll. 21. 13s. 2d.—August 4: Sermon by Rev. G. Smith, at Kirmington, Coll. 31. 12s. 8d.

Midlothes—July 24: Sermon by Rev. H. Linton, at Weld Chapel, Southgate, Coll. 441. 14s. 9d.—July 26: Meeting at Southgate, Rev. T. Sale, Chn., Coll. 231. 10s.—August 2: Meeting of Shoreditch and Finsbury Operative Association, Rev. T. Mortimer, Chn., Coll. 51. 12s. 9d.

Norfolk—Sermons by Rev. J. Ridgway; at Brammerton, Coll. 61. 12s. 7d.; at Loddon, Coll. 31. 8s.—July 11: Meeting at Tasburgh, Coll. 61. 3s.—July 12: Meeting at Bergh Apton, Molety of Coll. 181. 13s. 5d.—July 13: Meeting at Aldeby, Coll. 41. 11s.—July 14: Meeting at Thurlton, Coll. 21. 12s.—July 15: Meeting at Rockland, Coll. 81. 10s. 6d.—July 17: Sermons by Rev. J. Ridgway, at Reepham, Coll. 31. 12s. 3d.; at Borough, Coll. 11. 1s. 4d.; at Thurning, Coll. 41. 10s. 6d.—July 18: Meeting at Blakeney, Rev. J. Cotterill, Chn., Coll. 101. 7s. 6d.—July 19: Meeting at Thwaite, Coll. 11. 18s. 11d.—July 20: Meeting at Aylsham, Coll. 21. 10s.—July 22: Meeting at Kirby Cane, Molety of Coll. 31. 2s.—July 24: Sermons by Rev. J. Ridgway; at Wymondham, Coll. 141. 8s. 6d.; at Carleton Rode, Coll. 61. 14s. 5d.; at Bunwell, Coll. 31.—July 25: Meeting at Bunwell, Coll. 18s. 6d.—July 26: Meeting at Hopton, Coll. 81. 2s.—July 29: Meeting at Tittleshall, no Coll.

Northamptonshire—August 7: Sermon by Rev. C. R. Alford, at Barbry, Coll. 71. 9s. 10d.

Northumberland—July 15: Meeting at Gosforth, Alderman Carr, Chn., Coll. 21. 10s. 8d.—July 17: Sermons by Rev. R. Clayton, at Whalton and Meldon, Colls. 51. 15s.—July 18: Meeting at Meldon, Rev. S. Meggison, Chn., Coll. 21. 9s. 8d.—July 19: Meeting at Whalton, Rev. R. B. Hunter, Chn., formation of Association—July 20: Meeting at Morpeth, Rev. S. Meggison, Chn., Coll. 41. 0s. 6d.—July 24: Sermons by Rev. R. Clayton; at Simonsburn, Coll. 71.; at Wark, Coll. 41.; by Rev. J. E. White, at Blyth, Coll. 11. 1s. 10d.; at Cramlington, Coll. 21. 3s. 1d.; by Rev. H. W. Wright, at Ponteland and Dinington, Colls. 41. 18s.; by Rev. J. Davies, at Bolam, Coll. 41.—July 25: Meeting at Blyth, Rev. J. Greenwood, Chn., Coll. 31. 0s. 6d.—July 26: Meeting at Cramlington, Rev. E. Romney, Chn., Coll. 21. 10s. 4d.—July 28: Meeting at Hamsbaugh, Rev. M. Beebe, Chn., Coll. 51. 17s. 6d.—July 29: Meeting at Ponteland, Rev. W. Robson, Chn., Coll. 11.

18c. 1d.—July 21: Sermons; by Rev. J. Birch, at Ovingham, Coll. 21. 18c. 3d.; by Rev. J. E. White, at Berwick-on-Tweed, Coll. 21. 14c.; at Tweedmouth, Coll. 21. 15c. 6d.; by Rev. H. W. Wright, at Osmaston and Ulderton, Colls. 21. 1c. 4d.; by Rev. R. Clayton, at North Sunderland, Coll. 21. 12c. 6d.—Aug. 1: Meeting at Berwick-on-Tweed, Rev. Dr. Gibby, Chn., Coll. 41. 10c.—Aug. 7: Sermon by Rev. J. Birch, at Mickley, Coll. 7c. 1d.

Somersetshire—August 7: Sermons at Axbridge; by Rev. J. Hill, Coll. 41. 12c. 3d.; by Rev. J. W. Bennett, Coll. 21. 6c. 9d.

Surrey—July 17: Sermons; by Rev. C. J. Glynn, at Stoke, Coll. 131. 17c. 1d.; at Guildford, Coll. 81. 17c.; by Rev. F. Fulkfah, at Godalming, Coll. 81. 3c.; at Haslemere, Coll. 41. 14c. 6d.—July 18: Meeting at Guildford, G. Best, Esq., Chn., Coll. 131. 12c. 11d.—July 19: Meeting at Godalming, J. M. Molyneux, Esq., Chn., Coll. not known.—July 20: Meeting at Haslemere, Rev. C. Candy, Chn., Coll. 61. 2c. 1d.

Sussex—Aug. 7: Sermons, by Rev. T. Bartlett at Lewes; at St. Michael's, Coll. 31. 17c.; at St. John's, Coll. 101. 16c.—Aug. 8: Meeting at Lewes, the Earl of Chichester, Chn., Coll. 181.

Warrickshire—June 17: Sermon by Rev. C. R. Alford, at Brinklow, Coll. 81. 16c. 6d.

Westmoreland—July 10: Sermons by Rev. S. Rowe; at Crosby Ravensworth, Coll. 41. 8c. 11d.; at Temple Sowerby, Coll. 11. 11c. 5d.; at Appleby, Coll. 31. 4c.—July 11: Meeting at Kirby Thore, Rev. T. B. Levy, Chn., Coll. not known.—July 18: Meeting at St. George's, Kendal, Rev. W. J. Woodcock, Chn.; formation of Juvenile Association.—July 19: Meeting at St. Thomas's, Kendal, Rev. J. A. Latrobe, Chn.; formation of Juvenile Association.

Wiltshire—July 17: Sermons; at Calne; by Rev. W. E. Lord, Coll. 181. 9c. 4d.; by Rev. J. Guthrie, Coll. 51. 10c. 4d.; by Rev. W. E. Lord, at Potterne, Coll. 61. 4c. 9d.; by Rev. T. A. Methuen and Rev. W. E. Lord, at Chippenham, Colls. 181. 0c. 4d.; by Rev. H. Barnes and Rev. C. Williams, at Melkham, Colls. 121. 5c. 6d.; by Rev. G. Hume and Rev. T. A. Methuen, at Seend, Colls. 81. 0c. 6d.; by Rev. C. Williams and Rev. H. Barnes, at Shaw Chapelry, Colls. 11. 16c.—July 18: Meetings; at Melkham, Rev. G. Hume, Chn., Coll. 61. 10c.; at Seend, same Chn., Coll. 41. 1c. 4d.—July 19: Meetings; at Devizes, Rev. T. A. Methuen, Chn., Coll. 71. 16c. 8d.; at Potterne, Rev. J. Medlicott, Chn., Coll. 11. 12c.—July 20: Meeting at Chippenham, Rev. L. Purbrick, Chn., Coll. 31. 7c. 2d.—July 21: Meeting at Calne, Rev. J. Guthrie, Chn., Coll. 91. 14c. 6d.—July 31: Two Sermons by Rev. W. E. Lord, at Mere, Colls. 51. 15c. 2d.—Aug. 2: Meeting at Mere, Ven. Archdeacon Lear, Chn., Coll. 31. 0c. 2d.

Worcestershire—August 14: Sermon by Rev. J. Johnson, at Tenbury, Coll. 51. 4c. 8d.

Yorkshire—June 8: Sermon, by Rev. H. Erskine, at Huggate, Coll. 11. 8c. 4d.; Meeting at Huggate, Rev. T. Rankin, Chn., Coll. 91. 8c. 4d.—July 15: Meetings; at Brandsburton, Rev. F. G. Sturges, Chn., Coll. 21. 3c.; at Cottingham, Rev. C. Overton, Chn., Coll. 121. 12c. 5d.—July 17: Sermons, by Rev. C. Overton; at Hedon, Coll. 11. 17c. 6d.; at Preston, Coll. 11. 13c. 10d.; at Lelley, Coll. 14c. 3d.; by Rev. C. Hodgson, at Bransby, Coll. 41.—July 18: Meetings; at Hedon, Rev. J. H. Wake, Chn., Coll. 41. 6c. 8d.; at Aiskham, Rev. T. Thompson, Chn., Coll. 31.—July 19: Meetings; at Keyingham, Rev. G. Porter, Chn., Coll. 11. 12c. 4d.; at Conyesthorpe, Rev. C. Hodgson, Chn., Coll. 41. 7c. 2d.—July 20: Meetings; at Preston, Rev. J. H. Wake, Chn., Coll. 17c. 8d.; at Sillington, Rev. E. Grayburn, Chn., Coll. 81. 5c. 8d.—July 21: Meetings; at Aldborough, Rev. W. Craven, Chn., Coll. 11. 3c. 9d.; at Normanby, Rev. J. Horsfall, Chn., Coll. 41. 9c. 6d.—July 22: Meeting at Mapleton, Rev. C. Forge, Chn., Coll. 141. 4c. 10d.—July 24: Sermons; by Rev. E. B. Squire, at Speeton, Coll. 15c.; at Bampton, Coll. 21. 12c. 1d.; at Kilham, Coll. 21. 17c. 6d.; by Rev. C. Hodgson, at Wetherby, Coll. 71. 6c.; at Thorparch, Coll. 11. 16c. 6d.; by Rev. E. Cust, at Danby Wiske, Coll.

11. 18c.; by Rev. H. Duncombe, at Yafforth, Coll. 11. 17c. 4d.; by Rev. T. Riddell, at Masham, Coll. 81. 8c.; by Rev. J. Johnson, at Trinity Church, Ripon; Morn., Coll. 101.; Even., Coll. 61. 2c. 7d.—July 25: Meetings; at Barnby Moor, Rev. W. Taylor, Chn., Coll. 11. 0c. 7d.; at Burlington, Rev. J. Thompson, Chn., Coll. 111. 15c. 10d.; at Masham, Rev. T. Riddell, Chn., Coll. 21. 0c. 2d.—July 26: Meetings; at Frodingham, Rev. J. Keeling, Chn., Coll. 31. 2c.; at Ripon; Morn., the Lord Bishop of Ripon, Chn., Coll. 141. 6c. 8d.; Even., Rev. J. W. Whitehead, Chn., Coll. 31. 16c. 5d.—July 28: Meeting at Thornton-le-Moor, Rev. — Hunt, Chn., Coll. 11. 6c.—July 29: Meeting at Danby Wiske, Rev. E. Cust, Chn., Coll. 31. 1c. 2d.—Aug. 7: Sermons; by Rev. C. Forge, at Kirkburn, Coll. 21.; at Hutton Cranswick, Coll. 16c.; by Rev. G. Smith, at Howden, Morn., Coll. 61. 18c.; Even., Coll. 11. 15c.; at Goole, Coll. 31. 11c.—Aug. 8: Meeting at Goole, Rev. F. Owen, Chn., Coll. 41. 0c. 3d.—Aug. 9: Meeting at North Cave, Rev. J. Jarratt, Chn., Coll. 31. 10c. 9d.—Aug. 10: Meeting at Howden, Rev. T. Guy, Chn., Coll. 51. 9c.

SOUTH WALES—July 10: Sermon by Rev. T. Scott, at Carmarthen, Coll. 91. 6c. 10d.—July 12: Sermon by Rev. T. Scott, at Narbeth, Coll. 51. 2c. 3d.; Meeting at Narbeth, Rev. W. Lloyd, Chn., Coll. 41. 11c. 3d.—July 13: Sermon by Rev. T. Scott, at Pembroke, Coll. 121. 7c. 5d.; Meeting at Pembroke, Rev. J. B. Byers, Chn., Coll. 131.—July 15: Sermon by Rev. T. Scott, at Steynton, Coll. 31.—July 17: Sermons by Rev. T. Scott; at Milford, Coll. about 31.; at Haverfordwest, Coll. 111. 6c. 5d.—July 18: Meeting at Milford, Rev. W. S. Austin, Chn., Coll. about 41.—July 19: Sermons by Rev. T. Scott and Rev. J. Jones, at St. David's, Colls. 41. 3c. 10d.; Meeting at St. David's, Rev. W. Richardson, Chn., Coll. 51.—July 20: Meeting at Haverfordwest, W. H. Scourfield, Esq., Chn., Coll., including Missionary Boxes, 231.—July 21: Sermon by Rev. T. Scott, at Flagguard, Coll. 11. 15c.—July 23: Meeting at Newport, Rev. J. Jones, Chn., Coll., including Missionary Boxes, 51. 2c. 8d.—July 24: Sermons by Rev. T. Scott and Rev. G. Thomas, at Cardigan, Colls. 71. 6c. 6d.—July 25: Meeting at Cardigan, D. A. S. Davies, Esq., Chn., Coll. 71. 14c. 2d.—July 26: Sermon by Rev. T. Scott, at Newcastle Emlyn, Coll. 31. 1c. 8d.—July 28: Meeting at Carmarthen, Ven. Archdeacon Bevan, Chn., Coll. 51. 8c.—July 31: Sermons at Llandilo; by Rev. J. Hughes, Coll. 41. 17c. 6d.; by Rev. W. A. Evanson, Coll. 31. 3c.—Aug. 1: Meetings at Llandilo, Rev. J. W. Fugh, Chn.; English Meeting, Coll. 41. 5c. 1d.; Welsh Meeting, Coll. 12c.—Aug. 3: Two Sermons at Llandovery, by Rev. J. Hughes and Rev. W. A. Evanson, Colls. 181.; Meeting at Llandovery, Rev. W. Morgan, Chn., Coll. 21. 10c.—Aug. 4: Meeting at Brecon, Rev. W. Jones, Chn., Coll. 81. 14c.—Aug. 5: Meeting at Crickhowel, Rev. J. Evans, Chn., Coll. 31. 11c. 6d.—Aug. 7: Sermons; Two by Rev. W. A. Evanson, at Crickhowel, Colls. 101.; by Rev. T. Williams and Rev. T. Harris, at Merthyr, Colls. 61. 0c. 8d.; by Rev. E. P. Thomas, at Aberdare, Coll. not known.—Aug. 8: Meeting at Merthyr, Rev. T. Williams, Chn., Coll. 11. 0c. 4d.

SCOTLAND—August 7: Sermon by Rev. J. E. White, at Episcopal Chapel, Perth, Coll. 61. 13c. 2d.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the month of October:—

Oct.		METROPOLITAN DISTRICT.
4. Tues.	Harrow Weald	half past 6.
16. Sund.	Tooting	
17. Mond.	Ditto	half past 6.
18. Tues.	Baywater	half past 6.
23. Sund.	Uxbridge, Pinner	
24. Mond.	Pinner	half past 6.
25. Tues.	{ Walthamstow	half past 6.
	{ Uxbridge	12 and h. past 6.

EASTERN DISTRICT.

<i>Suffolk.</i>	
Oct.	
9. Sund.	Melton, Petlatree.
10. Mond.	Walton, near Felixstow, half past 6.
11. Tues.	Saxmundham 12 and hf. past 6.
12. Wed.	Woodbridge half past 6.
16. Sund.	Ipswich.
17. Mond.	Ditto 12 and hf. past 6.
18. Tues.	Old Newton half past 6.
19. Wed.	Stowmarket half past 6.
20. Thurs.	Otley half past 6.
21. Friday.	Stonham half past 6.
<i>Bedfordshire, Hertfordshire, &c.</i>	
9. Sund.	Dunstable.
10. Mond.	Ditto half past 6.
11. Tues.	Market Street.
12. Wed.	Slace.
16. Sund.	St. Alban's.
17. Mond.	Hatfield half past 6.
18. Tues.	Ayott St. Peter's half past 6.
19. Wed.	St. Alban's and Ayott St.
23. Sund.	Lawrence.
24. Mond.	Toddington.
25. Tues.	Westoning half past 6.
26. Wed.	Amphill half past 6.
27. Thurs.	Henlow half past 6.
30. Sund.	Wootton half past 6.
31. Mond.	Olney, Turvey, Em- berton.
30. Sund.	Olney half past 6.
31. Sund.	Witham.

SOUTH-EASTERN DISTRICT.

<i>Sussex.</i>	
Oct.	
2. Sund.	Shoreham.
3. Mond.	Ditto half past 6.
4. Tues.	Henfield half past 6.
9. Sund.	Eastbourne & Westham.
16. Mond.	Westham half past 6.
11. Tues.	Eastbourne half past 6.
12. Wed.	Rye half past 6.
13. Thurs.	Northiam.
16. Sund.	Hastings, Battle & Rye.
17. Mond.	Battle half past 6.
18. Tues.	Hastings 12 and hf. past 6.

WESTERN DISTRICT.

<i>Oxfordshire.</i>	
Oct.	
2. Sund.	Henley and Thame
3. Mond.	Henley 12 and hf. past 6.
4. Tues.	Thame 12 and hf. past 6.
5. Wed.	
6. Thurs.	
<i>Berkshire.</i>	
Oct.	
9. Sund.	Maldenhead.
10. Mond.	Ditto half past 6.
11. Tues.	Cookham half past 6.
16. Sund.	Newbury.
17. Mond.	Ditto 12 and hf. past 6.

NORTH-EASTERN DISTRICT.

<i>Lincolnshire.</i>	
Oct.	
2. Sund.	Great Carlton, &c.
3. Mond.	Ditto half past 6.
4. Tues.	Swaby half past 6.
5. Wed.	Fumberstone half past 6.
6. Thurs.	North Thoresby half past 6.
7. Friday.	Horncastle.
9. Sund.	Long Sutton, Fleet, Hol- beach.
10. Mond.	Ditto half past 6.
11. Tues.	Tidd St. Mary's half past 6.
12. Wed.	
13. Thurs.	Elkington } near { half past 6.
14. Friday.	Raithby } Louth, { half past 6.
<i>Nottinghamshire and Derbyshire.</i>	
16. Sund.	Hulland, Kirs-Ireton, & Hognaston.
17. Mond.	Kniveton half past 6.
18. Tues.	
19. Wed.	Clarlborough half past 6.
20. Thurs.	Sturton half past 6.
21. Friday.	Rampton half past 6.
<i>Nottinghamshire.</i>	
Oct.	
	Winkburn.
	Upton.
	East Stoke.
	East Bridgford.
	Beckingham.
	Fenton.

YORKSHIRE DISTRICT.

Oct.	
13. Thurs.	Shariston half past 6.
14. Friday.	Calverley half past 6.
16. Sund.	Whitkirk, Garforth.
17. Mond.	Whitkirk half past 6.
18. Tues.	Garforth half past 6.
19. Wed.	Malby half past 6.
20. Thurs.	Huithwaite, Laughton- le-Morthen half past 6.
21. Friday.	Ardley half past 6.
23. Sund.	Aberford, Ouse.
24. Mond.	Dewsbury half past 6.
25. Tues.	Morley half past 6.

NORTHERN DISTRICT.

<i>Lancashire.</i>	
Oct.	
16. Sund.	Horwich.
17. Mond.	Ditto.
18. Tues.	Deane.
22. Wed.	West Houghton.
20. Thurs.	Radcliffe.
31. Friday.	
23. Sund.	Warrington & Prescott.
4. Mond.	Warrington.
25. Tues.	St. Helen's.
30. Sund.	
31. Mond.	Colne.

RECENT INTELLIGENCE.

North-India Mission—By despatches from Krishnaghur, we regret to learn that Mrs. Alexander, wife of the Rev. A.

Alexander, died at Solo, of cholera, after an illness of a few days, about the end of May, or beginning of June last.

Contribution List,

From July 16th, to August 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.

Chelsea: St. Luke's	6 2 6
Park Chapel	21 12 8
Episcopal Chapel, Halkin Street, West	6 16 6
Islington	16 9 1
St. Paul's, Ball's Pond	96 1 10
London, North-West	83 14 6
St. John's, London Road	0 15 5
St. James's, Ratcliffe	9 13 7

ASSOCIATIONS OUT OF LONDON.

Bedfordshire: Leighton Buzzard	34 0 2
Luton	10 10 0
	44 10 2

Berkshire: Wokingham	3 0 0
Brecknockshire: Brecon	12 0 0
Buckinghamshire:	
Chesham and Vicinity	26 1 11
Olney: Lavendon	5 11 9
	31 13 8
Cardiganshire: Cardigan	20 0 0
Cornwall: Falmouth	3 17 6
Flushing	1 0 6
St. Michael, Penkwill	3 18 6
Lostwithiel (incl. 24. Disabled Missionaries' Fund)	7 5 0
Padstow	7 8 9
Redruth	26 3 3

Ruan	4	19	6
Truro	60	15	4
Devonshire:			
Plymouth and S.-W. Devon..	110	0	0
Devonport and Stoke	65	2	1
		175	2
Durham	80	0	0
Edinburgh Auxiliary	1	4	6
Essex: Sadron Walden and N.W.			
Emex	170	0	0
Wanstead	4	4	0
		174	4
Gloucestershire: N.E. Forest of Dean	0	1	6
Hampshire: North Hampshire...	25	0	0
Isle of Wight: Ryde	43	3	0
Channel Islands: Guernsey	150	0	0
Jersey	85	0	0
		303	3
Hertfordshire: Barnet	91	3	0
Hatfield	61	15	3
Marrworth	5	12	0
Watton	45	8	10
		303	19
Hibernian Auxiliary: Fermoy...	6	5	0
Mitchelstown	20	13	0
		26	18
Huntingdonshire		175	4
Kent: Farielgh, East	6	3	2
Mereworth	4	7	4
Rainham	13	18	6
Staplehurst	9	13	2
Toston and Nettlestead	29	7	8
East Kent	184	3	7
		247	13
Lincolnshire: Boston	36	0	0
Lincoln	105	0	0
Long Sutton and Vicinity	5	1	0
Louth	100	0	0
		245	1
Middlesex: Fulham	40	0	0
Southgate, incl. 114 106. Capital Fund	134	17	9
		174	7
Merionethshire: Aberdys...	1	7	0
Festiniog and Maentwrog	10	0	0
		11	7
Norfolk: Thetford		37	16
Northamptonshire	150	0	0
Dingley	7	5	6
Naseby	8	0	0
Wellingborough	20	11	8
		185	17
Nottinghamshire: Serlby	12	0	0
Oxfordshire: Oxford and Vicinity	100	0	0
Shropshire: Ludlow	47	0	11
Somersetshire:			
Mid Somerset: Winsham	7	12	0
North Somerset: Axbridge and Cheddar	8	0	0
Frome	48	0	0
Midsomer Norton	15	16	6
		79	8
Suffolk: Hadleigh	65	0	0
Surrey: Clapham	2	0	0
Farnham	80	0	0
		82	0
Sussex: East Bourn	37	13	1
Lewes	80	0	0
		117	13
Tamworth: Walton-on-Trent	26	6	1
Warwickshire:			
Clifton-on-Dunsmore	15	14	0
Lea Marston	11	0	0
Nuneaton	4	14	10
Astley	5	6	7
Burton Hastings	3	10	2
Copson	1	13	4
Stockingford	1	11	4
Stratford-on-Avon	41	0	0
Warwick, Leamington, &c	3	0	0
		87	10

Wiltshire:			
Salisbury and South Wilts	125	0	0
Warminster Ladies	40	0	0
Devizes and North Wilts:			
Marlborough	30	0	0
Trowbridge	13	10	0
		208	10
Worcestershire: Wolverley		44	4
Yorkshire: Goole and Vicinity ..	27	10	11
Holderness	56	10	5
Northallerton	57	0	11
Pontefract	73	5	6
Ripon: Masham	23	18	5
Sheffield	400	0	0
York	150	0	0
		788	6

COLLECTIONS.

Davy, Miss, Upper King Street, Bloomsbury...	3	11	6
Innes, Mrs., Baywater	0	15	0
Lowe, Miss, by Admiral Lye, Bath ..	6	0	0
Pittman, Mr., Thavies Inn, Mission Box,	2	5	0
Thompson, Mr. F., Kennington	3	11	3
Wilson, Miss, Grove Road, St. John's Wood	2	15	0

BENEFACTIONS.

A. Z., Thank-offering, by "Record" Newspaper	5	0	0
Beddy, Rev. J. F. by ditto	5	0	0
Bradshaw, A. H. Esq., Wintney House, Hants	20	0	0
Burton, Rev. R. W., Clifton	10	10	0
Clinton, Rev. C. J. F., by "Record" Newsp.	5	0	0
Country Curate	10	0	0
Elliott, Rev. E. B., by "Record" Newsp.	10	0	0
First-fruits of an Increase of Income, by do.	5	0	0
Friend, by Rev. H. Marriott, by ditto...	5	0	0
Friend to the Church of England, Edinburgh, by "Record" Newspaper	5	0	0
Gurney, Rev. J. H., Lutterworth	10	10	0
Gurney, Hon. Mr. Baron	20	0	0
Harrison, Mrs., Louth	20	0	0
Hudson, Mrs., by Messrs. Williams & Co.	5	0	0
"John vi. 12," by "Record" Newspaper,	17	0	0
Lady at Bath, by do	10	0	0
Maude, T. H. Esq., Cartmel	5	0	0
Member of the Church of England, by "Record" Newspaper	10	0	0
Moore, J. Esq., by do	5	0	0
Newbery, E. Esq., Bagal de Lucca	5	0	0
Platt, Rev. Alexander	5	0	0
Reader of the "Record" Newspaper	100	0	0
Salmon, Miss, by Admiral Lye, Bath ..	5	0	0
Suffolk Clergyman, by "Record" Newsp.	5	0	0
"Thy Kingdom come"	5	0	0
Two Ladies, Clapham, by "Record" Newspaper	20	0	0
Toward the Erection of a Church in India:			
Armstrong, Mrs.	5	0	0
Brook, Mr., sen.	5	0	0
Brook, Mrs., Wonlye	5	0	0
Brook, Mr. Thomas	5	0	0
Marsh, Rev. Dr.	5	0	0
Ripon, Lord Bishop of	5	0	0
		30	0

CAPITAL FUND.

Baring, J. Esq., Oakwood, Chichester ..	20	0	0
Charlesworth, Miss, Cottingham	20	0	0
J. G.	11	11	0
Maitland, Rev. C. D., Brighton	10	0	0
Overton, Rev. C., Cottingham	20	0	0

LEGACY.

Whincop, R. Esq., late of Lynn, Norfolk, per Messrs. Goodwin, Lynn. (less duty)	45	0	0
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Erratum.—In our Number for May last, p. 96, the sum of 101. was acknowledged as from the Hastings and Oare Association. It should have been acknowledged as a Benefaction from Rev. Dr. Fearon, Oare.

Church Missionary Record.

No. 9.] SEPTEMBER, 1842. [VOL. XIII.

Obituary.

OBITUARIES OF MR. AND MRS. REYNOLDS, AND MRS. GOLLMER,
OF THE WEST-AFRICA MISSION.

THE large party of Missionary Labourers who left this country for the West-Africa Mission in October last arrived in Sierra Leone on the 1st of December. Before the close of that month, however, it pleased God to take away two of their number; and in a very few weeks afterward they were called to mourn the loss of a third. Under these mysterious and afflictive dispensations, we can only say, *It is the Lord; let Him do what seemeth Him good*;—while we derive consolation from the well-grounded hope which we possess, that, in each case, the event which we deplore was a removal from labour to rest—from a world of sin and sorrow to a Heaven of holiness and peace.

MR. J. REYNOLDS, CATECHIST, AND
MRS. REYNOLDS.

The following narrative is contained in a Letter, dated Jan. 1, 1842, written by Mr. T. Peyton:—

Mr. and Mrs. Reynolds were highly pleased with the country, and with our Missionary operations; and their devotedness to their Saviour made this impression on my mind, and on the minds of others, that they would be eminently useful in the Missionary Field. On the 2d of December they disembarked; and remained until the 9th with Mr. and Mrs. Ilott; when they went to the mountains, seven miles distant from Freetown. On the 13th of December they came to reside with us, being appointed to succeed me in the Station at Freetown. On the 18th of that month, Mr. Reynolds, in looking after his goods, which were being landed, exposed himself to the heat of the sun for some hours; and on the evening of the same day he complained of a severe headache. I advised him to go to bed, and take a little medicine; which he did. He had a restless night; and on the following day, the Lord's Day, decided symptoms of country fever appeared. I immediately sent for Mr. Ilott; who promptly

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came, and used such means as are generally adopted in cases of fever in this country. The fever did not assume any alarming aspect for the first six days of his illness; but on the seventh day he began to grow worse; and Mrs. Reynolds having been taken ill on the 21st, of country fever, it was deemed advisable to call in the additional assistance of Mr. Fergusson, an experienced practitioner in fevers peculiar to this country. He used every means to restore Mr. Reynolds; but without effect. On Lord's Day the 26th he became quite delirious, and continued so all day. At night, death seemed to be fast approaching; and three persons sat up with him. On the following morning, about 8 o'clock, he appeared to be sensible; and, as I sat by his bed-side, I said to him, "Mr. Reynolds, I believe you will soon die." He replied, "I think so too." I asked him if he was happy, in the prospect of death. He answered, "Happy, quite happy!" I inquired, "In whom do you trust for the pardon of your sins, and acceptance with God?" He said, in a low tone of voice, being so weak, "In the Saviour, Jesus Christ." After this he was insensible till half-past 11 o'clock, when he breathed his last. Mrs. Reynolds, in an adjoining room, was extremely ill; but a few hours

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before her husband's death, she was most anxious to see him once more in this world. When carried to his room, she spoke to him most affectionately, desiring him to confide in Christ; and having embraced him many times, she took her last farewell of him in this world. The scene was most affecting; and made an impression on my mind not easily to be erased. Mr. Reynolds died on the 27th of December, at half-past eleven o'clock A.M.; and was interred in the new burying-ground, Freetown.

Mrs. Reynolds continued daily to get worse. Mr. Ilott remained with her the whole time; and Mr. Fergusson saw her three times a-day. Her extreme fever produced miscarriage, at 2 o'clock in the morning of the 30th, when she began to sink very fast; and on the following morning, at a quarter to 3 o'clock, she left this for a better world, where there is no more sickness, and no more death. Both Mr. and Mrs. Reynolds, during their illness, were submissive to the will of God. Mrs. Reynolds's fortitude of mind, and resignation to the will of her Heavenly Father, were most gratifying to all who saw her.

The Rev. J. Warburton thus writes in his Journal—

Dec. 28, 1841.—The remains of poor Mr. Reynolds were this day committed to the ground. He has left a sweet remembrance of his piety on my mind. He once held Divine Service for me at Gloucester, when I was unwell; and as soon as he returned from church he entered into his closet. After the funeral, I visited his afflicted widow; whom I found in great weakness of body, having very strong country fever: but she was *strong in faith*, patiently bearing the heavy stroke, and submissive to the will of her Heavenly Father.

Dec. 31.—Our dear sister, Mrs. Reynolds, died. We entertained great hopes of her future usefulness. How soon are our hopes cut off!—how soon were their hopes of eternal felicity realized! Send forth, O Lord, more *Labourers into Thy harvest*; for *the Labourers are few*, and soon taken away!

And the Rev. J. U. Graf, who went out in the same ship with them, thus remarks in his Journal, Dec. 31:—

Mr. Reynolds had suffered so much on the voyage, that at last he became extremely weak. Mrs. Reynolds at first

was much better, and able to attend on him; but after he had recovered a little, she grew worse; so that most of the time one or both of them were laid up in a small close cabin, which got the more unhealthy as the weather became warmer. When they landed at Sierra Leone they were, consequently, but ill prepared to undergo so soon the rapidly-exhausting effects of the country fever. Mrs. Reynolds, however, appeared to have a good constitution and excellent spirits, while her husband did not seem to possess equal energy. As regards their devotedness to the cause in which they had embarked, they promised to be very useful; and as regards their preparedness for the solemn call which they so soon received from *the Lord of the harvest*, I have not the least doubt but that they were watching *unto prayer*.

MRS. GOLLMER, WIFE OF THE REV.
C. A. GOLLMER.

The following account of Mrs. Gollmer's illness and death is furnished by the Rev. N. C. Haastrup, who lived in the same house at Regent, in his Report for the Quarter ending March 1842:—

Mrs. Gollmer was taken ill on the 1st of February 1842, with the general symptoms of country-fever. We were not left long in uncertainty as to the real nature of the disease. No time was lost in procuring medical assistance; and on the following morning Mr. Ilott arrived. God was pleased so to bless the means, that on the 4th all seemed to be going on remarkably well; and Mr. Ilott himself thought her out of danger. But at night, a sharp return of fever came on; at which we were rather alarmed, especially as Mr. Ilott happened to be absent. The next day, however, when Mr. Fergusson was called in, Mrs. Gollmer appeared better again; and in the afternoon both of the medical men gave us great satisfaction, Mr. Fergusson even saying that she was "perfectly safe."

On the 8th of February a Meeting was held at Hastings. Though I doubted whether I should be able to attend, as no decided change had taken place in Mrs. Gollmer, yet finding she had passed a good night, I left early for Hastings, hoping to find her much better on my return. But, alas! on my entering the house, the

next evening, my afflicted Brother came to me, saying, "My dear wife is still alive." I found her sensible; but much reduced, and considerably changed. She had had several returns of fever, and the salvation was not going on favourably. From my conversation with her, I perceived that her *affection was set on things above, not on things on the earth*; and that she was *willing rather to be absent from the body, and to be present with the Lord*.

On the 10th we began to give up all hope of her recovery, though she had still great strength of body. The doctor wishing her to be kept as quiet as possible, we did not interrupt her by much speaking; and as she appeared to slumber, we hoped that she would get some refreshing sleep. In the evening, the Rev. D. H. Schmid came over; and I agreed to watch with him during the night, in order to induce our afflicted Brother, who could not suffer his dear wife to be left with the nurses, to take some rest, which he very greatly needed. Mr. Lott, though very ill with fever himself, did not cease to try every means in his power for our dear Sister's preservation; but God, in His dispensations, had otherwise determined.

Mrs. Gollmer passed a restless night, and in the morning her dissolution seemed to be fast approaching. On speaking to her about the happiness of having a Saviour, and of enjoying His presence at such times of trial, I asked her whether she felt it to be so. She replied in a manner that fully convinced me she was not left comfortless; but enjoyed that peace which the world can neither give nor take away. I quoted the following verse of one of the Hymns in the Collection of the United Brethren, with which I knew she was intimately acquainted; which she immediately repeated with a loud and distinct voice—

The Saviour's blood and righteousness
My beauty is, my glorious dress:
Thus well arrayed, I need not fear
When in His presence I appear.

After a short time, something appearing to trouble her mind, she rose in her bed, and said, with a strong voice, "Number 323: let me choose!" which she repeated six or eight times. She no doubt referred to the beautiful Hymn 323, in the above-mentioned Collection—

My Saviour sinners doth receive, &c.

which Mrs. Hastrup knew to be one of her favourite Hymns. About 9 o'clock, when we thought she would soon depart,

her dear husband, Mr. Schmid, and myself, knelt at her bed-side, and commended her in prayer to God; during which her eyes were raised toward Heaven, from whence came her help. At half-past 11 o'clock, she triumphed over the *last enemy*, and, *receiving the end of her faith*, entered those joyful mansions above, where Jesus had prepared a place for her; and where the *great multitude, which no man can number, stand before the Throne and before the Lamb, clothed with white robes, and palms in their hands, crying, with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb!*

Thus another dear Sister, who appeared to be eminently fitted for the *work of faith and labour of love* among the African Females, ended her short pilgrimage, just when she had begun to make herself useful. — Incomprehensible dispensation! May we from this learn, that we are only instruments, without whom God can easily carry on His work, if it please Him—to be more humble, more *meek and lowly in heart*—and so to live as we shall wish to have lived, when we come to die. May we *die the death of the righteous, and may our last end be like His!*

On the 12th, the remains of our departed Sister were committed to the grave, close to those of the late Mrs. Weeks.

Her bereaved husband thus writes, in his Report for the Quarter ending March 1842:—

I need not say that a more distressing and painful affliction could not befall me. In her I had found a dear and affectionate partner; whose heart was one with mine in the great work to which we were called; and who made it her study and delight to promote my happiness, and to encourage and assist me in my work. It was her earnest desire to be made useful among the female part of our Mission; and it is a consolation to me, that she did not come here quite in vain. Although she was not suffered to labour long, she had commenced her labours; and of her I can say, that *she hath done what she could*. And it is a still greater consolation to my mind, that she died as she lived—rejoicing and believing in her Saviour, whom she loved. This may be seen from her own words: for when she knew that she must leave me, she requested me to tell our relations and friends that she had never regretted having come to Africa; observing, "For if I die, I shall the sooner be with my God. I rejoice that I am

going home ; only I am sorry to leave you. I must leave you : it pleases God to take me from hence, but to use you still in His service. God bless you, and make you an instrument for the salvation of many souls !”

The Rev. J. Warburton bears the following additional testimony to her devotedness :—

Feb. 14, 1842—The sufferings of Mrs. Gollmer were light, compared with those which others have experienced ; and she was favoured with a tranquil mind, resigned to the will of God. She was fully aware of her circumstances, and died in the enjoyment of peace and hope. Mrs. Gollmer would have been an active Labourer in the Lord's work, had she been spared. It was but a very short time ago, when she was in the full enjoyment of health, and just after we had received the Rev. J. F. Schön's Letter, full of painful news respecting the Niger Expedition, that I visited Regent ; and in conversation with her, I asked whether she was ready to go to the Niger ? “ Yes,” she replied, “ I am ready to go to-morrow.”

With reference to the mysterious dispensation of our Heavenly Father in the removal of our beloved Brethren, whose last hours are above recorded, Mr. Graf remarks :—

Feb. 11 — Within one quarter, three members of the Mission have gone to their rest ; while six have safely passed through the country fever—all of whom arrived here in December last. If the Lord's dealing, in taking away some of our friends, be in itself mysterious, it is no less so in the choice which He made. It was neither the weak nor the strong, according to human calculation, who fell victims to the Messenger of Death, but both the one and the other ; while those of strong, and those of weak constitutions, have been left behind. This is a fact well calculated to teach us that life is preserved neither *by might nor by power*, and to show us that it is the Lord's doing. *Let Him do what seemeth Him good !* As for those who by bereavement and afflictions have been tried as it were in the furnace, may the Lord heal their wounds, and make all things redound to the praise and glory of His Name !

WEST-AFRICA MISSION.

THE Report of this Mission is continued from page 38 of our Number for February last ; and it includes the principal events which have occurred in the several Stations during the two Quarters ending respectively Dec. 25, 1841, and March 25, 1842.

CHRISTIAN INSTITUTION.

We are thankful to find that the Rev. E. Jones is able again to report favourably respecting the general state of this most important of the Society's labours in behalf of Africa. He writes, March 25, 1842 :—

The general behaviour of the Youths calls for no particular observation. I have been much pleased with the seriousness of some of the elder ones, and purpose admitting six to the Lord's Supper at the next celebration of that Ordinance.

The Examination held in January last was attended by the Colonial Chaplain and many of the Heathen. The Chaplain seemed much interested in the Youths ; and kindly distributed, to the most proficient, rewards in books, to the amount

of several pounds.

I cannot but consider the state of the Institution as very hopeful. One Youth has been admitted from Regent during the quarter. We have at present 27 Students, one Monitor, and one Assistant.

I ask for the Youths the fervent prayers of all who have at heart the moral regeneration of Africa.

Mr. Jones, in another part of the Report, refers to the very limited and inconvenient space allotted to the Youths ; and states, that, owing to the dilapidated condition of the present buildings, the whole number are obliged to be accommodated in the verandah of his house. The speedy erection of suitable buildings

is, therefore, imperatively called for. The present state of the Society's funds does not admit of the necessary outlay; while the importance of this Institution, as a part of the Society's operations, is becoming more and more evident. The Committee, therefore, impressed with the great importance of taking effectual measures for training Natives of Africa as Schoolmasters and Religious Teachers, have determined that a separate fund should be opened for the erection, at Fourah Bay, of suitable buildings for the reception of an increased number of Africans, as Students.

FREETOWN.

From the Journal of Mr. T. Peyton we give some extracts, illustrating the

State of the Schools.

Dec. 21, 1841—The most pleasing feature of the work of the Lord, in connexion with our Station in Freetown, is, I think, the increased attention generally paid by the young men and lads of our Sunday School. Fifty, who in January last were reading the Primer, are now reading the Old and New Testaments. The progress made by some of them in Scriptural and general knowledge is very encouraging. Since the commencement of this year, I have admitted 182 adults and apprentices to the Sunday School; and all of them are steadily progressing. In reference to our Day School, I am happy to say that it continues to be well attended. During the year, this school has increased from 347 to 437. The steady progress which some of the lads make in Scripture History, Arithmetic, and Geography, affords much satisfaction. Eight of the Monitors, during the past quarter, have drawn seven maps of Africa, three of Palestine, and one of England; with the parallels of latitude and longitude accurately given.

Jan. 9, 1842—The people of our Sunday School have to-day made a subscription of 18s. 6d. for the Society, as a New-Year's Gift, and as a small token of gratitude for the privileges which they enjoy in the School. The children of the Day School also gave me 9s. 2d. for the same cause.

Jan. 17—I received thirty-one children into the Day School. The people of Freetown are becoming more and more anxious for the instruction of their offspring. Our Mission Church is so crowded with scholars, that we cannot possibly receive many more: yet it would be painful to refuse to take them.

Review of past Labours.

Jan. 28—To-day I gave up my school and other duties to the charge of Mr. Beal, who, in consequence of my anticipated return to England, has been appointed by the Local Committee to succeed me in this Station.

Almost two years have now elapsed since I began to labour here; and on a review of the Lord's dealings with me during this period, I feel that I have great cause for thankfulness for what He has been pleased to accomplish by means of my labours in this Station. The attendance on Public Worship has greatly increased, and has been quite as regular as our village congregations. It is true, we have to mourn over the spiritual apathy and worldly-mindedness of some of our people; yet there are many of them who afford strong proof in their conduct of the new birth unto righteousness. The results of the Divine Blessing are further apparent in a large increase of the Communicants and Schools. During the period under review, thirty-three persons have been admitted to the number of Communicants. Two hundred and four adults have been received into the Sunday School, and almost an equal number have left; many of whom are well able to read the Word of God. In the Day School there are now about 200 more children than there were in March 1840. Since the date just mentioned, 46 boys have left the Schools in a becoming manner: some of them are apprenticed to different trades in the Colony, and a few of them are clerks in merchants' stores. Many of these boys could write well, were advanced in arithmetic, and had a fair knowledge of the outlines of geography. The children of the Girls' School have also improved in plain needle-work, such as making their own garments. During the last year, two dozen gentlemen's shirts have been made in our school at Freetown. I mention these things, to show that the Church Missionary Society is doing something in the way of education in Sierra Leone.

These facts are not to be lightly appre-

ciated, but are grounds of hope for future improvement; and we desire to receive them with joy and thankfulness, and give all the praise to Him who hitherto hath helped us.

Riber District.

KISSEY AND WELLINGTON—On the arrival of the Rev. H. Rhodes in December, he was appointed to the Ministerial charge of these Stations, in order that the Rev. D. H. Schmid might be at liberty to prosecute the study of some of the languages spoken on the Niger; whither he was to have proceeded, had it pleased God to open the door for the establishment of a Mission with European agency, on the borders of that river.

On the 12th of November, Mr. F. Davies, who was appointed to labour as a Catechist in Kissey, entered upon his duties.

Previous to the arrival of either of these Brethren, and when Mr. Schmid was carrying on his solitary labours amidst much weakness of body and sorrow of mind, he refers to a circumstance which greatly comforted and encouraged him:—

Oct. 20, 1841—To-day I have had much to suffer from fever. While I was considering my situation—labouring under sickness, and being left quite alone—I felt very uneasy; but when in the evening I heard my Black Servant praying for me, I was much comforted, finding that the Word of God is true—*He will never leave nor forsake us*, but supply us with necessary help. Oftentimes my prayer to my God and Saviour has been—*Make me free from the last bonds of sin before Thou shalt take me away, lest my faith be ashamed.*

Congregations—Communicants.

The following short Extracts are from Mr. Rhodes's Journal:—

Dec. 12, 1841: Lord's Day—I preached my first sermon at Kissey, my allotted sphere of labour. The devout appearance of the congregation attracted my notice, and gave me encouragement.

Jan. 2--9, 1842: Lord's Day—I took the Morning Service at Kissey, and administered the Lord's Supper to nearly 200 communicants; and on Lord's Day the

9th, at Wellington, to nearly 150. These I found to be refreshing seasons, affording abundant encouragement to renewed efforts.

Jan. 18—I visited a female communicant, whom I found on a bed of sickness. I was surprised at the correctness and readiness with which she answered several questions relative to the concerns of her soul. Before I left, I gave her several passages of Scripture for her comfort, and engaged in prayer.

March 15—I was informed by the Visitor of the strong feeling which exists among the Aku members of our Church to return to their own country; and that one or two had already gone to investigate the state of the country, previous to the emigration of some of that nation, in the event of a favourable report.

Schools.

The following account which Mr. Davies gives of his initiation into his duties affords a pleasing view of the interior of the work carried on at this Station:—

Nov. 14, 1841—In the afternoon I visited the Sunday School. This was a most pleasing sight. Here were the aged of both sexes, as well as young men and young women, receiving instruction in many parts of the School, from the lips of our School Boys, in so pleasing a manner, that I could not but believe that they desired to become *wise unto salvation*. On looking at the little Teachers, I was reminded of the words of Scripture—*Out of the mouth of babes and sucklings Thou hast perfected praise*. All in the School appeared to be serious and very attentive.

Nov. 15—This morning I accompanied the Rev. D. H. Schmid to the Day School. As soon as the children saw us, there was a profound silence. The principal Schoolmaster, John Pope, rang a small hand-bell, which was a signal for the children to wish us good morning. Mr. Schmid introduced me, by saying that he had brought a new Missionary to them, one who loved them. He asked them if they would love me. They all answered in the affirmative. After going round the School to the different classes, we took our departure.

Nov. 16—This morning Mr. Schmid received the Monitors at his house, that I might see how they were to be instructed by the Catechists. They commenced by reading the Bible, each boy one verse;

and Mr. Schmid then asked them questions on what they had read, to which they gave him appropriate answers. They then wrote on slates, from dictation. I afterward examined some of their slates, on most of which the writing was good.

Mr. Schmid next examined them in Geography, in which the boys appeared to take a great delight. They pointed out many places on the map; and wherein they failed, Mr. Schmid assisted them. I was much pleased with the boys: instead of finding them dull and stupid, as some have thought proper to assert, I found them to be quite otherwise. Having been with Mr. Schmid about an hour, the boys returned to the school, to superintend their respective classes. I soon followed them thither, and took charge of the first class of boys. In this class all the boys read remarkably well. They went through all their lessons with pleasure, and with satisfaction to myself.

There is another branch of instruction which is well attended to; namely, singing. I have been much delighted with this part of the instruction of our children. The little girls and boys of three years old perform their part with the same degree of pleasure as the older ones, and most of their voices are very melodious. The Native Schoolmasters deserve much praise; for they spare no pains in this, nor in any other part of their duty.

December—I have visited Wellington three times, and on each occasion read Prayers and gave an address to the people. The Sunday School there is well attended, and the same degree of attention is manifested as at Kissey.

Visit to a Sick Communicant.

I have visited our sick members and candidates: in these visits, I experience much pleasure. There is one man, a communicant, named John Taylor, who has been labouring for some time under a disease which, I fear, will ere long terminate his existence: notwithstanding his great sufferings, he is happy in his God. I have read the Scriptures to him, and have prayed with him; and while I have tried to impart spiritual consolation, I have myself been comforted by the words which have fallen from his lips. In the course of one of my conversations with him, he made the following statement:—Some time ago, a country doctor came to see him, who gave him some medicine made of herbs grown in this country. He took the liquid several times;

but found no relief. Some days afterward, the Doctor, as he called himself, came to see him. Taylor told him he had taken the medicine; but that it did not relieve him. The man said, that if he would do country-fashion, he would soon be well; for he would give him greegrees, which would be better for him than any thing else. Taylor told him that he wanted no other fashion than what the Bible—at the same time laying his hand upon his Bible—made known to him. The man said, that he should “go die in seven days.” Taylor replied, “That is good news, Daddy, if you speak true; for then I shall be free from all pain, and see Jesus—my best friend; but should I not die at your time, I would sooner bear it ten years longer than do as you want me. Jesus is my Rock; His Word is my song in all my afflictions; and I know, from His Word, that He will never leave me, if I put my trust in Him.” “The doctor left me,” he said, “by saying, that in seven days I should go see what he would go do.”

After the above recital, Taylor said, that he did not know how many seven days had passed since the man had told him he should “go die;” “but,” he remarked, “I am still living, to praise the name of Jesus. I suffer much pain, and at times I fear that I am impatient; but I know I ought to wait the Lord’s time.”

Anxiety to understand the Word of God.

Mr. Rhodes having to preach at Freetown, in consequence of the illness of the Rev. D. F. Morgan, Mr. Peyton gave an address to the people at Kissey. Upon this occasion he writes—

Feb. 13, 1842: Lord’s Day—To-day I took the duties at Kissey. After the Morning Service, two of the Communicants, Teachers in the Sunday School, came to me, and said, “Master, we have been reading over the Lesson for this evening’s Service; but we do not at all understand the chapter, and we want the people to read it; and we should be glad for you to tell us the meaning, so that we can tell the people.” I explained the chapter to them; when they said, “Now we can go to our school satisfied, as we know what to tell the people.”

Extracts from Matthew Blakiston’s Journal.

Our Readers will recollect, that on a former occasion, in our Number

for Feb. 1841, we gave some Extracts from the Journal of Matthew Blakiston, a Native District Visitor stationed at Kissey. The following Extracts are from the same source:—

March 13, 1841—A female candidate for Baptism being very sick, and unable to attend the means of grace, I visited her frequently, and read to her portions of Scripture. She is very poor, having neither cloth nor food; but I never heard her complain of want of food or raiment. She only spoke much of the love of God to sinners, and of the Saviour's love to sinners. She once said, "I thankful for bringing me this country, to hear this words." She had no bench to sit on; and when I went to see her, she would say, "Oh, Brother! you come; no bench for you to sit on." I replied, "Never mind, my dear Sister, I will sit any where."—She is poor; but she loves the Saviour: He was her food—her cloth. She was always content, because she believed that the Saviour would come and take her from this sinful world. When I last visited her she was very ill. I asked her, "If you die to-day, which way do you think you will go?" She replied, "I will go to my Father."—"Who is your Father?" "Jesus Christ. I am a poor sinner; but Jesus will save me by His power."—I read to her Rev. iii. 3--12; and then prayed with her.—May some men or women, reading the character of this Child of God, say, *Let my last end be like this!*

Oct. 30—On Lord's Day morning I called at a house; where I met three men, a woman, and some children, to whom I thus spake:—"Good morning, Family, good morning! you making ready to go to Church?" The master of the house said, "Me no belong to Church; me no can go there."—"The people who do not belong to Church now, they no can go to Church afterward. What make you cannot go to Church? Every child live to his father's house. If you cannot go to God's House, you forget; you think there is no God." "I remember God when I eat, or work, or live in my house, Visitor. What make you coming here?"—"I know you live here, and I love you. Suppose you remembered God and Jesus Christ, you should go to God's house. Suppose you go die to-day, you go to hell;—you wicked man." "Who tell you me wicked—if me die, me go to hell?"—"Stop, friend!

the Bible tell you; not I. Look at Psalm ix. 17: *The wicked shall be turned into hell, and all the nations that forget God.*" "Me no wicked."—I turned to Rom. iii. 10—11: *There is none righteous; no, not one, &c.* "You have little children; you are troubled with them; you feed them. But suppose the children grow, and never come to your house; what you call those children?" "Bad."—"So are you. God made you, and gave you every thing; and you say you cannot come to Him. Take care! If you forget God, God will forget you also. Sunday is the Lord's Day. Suppose a man give you one dollar, and tell you, Eat this; and he give you again one farthing, and say, Keep this farthing for me; and you eat both the dollar and the farthing; what would you be?" "A thief."—"So you do. God give you six days to work; and He only takes one day for Himself, that we should go to Church and hear His Word; and you say, 'I cannot go to Church.'"

From the Journal of John Attarra also we give a few extracts, referring to the Station of Wellington:—

Trials and Encouragements from Sailors.

Jan. 16, 1842: *Lord's Day*—The sailors who arrived here near the time of the Evening Service, from the timber-ship lying opposite to Wellington, caused much disturbance on this holy day.

Jan. 23—I am sorry to state, that our town was again disturbed through the bad conduct of some of the European sailors who came from the vessel above mentioned.

Jan. 30: *Lord's Day*—The Master of another vessel lying near Wellington, and some of his crew, came to our Sunday School, and were much pleased with the sight. Some of the men also came to the Evening Service, and conducted themselves well.

General View of Wellington.

March 5—Our Day School is steadily improving; and I am happy to say, that many of the bigger boys and girls have considerably advanced in the different branches of learning. The Sunday School is also in a progressive state. I have been often much pleased with the order and attention of the people during the time of their receiving instruction. The Communicants and Candidates have been met separately by myself throughout the quarter, besides once

a week by the Teachers. The public Means of Grace have been well attended. Our present Place of Worship cannot contain all who attend on the Lord's-Day Morning. Many of the people are obliged to sit in the heat of a burning sun during the Morning Service. The Church is in a bad state; and if it remain in its present condition until the rainy season, it will become worse, and be unsuitable for holding Divine Service and School.

HASTINGS AND WATERLOO—The Rev. J. U. Graf, on his return from England in improved health, was again appointed to the Ministerial charge of these Stations. He was cheered with an affectionate welcome on the part of his former flock.

Dec. 23, 1841—We set out for Hastings; arriving in the middle of the day, a good deal heated and fatigued. The reception which my former people gave us, on our arrival, was most encouraging. Young and old were anxious to come and shake hands with their former Minister, and with his partner; and even those who were otherwise indifferent in matters of Religion seemed to be willing to have me again among them.

Respecting the changes which had taken place during the period of his absence, Mr. Graf remarks, March 1842—

I am glad to find a steady increase in the number of religious inquirers. I find several persons connected with the Church who formerly were but indifferent characters. One of the things, however, which I have to lament, is the formation of clubs—here called Companies; and an adherence to them, on the part of our people, which did not before exist to such an extent. These clubs not only bring our people into company with the very worst of characters, and consequently into very great temptations, but also into contact with bodies of men, whose proceedings tend to set Church Discipline at defiance, and to undermine the very spirit of Godliness. I therefore thought it my duty to take decided measures toward breaking up such an unhallowed friendship between the members of the Church and the very dregs of society; which I trust, under the Divine Blessing, will have a beneficial effect.

Among other encouraging features in the present condition of the Station, *Sept. 1842.*]

tion, Mr. Graf, at the same date, mentions the following:—

One circumstance full of interest in this town is, that so many young people of both sexes apply to become connected with the Church; and that all of them are Sunday Scholars, with but few exceptions, who promise to become such. Many of them read the Bible pretty well. This is so far encouraging, as it bids fair for the future steadiness of character of the Church Members; the devotedness, intelligence, and vigour of so many young Christians being likely to excite the old members to more activity, while their influence over the heathen population is also likely to do much good.

We make two additional extracts from Mr. Graf's Journal:—

Public Worship and Administration of the Sacraments.

Feb. 27, 1842: *Lord's Day*—The Church to-day was not only crowded, but many had to return home. I preached to a very attentive Congregation. After the Sermon, I baptized 24 children. I had difficulty in finding suitable, i.e. conscientious, sponsors; and in performing the Service with due solemnity, on account of the great confusion occasioned by the crowd of people present. I closed the Service with the administration of the Lord's Supper, which we enjoyed in peace. The general behaviour of the communicants was not only decent, but devout. Ministers and people often need such times of refreshing from the presence of the Lord.

Missionary Meeting.

March 7—To-day I held the Monthly Missionary Meeting at Hastings, which was rather better attended than usual. After a short address, founded on a portion of Scripture, I gave some account of the Society's Mission in New Zealand; and invited my people to follow the example of the New Zealanders, in collecting more freely toward sending the Gospel abroad. I had long wished that I could stir them up to some sort of Missionary exertion; but hitherto had not succeeded beyond inducing them to give occasionally their penny a-week. At this time I took occasion, from my recent visit to the Timanée Country, to relate some particulars of the progress of that Mission; and invited them to relieve the Society, either by making special Collections for that Mission, or by receiving into their

families some Timmanee Children, for a year or two, to be brought up and taken care of with their own children, that they might thereby have the advantage of something like a Christian training, besides the benefit of a school. As an incentive to pious parents to adopt such a charitable plan, I offered to undertake, at my own expense, the entire clothing of as many children as they might thus take under their charge. I am happy to say that the plan seemed to take the fancy of many of our communicants; and that I can now depend on more than twelve persons, who will cheerfully, and for the glory of God, take such children, although they have a goodly number of their own. If by this means we can get the children from the Timmanee Country, a set of Monitors might be trained in the Colony, who would not only be benefitted themselves, but would prove extremely useful in the schools in their own country; and this without any expense to the Society. Of course the plan must be judiciously carried out; and the Missionary in charge of the Station should be the Guardian of the children, and the friendly Superintendent of their Benefactors.

WATERLOO—On a review of his labours at this Station, Mr. W. Young remarks, Dec. 20, 1841:—

In the schools at my Station, there are 400 children, and 261 adults, receiving Christian Instruction. There are 59 communicants, and 54 candidates for baptism: these have been gathered within four years. I have reason to hope that a few of the adults have been brought to *love the Lord Jesus Christ in sincerity*; but I look for this in vain among my scholars.

Sunday School.

March 6, 1842—I have been much encouraged by the Sunday School to-day. The attendance has been both earlier and larger; and diligence and good order have prevailed throughout the School. Some of the Youths have expressed a sincere wish for a Bible; but they have not the means to procure it. I encourage them to bring me its value from the produce of their farms; but they plead absolute poverty. When I have really found a hungering for the Holy Scriptures, arising from a conviction that they reveal the will of God to mankind, and lead to the knowledge of the only Redeemer of lost sinners, I have given a Bible to the applicant.

Laying the Foundation-Stone of a New Church.

March 15—I laid the foundation-stone of the new Church. The school children were arranged round the foundation, to witness this work of mercy for Africa; and the workmen, with a few of our Christian people, stood near the spot. I put into a very small glass bottle a piece of paper, containing the date and Psalm lxxxvii. 1, sealed carefully. When the bottle was secured in a hole made in the stone, and the stone turned down, we sang a hymn of praise to the adorable Trinity. The children contributed 6s. 8½d. on the spot.

Establishment of Peace between the Queahs and Cussoos.

For some time hostilities have been carried on between the Queahs and the Cussoos, in the neighbourhood of Waterloo. At last, however, we are happy to find, that, through the mediation of the British Authorities, these hostilities have terminated, and peace has been proclaimed. The proceedings on this occasion are thus described by Mr. Young:—

Oct. 21, 1841—I suspended the school at 12 o'clock, for the day, on account of the Treaty of Peace made between the Queahs and the Cussoos, who were the greater part of last year in the immediate vicinity of Waterloo, but could never be brought to lay down their arms until now. There were present, the English Consul, the King of the Queahs and all his Chiefs, two Bullom Princes, the Timmanee Ambassador, a Limba King, a Sherbro Chief, and most of the Liberated Africans who fought with the Queahs last year. The Society's Schoolhouse was filled to excess. I suggested to the Consul the propriety of commencing the Treaty of Peace in the name of the Lord, particularly as we were assembled in the house appointed for His holy Worship; to which he readily agreed. After I had prayed to God that the people might be of one heart and one mind, and be disposed for peace, the stillness of the crowded assembly, and the great order which prevailed, indicated His influence, and that the hearts of the children of men are in His hands. Most of the Liberated Africans knelt in prayer; but the Mahomedans and Heathen sat, having on their turbans and caps. The British Consul stated to the assembly, in a short but

plain and impressive speech, the object of the Meeting; and then requested Ali Bundoo, the Timmanee Ambassador, a Mahomedan of considerable judgment, to act as Mediator between the Queahs and the Cussoos. I was not a little surprised at his eloquence and judicious management of his part of the business. He commanded great attention; and answered satisfactorily, and with remarkable readiness and clearness, the objections of each party. He dwelt long on the lamentable consequences of war; and affectionately entreated both parties to put away from their minds all hatred, and endeavour to forgive injuries to one another. In this I thought he reasoned like a Christian. In about three hours and a half the great object was attained; and one thing only I thought remained to be done, namely, that the King of the Queahs should proclaim the blessing of peace to the Cussoos with his own mouth. The old man readily agreed to my request, stepped into my deak, and made the proclamation. I shall never forget the expressions of mutual joy which each man manifested, while their forgiveness of one another was evidenced by their shaking hands. It filled my heart with gratitude to the Almighty for His great mercy vouchsafed to these poor people. It is the Lord who giveth "unity, peace, and concord" to all nations. Now their land is delivered from war, bloodshed, and desolation.

Opening of a School at Benguema.

The desirableness of providing instruction for the inhabitants of Benguema and its vicinity was mentioned when this Mission was last brought under the notice of our Readers. It has now been adopted as an Out-station in connexion with Waterloo; and R. Cecil, a Christian Native, has been appointed to labour there, as a Schoolmaster. Mr. Young relates in his Journal:—

Nov. 24, 1841—I went to Benguema this evening, and held Divine Service, for the first time, in the new School-house just built by the people. Three of the communicants of Waterloo, and four of my elder scholars, went with me. On our arrival, finding that most of the people were at their usual employments, we separated; and went from house to house, entreating the people to come with us and hear the *words of eternal life*. The

little chapel was at last nearly filled. I addressed them from 1 Tim. i. 15.

Dec. 2—I went to Benguema, to open the new school. R. Cecil, the Native Schoolmaster, had already collected the little children, 32 in number, and was trying to get them into order. Long before I reached the spot I heard the crying of the little-ones, who could not understand the purpose of their confinement, in the absence of their parents. When I entered the School-house, the shouting became intolerable. I did all I could to convince them I was their friend, and in a short time they became more reconciled. As but little must be attempted at a time, in cultivating the minds of these children, and in the formation of their moral habits, not much fruit can be expected for some time to come.

I desire to express my sincere thanks to the Society for this help; but I still need more for this populous district. The people about three miles distant have expressed a wish for a School.

Feb. 14, 1842—I went to Benguema this evening, and had an interview with some of the Headmen. They promised to build a house for the Schoolmaster as soon as they should have gathered in the remaining produce of their farms. The little School at this place is flourishing, and the people are beginning to see the improvement made in their children. Every Lord's Day and Thursday evening Divine Service is kept by R. Cecil, when I do not go myself. The small Place of Worship where the School is kept is as *a light that shineth in a dark place, and the shadow of a great rock in a weary land*; but the Heathen do not regard it. Since the establishment of the School, however, the moral aspect of the village has improved.

March 6—This evening I went to Benguema, to hold Divine Service. There were ten adults present. I did not expect to see half that number. The little children, all under seven years of age, and some only three years old, presented a most gratifying sight: my mind was never so powerfully impressed by the conviction that the establishment of Schools among the Heathen is a great blessing. We see very little, indeed comparatively nothing, of Heathenism in all our established Missionary Stations in the Colony. I think the people at Benguema, and the hamlets on that side of the Colony, are nearly all Heathens, though the outward course of

Heathenism is greatly broken. The devotedness of the people to their beloved game of chess on the Warri, and the exposure of vegetable food for sale on the Lord's Day, are gradually vanishing as the Gospel light breaks in upon their village. During the time I was teaching, the little children were, upon the whole, quiet; and it was a source of thankfulness to see the mothers trying to keep them still. The number of children in the School is 49.

Mountain District.

GLoucester and LEICESTER.—The Rev. J. Warburton continues to report favourably respecting the Congregations and Schools at these Stations. The following short Extracts are from his Journal:—

Jan. 2, 1842: *Lord's Day*—I preached at Gloucester to a large and attentive congregation, and afterward administered the Lord's Supper to a goodly number. When I saw the tears fall down the cheeks of one of them, I said within myself, "There may be more feeling of the love of Jesus here than I am aware: let me thank God and take courage, notwithstanding all discouragements." In the evening I went to visit a sick communicant. She thinks she is dying; but expressed her faith in Christ, and her desire to be *absent from the body* that she might be with Him. I prayed with her.—When I entered the house, her son, a Monitor in our Day School, was reading the Scriptures to her.

Jan. 11—Mary Macauley, the communicant mentioned above, died. A short time before her death she sent to the District Visitor. She told him that she wished to bid him good bye. He asked her where she was going. She said, "I am going to my Father."—"Who is your father?" "God is my Father."—"Do you believe that God will receive you?" "Yes; God sent His Son to die for me, therefore He will receive me." She then requested him to read a chapter and pray with her; which he did, and left her: soon afterward she died. It is satisfactory to be able to add, that her conduct, so long as I have known her, was consistent with her profession.

The insight into spiritual religion, as a matter of personal experience, which some of the Christian Con-

verts possess, may be seen from the following Extracts from the Journal of Matthew T. Harding, Native Catechist at Leicester:—

Conversations with the People.

Oct. 7, 1841—Two men came to me. One of them said, "My heart trouble me very much. On Sunday last I was in my house, as I usually do not go to church. As soon as all the people had gone to church I went to bed; and a few minutes after there came a thought into my mind, which said, 'What are you doing, not go to church? If God sent for you this moment, where will you go, to Heaven or to Hell?' Sir, the same way when a pot is on the fire and it boils on the fire, so these questions were to my mind."—The other man said, "It was the 13th of September I went to my farm in the morning, to work. At three o'clock I returned home. As soon as I reached my gate, I fell down, and almost gave up the ghost; but, thanks be to God! if I had died, what would have been my end, but down to Hell? My heart trouble me too much, because I lived in sins: I do not love and fear God." I said to them, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Hasten without any delay; flee for your lives to Jesus, who is able and willing to save them to the uttermost that come unto God by Him.

Oct. 13—This evening I visited a poor blind man, whom I found weeping. I said to him, "Friend, what grieves you?" He replied, "Ah, my friend! my trouble is too great for me to bear. You see I have only one hand. My right hand was cut off by the doctor, through sickness; and seven years after I became blind. Again this year, my wife, who was as eyes and hands to me—this week will be three weeks since—she gone away from my house, and gone to live with a man in Freetown. Yes, although my wife forsake me, my Jesus will never leave me nor forsake me!" Oh, may the Lord dwell within him, bearing witness with his spirit that he is a Child of God!

Nov. 29—I was sent for to visit a communicant who has been sick for some time. I found him suffering great pain. I took his hand. He opened his eyes and looked at me, and said, "Rejoice with me: if the Lord is willing, I am ready. My way to Heaven is clear. What I was afraid of is taken away, through the blood of Jesus Christ. The old things are

passed away. I am ready to depart, if the Lord will, and be at rest."

Dec. 17, 1841—After Morning Prayer the fore-mentioned person sent his daughter to call me. He said to me, "The hour is come: I therefore sent to tell you that I am going to sleep in my Lord." I asked him a few questions; but as he was unable to converse much, I prayed with him, and left him. At ten o'clock a woman came to me and said, "The man is dead."

March 4, 1842—This evening I visited a poor sick man, who said to me, "God is faithful to poor sinners: His goodness and mercy to a poor dying soul like me, who these nineteen years in bed. My hands and my feet are useless, by reason of sores. What pleasure have I now in the world that I should put my trust? for I have no pleasure in my feet, I cannot walk upon them; neither in my hands, for I cannot handle: also my neighbours, they have no pleasure in me; except God and His people, whom He sent time after time to tell me of Jesus. I thank God for sending His people to teach me the way of Heaven." And he said, "What the Bible says is quite true, that a father will forsake his children, and a friend will forsake his friends in times of trouble; but God will never leave nor forsake His own. This is my hope and comfort in my distress." May the Lord continue to increase his faith unto the end of this life!

March 5—This evening a woman came to me, and said, "My heart is quite heavy with trouble, when I remember the goodness of God to we poor African sinners, especially in this Colony of Sierra Leone. God has done great things for them. God gave His people willing minds to leave their fathers and mothers, and all their good friends in their country, and come over to us to teach us the way to Heaven. But when I saw how many are taken away by death, it trouble me very much. Woe will be unto me at the Last Day, if I do not believe what they preached to me; for the very words which they preach will be a witness against me!"

REGENT, BATHURST, AND CHARLOTTE
—In the instructions of the Committee to the party of Missionaries who left England in October last, it was recommended, that, in the location of the several individuals, regard should be had to the facilities for prosecuting the study of the Na-

tive Languages; and that, as far as possible, each newly-arrived Missionary should, in the first instance, be stationed with one who had been some time in the Colony.

Accordingly, the Rev. C. A. Gollmer was stationed at Regent with the Rev. N. C. Haastrup; and the Rev. C. T. Frey at Bathurst, with the Rev. D. H. Schmid, who removed thither from Kiskey.

We are thankful to say that Mr. Gollmer, Mr. and Mrs. Frey, and Mrs. Haastrup, who came out at the same time, have all safely passed through the acclimating fever.

About the middle of January, Mr. J. Beal removed from Bathurst, to take the Catechetical duties at Free-town, to which he was appointed on the decease of Mr. J. Reynolds.

From the Reports and Journals of these Brethren we make the following Extracts:—

Religious Solitude and Inquiry.

REGENT—Oct. 31, 1841—After Service, a pious young man came to ask me a question concerning the sin against the Holy Ghost, to which allusion had been made in my sermon. He had always believed that God was able to *save to the uttermost*, and that the sacrifice of Christ was sufficient for all the sins of the world; and therefore he could not understand what sin this must be which God could not forgive. I endeavoured to confirm him in his opinion, that God is certainly able to *save to the uttermost*—and that, under the Gospel Dispensation, *ALL THAT BELIEVE are justified from all things, from which they could not be justified by the Law of Moses*—and to show him, that without repentance and faith in Jesus Christ no sin could be pardoned—and that those, therefore, who despise the salvation which God has provided for us through the blood of His dear Son, and who, against the conviction of their own consciences, ascribe the sanctifying influences of the Holy Spirit to the power of Satan, must die in their sins; because they reject the only means of life—and that, if those who *despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and*

hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.

Conceiving the young man to be apprehensive of having, perhaps, committed the unpardonable sin himself, I sought to remove such fears, by showing that those who indeed have been guilty of this sin are too blind, impenitent, and hardened, to feel sorrow on that account; and that therefore those who are troubled in this respect may consider it as an evidence that they have not been guilty of such sin. But that, on the other hand, such serious passages as the one in question should excite us to more earnestness, and to working out our salvation with fear and trembling; knowing, that if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. [Rev. N. C. Haastруп.

Attention to the Preached Word.

Nov. 14, 1841.—On my return from Bathurst this evening, where I had preached and administered the Sacrament, I was followed by a considerable number of school-boys, who had to pass the same road. As the hill in coming from Bathurst to Regent is rather steep, I left my horse to himself, entering into conversation with the boys. I wanted them to tell me what they remembered of the morning sermon. At first, all my questions seemed to be in vain, each refraining from giving the first answer. But after a short interval, one of the boys interrupted the silence; and immediately several voices joined in stating, to my great satisfaction, not only the chapter from which the text was taken, but also the chief points which had been dwelt upon in the sermon. I left them with a few suitable words of exhortation; and went on my lonely road with heartfelt thanks to our Heavenly Father, who thus sometimes quickens the hearts of His servants in the desert, and encourages them to abound in the work of the Lord, seeing that their labour is not vain in the Lord.

[Rev. N. C. Haastруп.

Congregations.

BATHURST.—In reference to our Station I cannot say much: it requires more acquaintance with it than it is possible for me to have yet acquired. I am, however,

much delighted in seeing a good congregation at Church on Lord's-Day Morning, at Bathurst as well as at Charlotte; but it would be more satisfactory were the other Services as well attended. At the Afternoon Service there is a great difference, and the Week-day Services are also rather badly attended. The School is going on well: the Rev. C. T. Frey and myself attend the male Monitors in turns, while Mrs. Frey superintends the girls. We in turn take the classes of communicants and candidates, and the pastoral duties of Bathurst and Charlotte. [Rev. D. H. Schmid.

Dec. 19: *Lord's Day*—I went to Bathurst with the Rev. N. C. Haastруп, to take a part of the Morning Service. I was much pleased to observe the great attention of the congregation during the Service; and to see many adults in the Sunday School, who were not ashamed to be taught by children. [Rev. C. T. Frey.

Affection of Africans for their Teachers.

Dec. 4.—The Monthly Prayer Meeting being at Kent, we thought it advisable to spend a few days there, being still unwell. While there, we were much rejoiced to hear that a fresh band of Missionary Labourers had arrived, to strengthen our hands. We left Kent yesterday, and reached home this morning. We were heartily welcomed by our people, many of whom came to our house, and thus expressed their pleasure at our return:—"Massa stay long, Missis stay long, this time," &c. We were only absent seven days. All were ready to tell us that "plenty Missionaries come." One observed, "Ah, White Man he no fear dead (death) like Black: if he see danger so, he can't go; but White, this come he die; t'other come again. Ah, true, White he love we poor Black too much. I hope God will spare them life!" Another said, when gathering a few pence for the Society, and one or two began to make some demur, "What! you go grudge two or three copper? Society send Missionary here many year to we. Mr. Renner come, he die; Mr. Gerber come, he die; Mr. Davey come, he die; Mr. Bates come, he die; and plenty more for we." With a great deal of energy, "What you can think about! Black can do this fashion? we can send we child—he die: we can send t'oder one again? No, neber!"

[Mr. J. Basil.

NORTH-INDIA MISSION.

A FULL account of this Mission was given in our Numbers for April, May, and June last. We now add Extracts from a few communications received since that time.

Calcutta.

The Rev. T. Sandys has been almost daily visited by inquiring Hindoos, many of whom are from the Native Colleges: their chief object has been to obtain New Testaments. In this way many copies have been most hopefully circulated, and, in several instances, have led to an open acknowledgment of the truth of Christianity.

Confirmation of Native Candidates.

Mr. Sandys refers, in his Journal, to two occasions on which this most interesting Service was held in Calcutta during the last year:—

July 27, 1841—In the evening, I attended a Confirmation held by the Bishop at Christ Church, when 15 Native Candidates were admitted to the rite, and affectionately addressed by the Bishop—the Minister, the Rev. Krishna Mohana Banerjee, interpreting for him. I felt particularly interested in the Confirmation; several of the Candidates having been under my charge, and baptized by me, before the completion of Christ Church

Aug. 13—The Bishop, the Archdeacon, and the Rev. John H. Pratt, came to the Mission Premises. The Liturgy having been read, 39 Candidates for Confirmation were presented. The Bishop explained to them the nature and object of the rite; and desired them and the congregation to let their prayers ascend to Almighty God, that He would graciously vouchsafe the gift of His Holy Spirit to those who were about to be confirmed.

The Candidates then knelt, and the Prayer of Confirmation was offered, first in English by the Bishop, and then in Bengalee by me. It was a solemn and interesting Service; and, I trust, a season in which the Native Christians received from above that Divine aid, by which alone they can be preserved steadfast in the faith. After the Confirmation, the Bishop addressed the newly-confirmed, and laid down several rules for their future guidance; which he desired me to translate into Bengalee, and to let those

who had been confirmed take a copy for themselves.

Agurparah.

The following Extracts from the Rev. J. F. Osborne's Journal afford an additional illustration of the

Fearful Character of Heathenism.

March 29—To-day one of the Catechists came to tell me that a Ghaut murder was about to be perpetrated near the Mission Station. I immediately went to the spot; and saw a poor fellow, who was dying of the cholera, lying on his bed, which was standing in the river. There were present many Brahmins, with whom I and my Catechists reasoned on the folly and wickedness of their conduct; but it was all in vain. After some time, they took the unhappy creature, and rolled him in the mud of the river. They cried out, in a dreadful tone, that the Ganges was God; believing, that if the sick man died in the mud hearing those cries, his eternal felicity would be secured. I protested, as strongly as my imperfect acquaintance with the language admitted, against the horrid deed. Some mocked, others blasphemed, and they would not desist. I gave away some Tracts, and left the dreadful scene sorrowing. I could not forbear to think of the blessings which Christianity, even in a temporal point of view, would introduce, when it should be diffused throughout this dark land.

April 11—This is the principal day of the Churruck Poojah. I went to a large tank, where I understood the swinging would take place, and was astonished at the immense concourse of people. How my heart sickened, when I saw a poor wretch, with several spikes driven through the fleshy part of his back, fastened to the swing; and raised, by means of a pole, thirty feet, I should think, from the ground! He was then turned round and round in a frightful manner, much to the amusement of the degraded and inhuman spectators. I saw two unhappy men swinging at the same time. I spoke to some of the people in English, to others in Bengalee. One affirmed that the

proceedings at this Poojah were according to the command of God; and a Brahmin said, that without shedding of blood God was not satisfied. I then told him of that Saviour, whose blood *cleanseth from all sin*, and who suffered in our stead. Having given away many Tracts, I stood on a bank with two Catechists, who addressed about 50 or 60 people gathered around us. While we were thus engaged, some Devotees passed, followed by many people. Some went before them with music, one flourished a sword, and another waved flags. I never felt so much what Heathenism is as I have felt to-day; and this is the Lord's Day! What a contrast between the dreadful scene which I have this day witnessed in India, and those far different Lord's-Day scenes with which I have been familiar in happy England!

*Administration of the Lord's Supper—
Death of a Native Christian.*

In the midst of these abominations, however, a small flock of Native Christians has been gathered; and in pleasing contrast to the above, Mr. Osborne reports—

Feb. 21, 1841—I administered the Lord's Supper in the Bengalee Language, for the first time, to nineteen Native Communicants.

Feb. 24—To-day, Jageshwar, one of the Native Christians, died of cholera. His conduct was remarkably consistent. The Scriptures were read to him, and prayer offered up with him, during his last sickness; and on the Lord's Day before his departure he received the Holy Communion. He said that his only hope was in Christ; that he believed, and was happy. I trust that he was among those whom God has called from among the unhappy Natives of India. I read the Burial Service over his remains, in Bengalee; a large number of Christians being present.

Trishnagpur.

Communications have been received from two Stations in this Mission—Solo and Chupra.

SOLO—The following Extracts are from the Journal of the Rev. A. Alexander:—

July 11: Lord's Day—I held Divine Service at half-past ten, and had a most encouraging congregation. After the

sermon, I administered the Holy Communion to forty. Our Collections were between 3 and 4 rupees. How joyful a sight, to see some of these poor people giving from 2 pice to 4 annas! The merciful Lord will, I trust, increase our numbers on these solemn occasions.

July 20—I had a conversation with a Christian on the right reception of Christianity. He observed, "A bribed soul is a bad one. If our hopes are built on Christ, we shall be firm even in persecution; but if they are built on rice, rupees, or the help of man, they will be washed away like sand by a flood."

July 22—To-day I have been comforted by the faith of a Christian of Solo. "Sir," he said, "a den of thieves!" striking his hand on his breast. "This is the house, full of all evil. The Lord died," he continued, "praying for His enemies; and now He liveth, praying for us; and we are full of sin, dying sinners." Again—"Well, Sir, he that gets the mind of Christ will be saved. He will perfect this mind, if we ask Him for it." I believe Azeem to be one of those whom the world know not, but who are known of Christ.

July 26—I had very encouraging conversations with some of my old acquaintances; one in particular, the head of a Tool, or Sanscrit College, and formerly the Pandit of the Judge of Burdwan. He was very desirous to obtain an entire copy of the Bible, which I promised him.

Aug. 22: Lord's Day—During the Morning Service, I baptized the wife of a Christian man from Hridaypacc. She was very desirous of baptism; and I trust, from all I know of her, that she was sincere, having *repentance toward God, and faith toward our Lord Jesus Christ*. She is the mother of a family, and has been a candidate two years.

CHUPRA—An interesting account of the progress of the work in this District is contained in a Letter from the Rev. W. J. Deerr to the Archdeacon of Calcutta. From this Letter, which was published in the Calcutta Christian Intelligencer, we extract the following particulars:—

All the persecutions have subsided, and all the old candidates have been baptized, one village excepted; and there exists now a breathing of love and good feeling among all the congregations. The Public

Baptisms, when all the candidates have been baptized into one body, have produced a blessed effect.

In Kulleenagur, toward the end of April, forty persons were baptized on one occasion. The devout feelings of these Converts were evident to every bystander: the Heathens themselves, who were present, seemed pleased, and friendly disposed.

In the beginning of May last, there were baptized at once, in the Hoodai Chapel, seventy-two persons. The Chapel was pretty full, I having my own people with me. The whole of the Service gave great satisfaction. Silence, as well as reverence, prevailed in a high degree. The inward joy and gratitude which I felt was more than I can express. I like to give to such ceremonies all the solemnity I can, as it makes a good impression upon the Heathen who come to witness them. I usually take a number of the Youths of my School with me, and sometimes, also, Readers, because they read the responses orderly.

During the greater part of the time we were engaged in this solemn ordinance a number of respectably-dressed people stood in the verandah of the Chapel: and after all was over, they said to me, "Sir, what you do is all right and good; but these people cannot keep the instruction you give to them. We have heard," they added, "that it is very difficult to keep the precepts of the Christian Religion." I replied, "You, being planters, should know that your plants do not come to perfection at once; and though these converts are now not all they should be, still we put them in the way of becoming holy." They said, "But we also have Shasters: we read and instruct our people as you do, and show them the road." I replied, "It is true that you show them a way; but whither does your road lead? Does it not lead to idol worship? Do you not make your people bow down before wood, stones, &c. ? But we lead our people to the True God."—I felt that I had come too close upon them; and therefore at once gave them my salaam and left, the heat also in the open air being greater than my strength could bear.

On the 12th of May we had a similar Service at the Antolee Chapel: 40 persons offered themselves for baptism. These candidates had been under instruction for several years. In the verandah of the chapel, and outside, were such crowds of people, that I could hardly see to read.

RECORD, Sept. 1842.]

The Heathens took a great interest in the Service; and as the village belonged to a friendly Christian Isendar, every bystander behaved civilly. The baptized persons were thankful upon being admitted into the Church, after so long a detention without the pale.

On the 14th I went to Dompokor. Here we have no chapel; but the people assembled under a shed belonging to the Reader of the place. Instead of mats or carpets, the cultivators brought their empty rice-bags and spread them on the ground: they also hung up pieces of cloth, to make it appear a little decent for the occasion; but still the place was open. Some of the young women, who are of good families, were in great agitation: one of them had her face wrapped up in her cloth, so that only her eyes and forehead could be seen. I did not wonder at it, for nearly the whole village was assembled: the men stood on one side, and the women on the other. In their idol worship, it is no shame for women to be seen; but in the cause of God they nearly die for shame. This false shame may be found in every country, in one shape or other. On the whole, I was contented: their answers were satisfactory, and I thanked God for the day. Twenty-six adults and three children were baptized.

On Lord's Day the 17th we went to Badlunggee, a village very near the Mission Premises. In this village, light and darkness have been for a long time in severe conflict: the converts have suffered very much in this place. The Headman is on the side of the Talookdar, and is as inimically disposed. The Talookdar put one of the converts into prison for false debts, which were brought up in the name of his ancestors; and the greater number of the other converts had to run away, leaving their valuable land behind them. However, 50 persons remained, and prepared themselves for baptism. Taking with me all my school-boys, 45 in number, and my Reader and Christian servants, I went to hold Morning Service at the place, instead of having it on our premises; and afterward proceeded to baptize the candidates. We had scarcely begun, when the verandah of the chapel was thronged with Heathens and Mussulmans: many were outside; and some took others on their shoulders, that they might look into the chapel. Five Deshwuáls, armed up-country men, belonging to the Talookdar, also made their appearance: three of these unwel-

come visitors pressed into the verandah, and stood just before me. Then the tumult began. Besides the hissing which the boys made, the adult villagers raised such fierce and angry cries, that every body well understood their intention. However, I went on reading, as if I did not hear them. The Christians were either much afraid, or wise enough not to say a word to them; for the disturbers only wanted that some one should speak to them, when the confusion would have begun, and the congregation would have been dispersed with shame, and not without blows. They wanted to prevent the baptism. When I saw that my reading could not be heard, and that the noise became worse, I called out to one of our principal men, the Chapel-bearer: "Abou, after the Worship is over, give me the names of these men." This had the desired effect; for a Native dreads nothing so much as that his name should be given in. The Headman of the village was the mover of all this disorder; although he could not do any thing, had he not the Talookdar's armed men on his side. After all was quiet, we went on peaceably. The whole proved a blessed occasion, and ended to the great satisfaction of every one.

On the 20th I went to Betampore, to baptize the old candidates. Thirty of them were admitted into the Church. All was quiet, and every thing orderly. Two of the above-mentioned Deshwals showed their brazen faces again; but they only looked into the chapel, and went away. The young females of this place also dreaded to appear at the ceremony of baptism: the principal reason was, that the Padre was an European: if he had been a Native, they would not have cared so much. Their husbands asked me to send an elderly Christian Female, that they might take encouragement. It was again a pleasing sight, to see how these old cultivators bowed before Him whom they never saw, and yet now love. Their devotion was apparent: the songs of praise were sweet. The Reader of the place gave a baptismal dinner, at his own expense. Most of my school-boys were present. On such occasions they wear their Persian dress, which a kind Lady, lately of Krishnaghar, *whose praise is in all the Churches*, had prepared for them.

On the 1st of June I went again to Antolee, at which place the candidates from Hurra, Benecolla, Bora Antolee, and Pathoree, had assembled for baptism; there

being no chapel in those four villages. In examining the people, I was agreeably surprised with the clear and ready answers which a young female gave. In her simplicity, she said, "Ah, Sir, I knew Him long before this." I afterward learnt that she was the daughter of a servant of a Christian Family residing at Hurra. How pleasing it is when Christians in this heathen land strive to lead their servants to God; so that they may say, "I knew Him long before this!"

The converts of this district are now all united by one common bond—the Christian Religion; and are happy that they have found refuge in Him who is *the Desire of all nations*. Whatever these converts may formerly have been, either wolves or tigers, all the congregations are now in such a state, that a *little child may lead them*. THIS IS THE WORK OF GOD, to whom nothing is impossible. Blessed be His Holy Name!

On the 2d we also celebrated the Holy Communion in our new Church. Those members residing in the villages not being fully prepared for it, the Communicants were 29 in number: they received the Holy Sacrament in faith, profound humility, and reverence: their thankfulness was evident. I was surprised to see that, from the little they possess, some of them gave one rupee as an offering. I have at length found in my life an hour wherein all my wishes, as far as it concerns this life, are fulfilled, and my heart fully satisfied. I receive reciprocal love from my congregations as much as the Minister of any European Congregation, only not so refined as is the case among Europeans; but gold is gold, in whatever shape it may be—the more solid the better, although without art or ornament. When these country Brethren tell me, "Thou, Sahib, art our father and mother," I do not take it amiss. Now, if any one should suspect that I have bought their love, I reply thus: "I wish I could have bought more; for the man who cannot give his love abroad, cannot expect to reap love." *We love Him because He first loved us*. Besides this, it is just the fault of the world in general, that they do not love God for the blessings which He bestows upon them in this life. But I do not hesitate to say, that the love which exists between a Missionary and his Converts is of a higher nature than that which exists between an ordinary benefactor and the

person benefitted. And further, the boys in my school have as much affection for me. I am sure, as if they were my own children; nay, not only affection, but reverence, so that I hardly need to reprove them. Why should the Divine Grace be less in our day? He is the same Jehovah as ever, and ever shall be. And now blessed be His Name for all His mercies! Amen.

Jaunpore.

The Rev. R. Hawes arrived at this Station on the 27th of Dec. 1841. In a Letter dated Jan. 4, 1842, he writes—

The first thing which caught my eye, as we entered the Station, was the Church which was made over to the Society. It is a very neat little building, in the Gothic style, enclosed by a wooden railing, and in every way well adapted for the purpose of Divine Worship.

On Lord's-Day Morning last I performed Public Service in the Church with the European residents, which will be continued every Lord's Day. I have also visited the school which is to be under my superintendence. It is at present quite in confusion; and the number of boys greatly reduced, they having for some time had only Native Teachers. These Teachers came to my house soon after we arrived; and one of them did not forget to tell me, in the course of conversation, that if the Bible were introduced into the school, all the boys would leave. A day or two after, when he came again, he asked me whether I had a Bible: and on my answering in the affirmative, he told me that he wished to ask me a question on Gen. iii. The passage was, *And God said, Let us make man*, &c. I perceived what he meant; and as he could speak English very well, I read and explained the Athanasian Creed to him, with which he appeared to be satisfied. The third time he came, he received from me a copy of St. Luke's Gospel in Oordoo, and a copy of the Acts of the Apostles in Hinduwee. I have seen enough since my arrival, to convince me that I must feel my way, and observe the old and useful motto, "*Festina lente*." Most of the inhabitants of Jaunpore are very bigotted Mussulmans; with whom I shall be able to do but very little till I shall have acquired a tolerable knowledge of the language. This however I trust, by the

blessing of God, will not be long first. May the Lord open a door before me, and make my way plain, giving me discretion, and wisdom, and zeal, for my work! After a short time, when some of the most prominent points of the prejudice of the pupils shall be worn down by contact with a Christian Minister as their Superintendent, I shall endeavour to form a Bible Class; as their prejudice is now the only barrier to such a course; the rule of the school, forbidding religious instruction, having been rescinded. I indeed need the prayers of our Christian friends, that I may have wisdom to know when as well as how to act.

Chunar.

Missionary Excursions.

In the early part of each year the Rev. W. Bowley has been in the habit of making Missionary excursions among the different villages of that part of India around Chunar. Last year he pursued the same course; but confined his visits more to places within a short distance of the Station.

Jan. 26, 1841.—The weather having cleared up, I set off about 1 P.M. for another trip into the interior, having previously sent my tent &c. across the river. We reached Mohanki Sarai, ten miles distant, at 4 o'clock. This place is the first short stage from Benares, on the high road to Allahabad. There being some very extensive villages within a few miles, we purpose staying here and visiting them. This place must have been of importance 200 years ago, as may be seen from the inscriptions in Persian and Hinduwee on stone, on either side of the gate. It appears to have been a substantially-walled town, though parts of the wall have given way. We walked through it, and met crowds of people returning from the annual bathing at Allahabad. All give a dreadful account of what has taken place there. They say, that in crossing a bridge of boats, the crowd was so great, that in three days 167 persons were trodden to death, notwithstanding the unremitting attention of the Magistrate and his people. They also say, that had he not exerted himself, one-third of the pilgrims must have perished. I spoke to these deluded people on the subject of their folly, and gave away Gospels and Tracts.

Jan. 27, 1841.—After 9 A.M. we rode five miles; and by the side of a large Packataul met four Brahmins performing Poojah. These men were from a distance. We sat with them for about an hour, conversing on the subject of their worship. They replied, "True, *God is a Spirit*, without shape or form; but there are subordinate deities whom in the Shasters we are commanded to worship, and whom He has appointed to be the medium of communication; as in the case of great men whom we wish to approach but dare not, except through their servants and officers, whom we are obliged to propitiate to introduce us." "By this means you make God like mortals; whereas you admit that He is Omnipresent, and nearer to us than any person can possibly be. Our thoughts and the intents of our hearts are known to Him, and He searcheth all our ways." They replied, "The Shasters say, that whosoever we worship, all eventually reaches Him, as all rivers fall into the ocean." I answered: "This simile will not do. Take another: Suppose there is a king of a country, and you, a subject, should call some other person the King—you would be considered by the king a traitor to his dominions, and would be punished accordingly: and if in reply you should say, that you considered the king and his subjects all one, would that avail you? Certainly not. How then will such conduct be considered by God, but as derogatory to His honour?" They admitted what I said to be right. After much conversation, the chief person asked, "Where is the remedy?" Our books were now read. They admired them exceedingly, and thankfully accepted of the only complete Testament, a single Gospel, a copy of the Psalms, and Tracts, in Hinduwee.

Jan. 29.—Having persevered for four weeks in this new method of itinerating—viz. going out on Monday, visiting the principal villages between Chunar and from twelve to twenty miles distance round, generally returning on a Saturday for the Lord's-Day Service—I shall briefly state the result of my observations.

1. I found, to my grief, that I had been annually running far and wide from my

Station, while I have been neglecting the numerous villages within twenty or thirty miles around me: though the obstacles to such visits are, that there are no roads for a buggy or cart, and to proceed on horseback would expose us to the inclemency of the weather; while travelling in a palanquin is expensive; though this always answers for a bed, and frequently for a tent also.

2. I have frequently found that the object of our Missionary visits was well known, and that the name of the Saviour had gone before us, through the medium of Tracts and people who had heard of our proceedings. Having, however, heard the worst side of the question, they were generally prejudiced, perhaps from want of better information.

3. I think we received as much encouragement as discouragement from the people.

4. It is a great satisfaction that so many new villages have been explored. A great many single Gospels and Tracts, mostly in Hinduwee, and about 12 copies each of the complete Testament in Oordoo and Hinduwee, have been distributed.

5. It is a source of comfort, that while performing these Missionary duties the Services of the Lord's Day at home have not been neglected; and my health, I trust, has been improved. Neither have my translations and other work been much retarded. My weak state of health, and the Bishop's approach, have suggested this mode of proceeding, as I am also preparing the candidates for Confirmation.

A few days ago two devotees called: and one told the other, that some time since, very early one morning, while he was residing in a hole in the banks of the river, a Missionary paid him a visit. On seeing so unusual a sight, the devotee, enraged almost to phrensy, opened a volley of abuse upon the Missionary, and, taking up his club, was ready to knock him down. "But," said he, "the mild language in which the sin of such conduct was pointed out completely disarmed me; so much so, that I all but forthwith become a Christian." The man has repeatedly related the story with admiration.

HOME PROCEEDINGS.

Departure of Missionaries.

THE Rev. J. R. T. Lieder and Mrs. Lieder embarked at Southampton, on

board the "Oriental" steamer, for Alexandria, on the 30th instant, on their return to Cairo.

The Rev. J. J. H. Elouis, with Mrs. Elouis, embarked at Southampton, on board the "Hindustan" steamer, on the 23d instant, for Madras, on his return thither.

PROCEEDINGS OF ASSOCIATIONS.

Buckinghamshire—July 11: Sermons by Rev. J. J. H. Elouis, at Iver, Colls. 14. 4s. 10d.—July 12: Meeting at Iver, Rev. G. Cubitt, Chn., Coll. 4. 18s. 6d.

Cheshire—July 11: Meeting at Frodsham, Rev. J. Turner, Chn., Coll. 5s.—July 13: Meeting at Norley, Rev. J. Collins, Chn., Coll. 3s.—July 14: Meeting at Upton, Rev. J. Gresson, Chn., Coll. 3s. 5s. 6d.—July 15: Meeting at Hoylake, Rev. J. Longueville, Chn., Coll. 4s. 1s.—July 17: Sermons by Rev. J. Johnson; at Runcorn, Coll. 13s. 1s.; at Aston, Coll. 4. 7s.—July 18: Meeting at Runcorn, Rev. R. Greenall, Chn., Coll. 12s. 5s.—Sept. 4: Sermon by Rev. J. Johnson at Haslington, Rev. F. Wade, Chn., Coll. 2s. 4s. 2s.—Sept. 11: Sermons; Two at Davenham, by Rev. T. France and Rev. D. D. Stewart, Colls. 10s. 4s. 10d.; by Rev. C. Hodgson; at Copenhall, Coll. 4s. 11s. 2s.; at Nantwich, Coll. 18s. 2s. 6d.; at Wrenbury, Coll. 10s. 7s.—Sept. 13: Meeting at Nantwich, Rev. R. H. Gaeton, Chn., Coll. 9s. 9d.—Sept. 13: Meetings; at Copenhall, Rev. J. Cooper, Chn., Coll. 14. 12s. 6d.; at Davenham, Rev. T. France, Chn., Coll. 2s. 13s. 3d.—Sept. 14: Meeting at Wharton, Rev. T. France, Chn., Coll. 2s. 9s. 6d.

Cornwall—July 3: Sermons; at St. Austell, Coll. 7s. 9s. 7d.; at Pentewan, Coll. 6s. 10d.; at St. Blaise, Coll. 15s. 6d.—July 4: Meeting at St. Austell, Rev. F. Todd, Chn., Coll. 4s. 9s. 2d.—July 5: Sermon at Megavasey, Coll. 1s. 7s. 6d.—July 7: Meeting at Fowey, Coll. 3s. 3s. 3d.—July 8: Meeting at Looe, R. Griggs, Esq., Chn., Coll. 1s. 13s. 3d.—July 10: Sermons; at Liskeard, Coll. 4s. 8s. 7d.; at St. Ives, Coll. 11s. 5d.; at Callington, Coll. 1s. 9s. 3d.; by Rev. T. H. Kingdon, at Stratton, Coll. 2s. 10s.—July 11: Meetings; at Bude, J. Fowler, Esq., Chn., Coll. 4s. 6s. 1d.; at Liskeard, Rev. J. F. Todd, Chn., Coll. 2s. 13s. 7d.—July 12: Meeting at Quethlock, Rev. Dr. Fletcher, Chn., Coll. 17s. 2d.—July 13: Meeting at Pillaton, Rev. F. L. Hill, Chn., Coll. 3s. 6s. 6d.—July 14: Meeting at Callington, Captain Messenger, Chn., Coll. 1s. 1s.—July 17: Sermon by Rev. W. Payne, at Saltash, Coll. not known.—July 20: Meeting at Saltash, C. M. Little, Esq., Chn., Coll. 4s. 5s. 7d.

Cumberland—Aug. 7: Sermon by Rev. R. Mayor, at Crosthwaite Church, Coll. 13s.—Aug. 12: Meeting at Keswick, Rev. James Lynn, Chn., Coll. 7s. 11s. 6d.—Aug. 16: Meeting at Aspatria, Sir W. Lawson, Chn., Coll. 7s. 9s. 8d.—Aug. 17: Meeting at Whitehaven, Rev. T. Dalton, Chn., Coll. 6s. 12s.—Aug. 18: Meeting at Alnby, Rev. C. Hodgson, Chn., Coll. 4s. 10s. 2d.—Sept. 4: Sermons by Rev. J. Fawcett; at Edenhall, Coll. 2s. 7s.; at Langworthy, Coll. 2s. 16s.—Sept. 6: Sermon by Rev. J. E. White, at Burgh, Coll. 1s. 5s. 6d.

Derbyshire—Aug. 14: Sermon by Rev. J. E. White, at Measham, Coll. 4s. 1s. 8d.—Aug. 15: Meeting at Measham, Rev. J. C. Moore, Chn., Coll. 9s. 0s. 4s.

Devonshire—July 10: Sermons; by Rev. T. H. Kingdon; at Holworthy, Coll. 1s. 13s. 6d.; at Pyworthy, Coll. 4s. July 11: Meeting at Tiverton, A. Brewin, Esq., Chn., Coll. 4s. 8s. 2d.—July 12: Meetings; at Pyworthy, J. Fowler, Esq., Chn., Coll. 3s. 18s. 10d.; at Sampford Courtenay, Rev. G. P. Richards, Chn., Coll. 2s. 10s. 4d.—July 13: Meetings; at Shebbear, R. Bartlett, Esq., Chn., Coll. 3s. 1s.; at Monk's Oakhampton, Rev. J. Ruse, Chn., Coll. 3s. 0s. 8d.—July 14: Meeting at Hatherleigh, Rev. S. Felld, Chn., Coll. 10s. 12s. 2d.—July 15: Meetings; at Doddlescombeleigh, Rev. J. Buckingham, Chn., Coll. 1s. 3s. 4d.; at Oakhampton, Rev. B. W.

Savile, Chn., Coll. 6s. 5s. 4d.—July 17: Sermons; at Plymouth; at St. Andrews, by Rev. A. Fane, Coll. 14s. 1s. 2d.; by Rev. C. Smith, Coll. 7s. 19s. 4d.; at Charles Chapel; by Rev. J. Lampen, Coll. 8s. 11s. 6d.; by Rev. J. H. Johnson, Coll. 3s. 18s.; at Stonehouse; at St. George's, by Rev. J. H. Johnson, Coll. 17s. 9s.; by Rev. A. Fane, Coll. 3s. 18s. 10d.; at St. Paul's, by Rev. W. Payne, Coll. 3s. 1s. 9d.; by Rev. J. Cooper, Coll. 16s.; at St. John's, Devonport, by Rev. G. F. Whidborne, Coll. 13s. 9s.; by Rev. A. Fane, Coll. 13s.—July 18: Meetings; at Devonport, Rev. J. Lampen, Chn., Coll. 9s. 1s. 6d.; at Plymouth, Rev. G. F. Whidborne, Chn., Coll. 11s. 0s. 8d.—July 19: Meeting at Stonehouse, Rev. H. A. Greaves, Chn., Coll. 7s. 9s. 5d.—July 21: Meeting at Tamerton, Rev. G. Arthur, Chn., Coll. 14. 11s.—July 22: Meeting at Millbrook, Rev. J. H. Thomas, Chn., Coll. 3s. 1s. 4d.—July 24: Sermons; by Rev. J. H. Johnson, at Totness, Coll. 2s. 16s. 3d.; at Bridge Town, Coll. 4s. 0s. 10d.; by Rev. A. Fane, at Dartmouth, St. Saviour's, Coll. 7s. 9s. 10d.; St. Petrock's, Coll. 6s.; by Rev. J. H. Oldrid, at Brixham, Coll. 2s. 19s. 9d.—July 25: Meeting at Totness, Rev. J. W. Burroughs, Chn., Coll. 3s. 17s. 3d.—July 26: Meeting at Dartmouth, Rev. J. Tracey, Chn., Coll. 4s. 1s. 1d.—July 27: Meeting at Brixham, Rev. R. W. Wolston, Chn., Coll. 1s. 6s. 10d.—July 28: Meeting at Falmouth, Rev. W. Gee, Chn., Coll. 2s. 10s.—July 29: Meeting at Newton Abbot, Rev. J. Bradford, Chn., Coll. 4s. 19s. 3d.—Aug. 7: Sermons by Rev. J. Ridgway, at Exeter; at All-hallows, Coll. 7s. 12s.; at St. Mary Arches, Coll. 1s. 3s.; at Bedford Chapel, Coll. 3s.—Aug. 8: Meetings at Teignmouth, — Martin, Esq., Chn.; Morn., Coll. 7s. 11s. 10d.; Even., Coll. 2s. 2s. 8d.—Aug. 9: Meeting at Shaldon, Rev. R. Hutton, Chn., Coll. 3s. 13s.—Aug. 10: Meetings; at Dawlish, Coll. 1s. 9s. 10d.; at Starcross, Rev. W. Powley, Chn., Coll. 1s. 10s. 2d.—Aug. 11: Meetings at Exeter; Morn., Coll. 18s. 12s. 10d.; Even., Capt. Bingham, Chn., Coll. 9s.—Aug. 12: Meeting at Exmouth, the Dean of Exeter, Chn., Coll. 10s. 4s. 10d.—Aug. 14: Sermons at South Molton; by Rev. T. H. Maitland, Coll. 5s. 14s. 6d.; by Rev. F. Mules, Coll. 3s. 2s. 2d.—Aug. 15: Meeting at Barnstaple, Rev. H. Luxmoore, Chn., Coll. 9s. 16s. 10d.—Aug. 16: Meeting at South Molton, Rev. H. Maitland, Chn., Coll. 2s. 12s. 10d.—Aug. 17: Meeting at Chumleigh, Rev. G. Hole, Chn., Coll. 3s. 6s. 3d.—Aug. 18: Meeting at Torrington, Rev. J. Guard, Chn., Coll. 2s. 13s.—Aug. 19: Meetings; at Bideford, C. Smale, Esq., Chn., Coll. 2s. 3s.; at Ilfracombe, Rev. J. M. Chanter, Chn., Coll. 9s. 8s. 11d.—Aug. 21: Sermons by Rev. F. Mules; at Newport, Coll. 4s. 11s. 1d.; at Pilton, Coll. 3s.

Dorsetshire—Aug. 14: Sermons by Rev. S. W. Hanna; at Trinity Church, Weymouth, Coll. 4s. 11s.; at Wyke Regis, Coll. 1s. 11s.; at Melcombe Regis, no Coll.—Aug. 15: Meeting at Weymouth, W. Eliot, Esq., Chn., Coll. 9s. 17s. 6d.—Aug. 16: Meeting at Wyke Regis, Rev. W. Mensies, Chn., Coll. 2s. 1s. 10d.—Sept. 4: Sermon by Rev. L. Foot, at Portland, Coll. 2s. 16s. 7d.—Sept. 5: Meeting at Portland, Rev. D. Hogarth, Chn., Coll. 3s. 7s. 11d.

Durham—Sept. 4: Sermons; by Rev. R. E. Roberts, at Wilton-le Wear, Coll. 9s. 8s.; at Sunderland; by Rev. J. E. White, Coll. 12s. 4s.; by Rev. R. E. Roberts; Coll. 4s. 1s. 1d.; at Bishopwearmouth, by Rev. R. E. Roberts, Coll. 7s.; at Monkwearmouth; by Rev. R. E. Roberts, Coll. 2s. 15s. 7d.; by Rev. J. E. White, Coll. 3s. 3s.—Sept. 5: Sermon by Rev. R. E. Roberts, at Fritures, Coll. 1s. 13s. 1d.—Sept. 8: Meeting at South Shields, Rev. T. Dixon, Chn., Coll. not known.—Sept. 9: Meeting at Durham, Bishop of Chester, Chn., Coll. 30s.—Sept. 12: Meeting at Sunderland, Rev. W. Webb, Chn., Coll. 6s. 15s. 11d.

Gloucestershire—Sermon by Rev. E. W. Foley, at Forthampton, Coll. 6s. 7s. 10d.

Hampshire—June 22: Sermon by Ven. Archdeacon S. Wilberforce, at Winchester Cathedral, Coll. 39s.; Meeting at Winchester, Hon. and Rev. G.

Noel, Chn., Coll. 21.—July 24: Sermons at Gaernsey, at St. James's, by Rev. E. Tottenham, Coll. 20. 10. 6d.; by Rev. E. Hoare, Coll. 4. 10. 3d.; at St. John's, by Rev. E. Hoare, Coll. 7. 3. 7d.; by Rev. E. Tottenham, Coll. 3. 18. 3d.; at Licensed Sunday-School Room; by Rev. P. Browne, Coll. 3. 14.; by Rev. C. Whitford, Coll. 1. 10. 10d.—July 23: Meeting at St. Peter Port, Rev. W. Guille, Chn., Coll. 21. 13. 1d.—July 26: Meeting at St. Pierre-du-Bois, Rev. T. Brock, Chn., Coll. 11. 14. 5d.—July 27: Meeting at Alderney, Coll. 7. 3. 6d.—July 31: Sermons at Jersey; by Rev. E. Tottenham, at St. Paul's, Coll. 16. 5.; at St. James's, Coll. 26. 15. 4d.; by Rev. E. Hoare, at St. Aubin's, Coll. 4. 14. 4d.; at St. Saviour's, Coll. 3. 5.; by Rev. — Gallagher, at All Saints', Coll. 6.; by Rev. S. Langton; at St. Peter's, Coll. 2. 14. 2d.—Aug. 1: Meetings at Jersey; Morn., Very Rev. Dean of Jersey, Chn., Coll. 18. 17. 5d.; Even., Rev. S. Langston, Chn., Coll. 13.—Aug. 14: Sermons; at Holy Rhoad, Southampton; by Rev. C. W. Michell, Coll. 13. 17. 10d.; by Rev. G. P. Farnshaw; at Shirley, Coll. 11. 14.; at Petersfield, by the Rector, and Rev. — Shore, Coll. 9. 11. 2d.; at Portsea; at National School; by Rev. T. Bartlett, Coll. 7. 3.; by Rev. C. A. Boyd, Coll. 4.; by Rev. T. Bartlett, at All Saints', Coll. 7. 5.—Aug. 15: Meeting at Southampton, Rev. Dr. Wilson, Chn., Coll. 11. 5. 11d.—Aug. 16: Meeting at Portsea, Rev. J. P. McGhie, Chn., Coll. 7. 10. 4d.—Aug. 17: Meeting at Gosport, Ven. Archdeacon Wilberforce, Chn., Coll. 8. 16. 2d.—Aug. 18: Meeting at Horndean, Colonel Butler, Chn., Coll. 4. 15.—Aug. 19: Meeting at Petersfield, Sir W. Jolliffe, M.P., Chn., Coll. 7. 3. 2d.—Aug. 21: Sermons; by Rev. T. Bartlett, at St. James's, Ryde; Morn., Coll. 40.; Even., Coll. 15. 6. 4d.; at Cowes, by Rev. J. Gibson, Coll. 18. 14. 5d.; by Rev. S. Isaacson, Coll. 5. 10. 10d.—Aug. 23: Meeting at Ryde, Rev. Sir H. Thompson, Bart., Chn., Coll. 19. 10. 10d.—Aug. 24: Meeting at Bembridge, Rev. F. G. Middleton, Chn., Coll. 6.

Herefordshire—Sermons; by Rev. J. Venn; at Ledbury, Coll. 16. 13. 3d.; at Bromyard, Coll. 6. 5.; at Kingston, Coll. 14. 5. 1d.; by Rev. J. A. Harvey, at Sutton St. Michael, Coll. 1. 16.

Huntingdonshire—Sept. 4: Sermon by Rev. H. Linton, at St. Ivo's, Coll. 18. 11. 7d.—Sept. 6: Meeting at St. Ivo's, Rev. Y. Fosbrooke, Chn., Coll. 8. 17.

Isle of Man—Aug. 21: Sermons; by Rev. H. Carpenter; at Castletown, Coll. 9.; at Kirk Malew, Coll. 14. 16. 6d.; by Rev. B. Ward, at Peel, Coll. 4. 10. 6d.; at Ramsey, Coll. 2. 16. 6d.—Aug. 22: Meeting at Ramsey, Rev. T. Howard, Chn., Coll. 21. 17. 6d.—Aug. 23: Meeting at Ballaugh, the Lord Bishop, Chn., Coll. 11. 16. 6d.—Aug. 24: Meeting at Peel, the Lord Bishop, Chn., Coll. 3. 7. 9d.—Aug. 25: Meeting at Port-le-Mary, Rev. W. Currie, Chn., Coll. 10.—Aug. 26: Meeting at Castletown, Rev. G. Parsons, Chn., Coll. 8. 8. 11d.—Aug. 28: Sermons at Douglas; by Rev. H. Carpenter, at St. George's, Coll. 17. 5.; at St. Matthew's, Coll. 3. 14.; by Rev. B. Ward, at St. Barbadoes, Coll. 21.; by Rev. T. F. Read, at Mariners' Church, Coll. 11. 1. Aug. 29: Meeting at Douglas, Rev. F. B. Hartwell, Chn., Coll. 17.

Kent—July 17: Sermons; by Rev. R. Boys, at Tonbridge, Coll. 17. 14. 3d.; by Rev. C. H. Lutwidge, at Mereworth, Coll. 4. 5. 4d.—July 18: Meeting at Tonbridge, F. Hare, Esq., Chn., Coll. 14. 5. 3d.—Sept. 3: Meeting at Herne Bay, Rev. G. Greaves, Chn., Coll. 10. 15. 6d.; formation of Association.

Lancashire—Aug. 7: Sermons; by Rev. E. Birch, at Haverthwaite, Coll. 3. 10.; at Urmwick, Coll. 11. 8.; at Ulverstone, no Coll.; by Rev. C. Hodgson, at Cartmel, Coll. 8. 15.; at Finkleborough, Coll. 3. 10. 18d.; by Rev. W. J. Woodcock, at Field Broughton, Coll. 11. 6. 4d.—Aug. 8: Meeting at Cartmel, Rev. T. Remington, Chn., Coll. 3. 5.—Aug. 9: Meeting at Ulverstone, Rev. R. Gwilym, Chn., Coll. 3. 12. 6d.—Aug. 10: Meeting at Hawkshead, M. Ainslie, Esq., Chn., Coll. 8. 7. 7d.—Aug. 11:

Meeting at Coniston, Rev. T. Toulming, Chn., Coll. 2. 13. 10d.

Leicestershire—Aug. 7: Sermons; by Rev. J. Bickersteth, at Sapcote, Coll. 13.; by Rev. R. Creswell, at Sharnford, Coll. 6.

Lincolnshire—Sept. 4: Sermons by Rev. G. Smith; at Clee, Coll. 3. 8. 7d.; at Waltham, Coll. 6. 12. 6d.; at Cleethorpe, Coll. 11. 13. 6d.—Sept. 8: Meeting at Cleethorpe, Rev. C. Wildbore, Chn., Coll. 14. 13. 9d.; formation of Clee and Cleethorpe Association.

Middlesex—Sept. 11: Sermons at St. Mary's, Islington; by Rev. J. C. Miller, Coll. 24. 0. 4d.; by Rev. D. Wilson, Coll. 14. 8. 8d.

Northumberland—Aug. 21: Sermons by Rev. J. Birch; at Bywell St. Andrew, Coll. 11. 0. 2d.; at Broomhaugh, Coll. 18. 4d.

Nottinghamshire—Sept. 2: Meeting at Worksop, R. Ramadan, Esq., Chn., Coll. 10. 9.; formation of Association.—Sept. 11: Sermons by Rev. G. Smith; at Gamston, Coll. 4.; at Boughton, Coll. 3. 9. 5d.

Shropshire—Aug. 7: Sermon by Rev. E. Roberts, at Halesowen, Coll. 10. 0. 10d.—Aug. 8: Meeting at Halesowen, Rev. R. B. Stone, Chn., Coll. 8. 2. 10d.—Aug. 14: Sermon by Rev. J. Johnson, at Ludlow, Coll. 11. 16.—Aug. 15: Meeting at Ludlow, T. Walker, Esq., Chn., Coll. 5. 17.—Aug. 21: Sermons; by Rev. J. Johnson, at Market Drayton, Coll. 3. 1. 1d.; at Newport, Coll. 5. 14. 7d.; by Rev. J. W. Whiteside; at Whitechurch, Coll. 15. 13.; at Tilstock, Coll. 5. 2. 4d.—Aug. 22: Meeting at Whitechurch, Rev. J. Long, Chn., Coll. 15. 2. 4d.—Aug. 24: Meeting at Ellesmere, Rev. C. A. Lloyd, Chn., Coll. 11. 0. 10d.—Aug. 25: Meeting at Wen, T. Smith, Esq., Chn., Coll. 4. 12.—Aug. 26: Meeting at Newport, Rev. J. Sandford, Chn., Coll. 4. 17.

Somersetshire—July 31: Sermons by Rev. S. W. Hanna; at Portishead, Coll. 7. 10.; at Clevedon, Coll. 26. 10.—Aug. 1: Meeting at Portishead, Rev. J. Holland, Chn., Coll. 2. 15. 3d.—Aug. 2: Meeting at Clevedon, Rev. G. Braikenridge, Chn., Coll. 14. 13.—Aug. 3: Meeting at Wraxall, Rev. J. Vaughan, Chn., Coll. 18. 16. 10d.—Aug. 4: Meeting at Nailsea, Rev. F. Brown, Chn., Coll. 2. 17. 1d.

Staffordshire—Aug. 7: Sermon by Rev. R. E. Roberts, at Smethwick, Coll. 6.—Aug. 10: Meeting at Smethwick, Rev. T. G. Smeox, Chn., Coll. 11. 15.—Aug. 22: Meeting at Colwich, J. Oldham, Esq., Chn., Coll. 14. 16.—Aug. 23: Meeting at Rugeley, Rev. T. Atkinson, Chn., Coll. 14.—Aug. 24: Meeting at Walsall, Rev. A. H. Stogdon, Chn., Coll. 9. 11. 4d.—Sept. 6: Meeting at Shelton, Rev. J. Ralph, Chn., Coll. 3. 17. 4d.—Sept. 7: Meeting at Newcastle, Rev. C. Leigh, Chn., Coll. 10.—Sept. 8: Meeting at Lane End, Rev. W. Ford, Chn., Coll. 4.

Suffolk—Aug. 14: Two Sermons by Rev. M. Wilkinson, at Felixstow, Colls. 7. 4. 7d.

Surrey—July 12: Meeting at Farnham, the Bishop of Winchester, Chn., Coll. 15. 7.—July 17: Sermons by Rev. T. Page, at Egham, Colls. 13. 14.—July 20: Meetings at Egham, Rev. W. H. Biedermann, Chn., Colls. 6. 14. 8d.—July 27: Meeting at Stroud, Rev. T. Page, Chn., no Coll.—July 31: Sermons by Rev. H. T. Estridge; at Christ Church, Virginia Water, Coll. 9. 16.—Aug. 18: Meeting at Elstead, Capt. H. A. Drummond, Chn., Coll. 4. 6.—Aug. 21: Sermons; at Godstone, by Rev. J. B. Marsden, Coll. 23. 7. 10d.; by Ven. Archdeacon Hoare, Coll. 7. 3. 1d.; by Rev. J. B. Marsden, at St. John's, Blindly Heath, Coll. 3. 16. 2d.; by Rev. G. Bird, at Felbridge Chapel, Coll. 2. 13. 9d.—Aug. 22: Meetings at Godstone; Morn., Coll. 21. 13. Even., Coll. 4. 12. 8d.

Tamworth—Aug. 14: Sermons by Rev. J. E. White; at Tamworth, Coll. 24. 6.; at Clifton, Coll. 3. 11. 4d.—Aug. 16: Morning Meeting at Tamworth, Rev. R. Savage, Chn., Coll. 14.—Aug. 18: Evening Meeting at Tamworth, Rev. R. Savage, Chn., Coll. 3. 6. 10d.—Aug. 21: Sermon by Rev. G. Smith, at Tamworth, Coll. 6. 1.

Warwickshire—Aug. 14: Sermons by Rev. G. Smith; at Mancetter, Coll. 8. 6. 10d.; at Ather-

stone, Arn., Coll. 71. 3e. 1d.; Even., Coll. 91.—Aug. 17: Meeting at Atherton, Rev. B. Richings, Chn., Coll. 51. 6e. 2d.—Aug. 21: Sermon by Rev. G. Smith, at Polesworth, Coll. 31. 16e.—Sept. 18: Sermon by Rev. C. R. Alford, at Willoughby, Coll. 41. 5e. 4d.

Westmoreland—Aug. 14: Sermons; by Rev. C. Hodgson, at Ambleside, Coll. 121. 5e. 4d.; at Grasmere, Coll. 51. 16e. 6d.; at Brathay, Coll. 161. 6e. 8d.; by Rev. W. Rawson, at Bowness, Coll. 111. 11e. 4d.—Aug. 15: Meetings; at Ambleside, Rev. E. Jeffreys, Chn., Coll. 151. 0e. 5d.; at Bowness, Capt. Wilson, Chn., Coll. not known.—Aug. 21: Sermons by Rev. W. J. Woodcock; at Whittington, Coll. 21. 11e.; at Casterton, Coll. 111.—Aug. 23: Meeting at Kirkby Lonsdale, W. W. Carus Wilson, Esq., Chn., Coll. 101.

Wiltshire—July 31: Sermon by Rev. A. Fane, at Warminster, Coll. 181. 2e.—Aug. 1: Meeting at Warminster, Ven. Archdeacon Leese, Chn., Coll. 101. 13e. 6d.—Sept. 11: Sermons at Westbury; by Rev. H. Horlock, Coll. 61. 19e. 7d.; by Rev. A. Fane, Coll. 41. 12e. 4d.; by Rev. D. Cooper, at Bratton Church, Coll. 21. 1e.; by Rev. H. Horlock, at Dilton Chapel, Coll. 31. 2e. 7d.—Sept. 12: Meeting at Westbury, Coll. 61. 0e. 6d.

Worcestershire: Sermon by Rev. E. W. Foley, at Eckington, Coll. 31. 12e. 6d.

Yorkshire—July 27: Meeting at Knaresborough, Rev. A. Cheap, Chn., Coll. 91. 7e.—July 28: Meeting at High Harrowgate, Rev. T. Kennell, Chn., Coll. 151. 14e. 7d.—July 29: Sermon by Rev. J. Johnson, at Whixley, Coll. 31. 5e. 11d.; Meeting at Whixley, Rev. J. Husband, Chn., Coll. 41. 2e.—July 30: Sermon by Rev. E. Squire, at Mexbro', Coll. 21. 11e. 6d.—July 31: Sermons; by Rev. J. Johnson, at Otley, Coll. 71. 10e.; at Eaholt, Coll. 21. 1e.; by Rev. J. Hart, at Stainham, Coll. 11. 3e.; at Addingham, Coll. 31.—Aug. 1: Meeting at Otley, Rev. J. Hart, Chn., Coll. 111. 14e. 6d.—Aug. 2: Meeting at Burley, Rev. J. Richardson, Chn., Coll. 11. 4e.—Aug. 3: Meeting at Eaholt, —Berwick, Esq., Chn., Coll. 15e.—Aug. 4: Meeting at Skipton, Rev. J. Fering, Chn., Coll. 191. 6e.—Aug. 5: Meeting at Clapham, Rev. J. Mariner, Chn., Coll. 61. 8e. 11d.—Aug. 11: Meeting at Heath, Rev. J. Pullin, Chn., Coll. 21.—Aug. 12: Meeting at Wath-on-Dearne, Rev. H. Farthington, Chn., Coll. 41. 10e.—Aug. 14: Sermons; by Lord Bishop of Chester, at Cottingham, Coll. 231. 14e. 4d.; at Newland, Coll. 81. 8e. 11d.; by Rev. J. Scott, at Wentworth, Coll. 131. 1e. 1d.; at Hoyland, Coll. 31. 4e. 10d.—Aug. 15: Meeting at Wentworth, Coll. 91. 10e. 6d.—Aug. 18: Meeting at Felkirk, Rev. J. Graham, Chn., Coll. 31. 10e. 9d.—Aug. 21: Sermons; by Rev. C. Hodgson, at Giggleswick, Coll. 71. 3e. 9d.; at Stainforth, Coll. 31. 7e. 6d.; at Settle, Coll. 341. 16e. 10d.—Aug. 22: Meeting at Dent, Rev. J. Sedgwick, Chn., Coll. 21.—Aug. 23: Sermons; by Rev. J. King, at Doncaster, Coll. not known; by Rev. C. Bridges, at Low Harrowgate; Morn., Coll. 181. 2e. 6d.; Even., Coll. 91.—Aug. 29: Meetings; at Doncaster, Rev. Dr. Sharpe, Chn., Coll. not known; at Low Harrowgate, Rev. G. Digby, Chn., Coll. 141. 7e. 4d.—Aug. 31: Meetings at Scarborough; Morn., Sir J. V. B. Johnstone, Bart., M. P., Chn., Coll. 211. 15e. 7d.; Even., Dr. Murray, Chn., Coll. 111. 1e. 4d.—Sept. 1: Meetings at Bridlington; Morn., Rev. J. Thompson, Chn., Coll. 61. 10e.; Even., Archd. Wilberforce, Chn., Coll. not known.

NORTH WALES—July 14: Meetings; at Aberyst, Rev. J. Edwards, Chn., Coll. 11. 7e.; at Towyn,

Rev. O. Jones, Chn., Coll. 21. 9e. 7d.—July 15: Meeting at Barmouth, Rev. J. Jones, Chn., Coll. 11. 14e.—July 17: Sermon by Rev. R. Collins, at Carnarvon, no Coll.—July 18: Meeting at Carnarvon, Rev. T. Thomas, Chn., no Coll.—July 20: Meeting at Tremadoc, Rev. E. A. Owen, Chn., Coll. 13e. 9d.—July 23: Meeting at Pwllheli, Rev. St. G. A. Williams, Chn., Coll. 31. 18e.—July 24: Sermons; by Rev. R. Collins, at Tremadoc, Coll. 21. 12e. 9d.; at Llanyatwndwy, Coll. 21. 16e. 6d.; at Pwllheli, no Coll.; by Rev. H. Jones, at Dolbenmaen, Coll. 15e. 2d.; at Llanyatwndwy, Coll. 11. 10e.; at Cricieth, Coll. 14e. 7d.—July 25: Sermon by Rev. H. Jones, at Llanhedrog, Coll. 11. 6e. 10d.—July 26: Sermon by Rev. H. Jones, at Melldayan, Coll. 13e. 4d.—July 27: Sermon by Rev. H. Jones, at Abererch, Coll. 11. 2e. 9d.—Aug. 7: Sermons; by Rev. J. Johnson, at Welchpool, Coll. 181. 9e. 5d.; at Chirbury, Coll. 21. 11e. 9d.; by Rev. W. M. Rowland, at Newtown, Coll. 71. 14e.—Aug. 8: Meeting at Newtown, Rev. St. G. Williams, Chn., Coll. 31. 15e.—Aug. 9: Meeting at Welshpool, Rev. W. Clive, Chn., Coll. 51. 17e. 7d.—Aug. 10: Meeting at Chirbury, Rev. J. Wilding, Chn., Coll. 31. 1e. 10d.—Aug. 11: Meeting at Buttington, Rev. R. Dawkins, Chn., Coll. 11. 11e. 6d.—Aug. 12: Meeting at Ffordern, Rev. R. C. Wolfe, Chn., Coll. 11. 10e.—Aug. 26: Meeting at Overton, Rev. G. Marsh, Chn., Coll. 41. 13e. 4d.—Aug. 28: Sermons; by Rev. J. W. White, at Overton, Coll. 21. 1e. 5d.; at Wrexham, Coll. 211. 5e. 3d.; by Rev. J. Johnson, at Holywell, no Coll.; at Flint, Coll. 21. 8e. 9d.—Aug. 29: Meetings; at Flint, Rev. H. Jones, Chn., Coll. 21. 11e.; at Wrexham, Rev. S. Cunliffe, Chn., Coll. 101. 7e. 11d.—Aug. 30: Sermon by Rev. J. Johnson, at Connaught's Quay, Coll. 41. 0e. 4d.—Aug. 31: Meeting at Holywell, Rev. A. D. Gardner, Chn., Coll. 21. 18e. 3d.—Sept. 1: Meeting at Denbigh, Rev. J. Jones, Chn., Coll. 11. 6e.—Sept. 2: Meeting at Northop, Rev. H. Jones, Chn., Coll. 21.—Sept. 4: Sermons by Rev. J. W. Whiteside; at Northop, Coll. 61. 5e. 4d.; at Bagillt, Coll. 21. 0e. 8d.

SCOTLAND.—Sept. 4: Sermon by Rev. J. E. White, at Episcopal Chapel, Dumfries, Coll. 61. 17e. 8d.

Arrangements for Association Proceedings.

The following arrangements have been made for visiting Associations during the month of November:—

EASTERN DISTRICT.

Nov. Bedfordshire.
1. Tues. Turvey.

SOUTH-EASTERN DISTRICT.

Nov. Sussex.
20. Sund. Brighton.
21. Mond. Henfield half past 6.
22. Tues. Brighton 12 and half past 6.

NORTH-WESTERN DISTRICT

Nov. Cheshire.
27. Sund. Chester.
28. Mond. Ditto.
29. Tues. Ditto.

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. J. W. Weeks and Mrs. Weeks safely arrived at Freetown on the 2d of May last.

The last despatches from this Mission,

dated July 23, 1842, inform us that Mrs. Weeks had had a severe attack of illness; but was somewhat better at that date.

Contribution List,*From August 16th, to September 15th, 1842.*

City of London Auxiliary	300	0
ASSOCIATIONS IN AND NEAR LONDON.		
Chelsea, Upper	60	0 0
London, N. E., (incl. 174. 15s. Cap. Fund) ..	139	11 6
Poplar	20	4 6
ASSOCIATIONS OUT OF LONDON.		
Brecknockshire:		
Crickhowell	23	0 0
Buckinghamshire:		
South Bucks: Little Missenden, 13 10 0		
Iver	24	10 6
Wendover and Little Kimble ..	5	0 0
	43	0 6
Carmarthenshire:		
Llandilo	32	0 0
Cumberland:		
Kewick	55	0 0
Devon and Exeter	70	0 0
Durham	75	0 0
Darlington	16	10 0
Seaton Carew	26	6 2
	117	16 2
Essex: Wanstead	1	1 0
Gloucestershire:		
Stroud	140	0 0
Tewkesbury	12	16 0
Cheltenham	148	16 0
	301	11 0
Hampshire: Broughton	13	19 4
Fareham	10	0 0
Horndean and Forest-of-Bere ..	20	0 0
Blendworth	10	0 0
Portsmouth and Portsea ..	13	19 9
Ryde, Isle of Wight ..	74	18 0
Guernsey: Alderney	10	10 0
	153	7 1
Hertfordshire	150	0 0
Royston	4	12 0
Cheshunt and Waltham Abbey ..	83	12 8
	238	4 8
Huntingdonshire:		
St. Neot's	70	0 0
Isle of Man	114	12 7
Lancashire:		
Cartmel	16	0 0
Leicestershire:		
Hinckley: Sapote	15	0 0
Sharnford	6	0 0
Old Dalby	21	19 0
	42	19 0
Lincolnshire:		
Lincoln: Horncastle	1	11 0
Louth	50	0 0
	51	11 0
Middlesex:		
Bow	2	5 10
Norfolk:		
Walsingham	5	6 4
Nottingham	120	0 0
Shropshire:		
Tilstock	4	11 5
Somersetshire:		
Congresbury	110	0 0
Frome	45	0 0
Mark and Vicinity	7	0 0
Nailsea	5	14 6
Wellington	27	5 1
Weston-super-Mare	137	6 6
	332	6 1

Staffordshire:		
South Staffordshire: Walsall ..	60	0 0
Burton-on-Trent	7	7 4
	67	7 4
Surrey: Croydon	12	17 2
Guildford & Deanery of Stoke, 175 0 0		
Streatham	6	0 0
	183	17 2
Sussex: Hastings and Oare	1	15 9
Tamworth	80	0 0
Warwickshire:		
Atherstone	55	0 0
Wiltshire:		
Salisbury and South Wilts ..	98	0 0
Hindon	52	5 0
	150	5 0
Yorkshire:		
Birtal and Butley Ladies ..	33	0 0
Bridlington & Neighbourhood ..	38	0 0
Harrogate, Low	43	17 4
Huddersfield	76	7 5
Hull and East Riding	450	0 0
Knaresborough	50	0 0
Ripon	35	6 8
	725	11 5

COLLECTIONS.

Barron, Rev. J. A., Stannore, Pupils of ..	9	19 0
M'Kellar, Mrs., and Miss M. A. Jones ..	2	10 0

BENEFACTIONS.

Agwin, by "Record" Newspaper	5	0 0
Anonymous	42	0 0
Bishopp, Mrs., by "Record" Newspaper ..	20	0 0
Clericus Anonymous, by ditto	5	0 0
Dickinson, W. Esq., Curzon Street	10	0 0
Elwes, J. M. Esq., Bessington, Hants ..	10	0 0
Finch, Mrs., by "Record" Newspaper ..	5	0 0
Friend, by Rev. C. Hodgson	50	0 0
G. W. R., Thank-offering for recent mer-		
cies, by "Record" Newspaper	5	0 0
Hulton, A. E. Esq., Southampton	10	10 0
H. T., Tunbridge Wells, by "Record"		
Newspaper	10	0 0
Lee, John, Esq., by ditto	5	0 0
Member of the Church of England, by ditto ..	25	0 0
Morrall, Rev. J., by ditto	5	0 0
Morrall, Mrs. J., by ditto	10	0 0
Nesham, Robert, Esq., Spencer House,		
Brixton Road	10	0 0
Rose, Rt. Hon. Sir George H., M.P. V.P. ..	10	0 0
Two Orphans, by "Record" Newspaper ..	5	0 0
Ware, Rev. James, Wyverstone	60	0 0
Whitby, Rev. E.	5	0 0
White, P., Esq., Clapham	5	0 0
X. X.	20	0 0

CAPITAL FUND.

A. B., by Rev. James Vaughan	100	0 0
Nesham, R., Esq., Brixton Road	10	0 0

FOREIGN.

Quebec: Juvenile Association	2	10 4
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LEGACIES.

Lowe, Mr. John, late of Waltham, Melton		
Mowbray: Executor, Mr. John Watchore		
(less charges)	4	15 0
Wybergh, Miss E., late of Isell Hall, Cock-		
mouth: Exor., W. Wybergh, Esq.	10	0 0

The Committee also thankfully acknowledge the receipt of a Box of Children's Dresses, from Miss Brumell, Morpeth; a Canvas Parcel of Wearing Apparel, &c.: a Box of Useful and Fancy Articles, value between 40*l.* and 50*l.*, from some Friends at Clapton, by Miss E. Ballance, the proceeds to be applied toward Female Education in India; and Two Boxes of Useful and Fancy Articles, value 70*l.*, for the Krishnagur Girls' School; including Contributions from Mrs. Alex. Hudson, Longford, Ireland; Mrs. Tralli, Slubbassoon, Ireland; Mrs. Brokenbrow, Beenham, Reading; Miss Gooch, Bristol; and Friends, by Mrs. Child, Islington.

Erratum in our last Number—In the "Proceedings of Associations," Somersetshire, for "Sermons at Axbridge" read "Sermons at Mark."

Church Missionary Record.

No. 10.]

OCTOBER, 1842.

[Vol. XIII.]

WEST-AFRICA MISSION.

WE resume the account of this Mission from p. 214 of our last Number.

Kent District.

KENT—By the return of the Rev. J. U. Graf to Hastings, the Rev. F. Bültmann has been enabled to resume his residence at Kent, and devote his whole time to the spiritual superintendence of this Station.

Erection of a new School-house.

The dilapidated condition of the School-house, which is also used as a Church, and the readiness of the people to rebuild it, was mentioned when we last reported on this Station. Since then, we are happy to find that this object has been accomplished. Mr. Bültmann writes in his Journal—

Feb. 6, 1842: *Lord's Day*—I held Divine Service for the first time in our new School-house at Kent, on the same spot on which, in the old building, I held it last Lord's Day. The old School-house, which was erected rather more than three years ago by the Rev. J. F. Schön, having, during the last weeks of the Harmattan, given us repeated indications of its approaching downfall, we held some consultations with the people; the result of which was, that its entire demolition and the erection of a new building were decided on. With regard to the material for covering the roof there was some difference of opinion; but grass was at length fixed upon in preference to bamboo—a much lighter and less durable material. This settled, due notice was given on the Lord's Day preceding the last; and all who had any children in the school, or who felt themselves to have been benefited by the instructions received, either in the Sunday School or at Divine Worship, were entreated to give each two days labour;—one for collecting the various materials in the course of that week, and the other for assisting in taking down and rebuilding the place during the week following.

RECORD, Oct. 1842.]

Nor could I have anticipated more liberal assistance than they rendered. But previous to attempting any thing, it was necessary that the people of each "nation" should be summoned to the work by their so-called "Headman," whose superiority and influence over the rest does not result from either any personal claim or pre-eminent qualification, but solely from the general confidence reposed in his character; whence, by common consent, he is constituted the sole dictator of his tribe. This being the case, on Monday morning I again sent for the several Headmen, the principal of whom were those of the Calabar (or soldier), the Ibo, and the Aku Tribes. This was the last step required. On Tuesday the work of procuring and collecting materials began. On Wednesday, posts, beams, and rafters, came dropping in; each person, on arriving with a load, taking particular care to have his name registered, and commenting at the same time on the size and weight of the lumber he had brought. By this kind of help I succeeded in getting the materials ready on the spot before sunset on Saturday.

On the Monday following, Mr. Bültmann, having given all necessary directions for the erection of the new building, went on a Missionary excursion into the Sherbro Country, from which he returned on the Saturday evening. He proceeds—

On my arrival, I was most pleasingly surprised to find my new School-house, the mudding of the walls excepted, in a state of completion, and quite as creditably constructed as its predecessor. The mudding department was reserved for the female communicants and candidates, and was done on two succeeding Saturdays; so that a holiday of one week only was all the time required to finish the School-room; while for nails, rope, boards, and thatch, not quite 5*l*. was needed.

Conversations with the People.

The following Extracts are from Mr. H. Townsend's Journal:—

Oct. 6, 1841—A candidate came to me this morning, by appointment; and in conversation with her I obtained the following satisfactory information of her spiritual state. She said that she had seen the necessity of seeking the salvation of her soul, and that she had prayed earnestly for it in the following manner: "Buy me, O my Saviour, for my soul is black! I am in the power of the Devil, and not able to deliver myself; but Thou wast crucified for me." The way to heaven, she said, was, to believe in Christ, to love Him, to love her neighbour, and to abstain from evil.

A blind man, a communicant, came to tell me what the Lord had done for his soul. He has been for many weeks past in a very distressing state of mind, often bordering upon despair, arising from the temptations of Satan, who had taken occasion, by infusing evil thoughts into his mind, to bring him into this distress. I had often seen him in this state, and directed him to the *fountain opened . . . for sin and for uncleanness*; but he could take no comfort from it. He thought his distress was a punishment for his sins, and that ere long he should sink under them into eternal misery; but during the last day or two he had obtained a little hope, and to-day he felt that the whole load of sin and misery was taken away. In the fulness of his heartfelt gratitude he came to tell me, and to ask permission to attend the Day School. He also wished me to give him a teacher, to enable him to commit the Scriptures to memory. While labouring under his distress, he thought that smoking tobacco became a source of temptation to him, and, in consequence, totally gave it up;—a great instance of self-denial on his part, for, as he has often told me, his pipe has been a companion to him since his blindness.

Oct. 23—A man came to ask me to explain some verses in the Epistle of St. James, and the 13th verse of the fifth chapter of St. Matthew's Gospel. After explaining to him the verses in St. James, I asked him to give me his own views of the verse in St. Matthew. He said that he thought salt meant grace; and the salt without savour a graceless person, who, while professing to be good, and appearing outwardly holy, yet lacked the life and power of godliness. He com-

pared such persons to a yam growing luxuriantly, with every prospect of fruitfulness; but when dug up, found to have been only fruitful in appearance. This explanation, although not giving the primary meaning of this text, shows that he had seen the need of Divine Grace, and is a pleasing indication of the right state of his own soul.

Dec. 4—In the evening, a man called to thank me for what I had been teaching this afternoon; to the truth of which, he said, his heart bore witness, and also to the truth of what my senior Schoolmaster had taught them on Thursday. This man is unable to read; but I do not remember to have heard any of our communicants express their views of the doctrine of grace so fully and clearly as he. He uses the most apt similitudes to illustrate his views: thus he compares the inward light possessed by every true Christian to a room with a large lighted lamp in it, sufficient to give light to every part of it; the unity of the Christian Church in Christ to a community of birds building their nests in the same tree; and a Christian's sense of security while depending on Christ, to the birds which suspend their hanging nests from every twig, and, although rocked by the wind, yet bring up their young in safety.

We add a few Extracts from the communications of the Missionaries, upon miscellaneous subjects.

Attention to the Means of Grace.

Dec. 5: *Lord's Day*—I attended the Mission Church at Freetown; and during the whole of the Service, but especially at the administration of the Lord's Supper, I was much struck with the attentive and devout appearance of the people. Could our Christian friends in England have seen them, I am sure they would have been encouraged to greater diligence, activity, and zeal, in endeavouring to extend the Redeemer's Kingdom.

[Rev. H. Rhodes.]

Visit to Goderich—Notices of its Schools.

Nov. 8—Mrs. Beal and myself having suffered from intermittent fever, we to-day left for Freetown, intending to spend two or three days at Goderich for the benefit of the sea air.

While here, we visited the Schools carried on by Natives. One is supported by Government, and the other, lately established, by the Wesleyans. In the Government School there were about

seventy children, and in the Wesleyan, ten. Though, upon the whole, they had made but little progress, yet some of the elder ones could read the Word of God. There is Service here every Lord's Day, and also once in the week, besides early Morning Prayers, entirely conducted by Natives. The people are but little informed, and rude in their habits; yet I have reason to hope, from several conversations with them, as well as from their industry and cleanliness, that many of them experimentally know the way of salvation by Jesus Christ. I was invited to read prayers in their Chapel, a good frame building, which several of them assured me was open to the Church Missionaries at any time they might be able to come.

This place is already benefitted by our Society—the Government Master having been taught in our School at Gloucester, at which place he was also a Communicant, and the Overseer or Manager of the Village having been a pupil of my own when in Freetown;—but I trust it will be yet more indebted. I regret that it is not occupied by us as a Station. I think a very inviting opening is presented for an intermediate Station between Freetown and Kent, both at this place and York, from whence a Missionary could visit the numerous villages around, some of which are among the largest in the Colony: York itself contains 4000 souls.

[Mr. J. Beal.

Visit to the Sherbro Country—Hostilities between the Queah Timmanees and Sherbro—Necessity of Native Teachers in order to Missionary Exertions—Instance of strong natural affection in an African Woman.

On the 31st of January I went, in company with Captain Percy, the Assistant Superintendant, on a short journey into the Sherbro Country, taking with me the younger Schoolmaster, who understands Sherbro, as Interpreter. We left Kent in two boats, about 7 o'clock in the morning, being accompanied by two Managers in two canoes. We also took with us an old Cussoo man, a Liberated African, whose wife and children, in a late war between the Cussoo Nation and the Queah Timmanees, had been captured and made slaves by the Queahs, and to redeem whom was one principal object of our visit.

By eleven o'clock we arrived at the bar of Ribbeh or Cates River; and in three hours more we came to Ribbeh itself, the first Sherbro town on the left bank of that

river. The place is rendered very difficult of access at low water by a long mud-bank between the town and the river; in consequence of which we could only effect a landing by creeping on our hands and feet along the twisting mangroves. Perhaps for this very circumstance it was selected by the Natives, as a place of rendezvous; for we found here congregated the Chiefs of the whole Sherbro Country; and were soon told by Mr. Caulker himself, the first Chief, the cause of their defensive position. Mr. Caulker had lately begun to supply some British merchant vessels with timber from this river; which excited the jealousy of the Queah Timmanees, who had till then monopolized the trade in the Bunce River: and under pretence of a personal affront from Mr. Caulker's brother, they had put themselves in an offensive position on the right bank of Cates River, within the jurisdiction of Caulker: it must be observed, however, that for a considerable time these people had been making encroachments on that part of the Sherbro Country. Having no very formidable idea of a native warfare, it gave us little personal concern; and we left Ribbeh about 4 o'clock P.M. to proceed on our way. As we had occasion, in passing along, to fire a few shots at some birds, we were not a little surprised, when we arrived at the next place, to find it forsaken; the inhabitants having all fled at the report of the guns, two or three men excepted, who, as a last desperate effort to save the town, were left behind, to warn us from a distance not to approach. Happily for their fears, the fast approaching darkness of the evening, together with the impenetrable mud which appeared to separate the town from the river, obliged us to cast anchor, and remain in our boats during the night.

Making an early start, we arrived at the next place about 8 o'clock on the following morning, and were very agreeably disappointed in our apprehensions as to the landing, for this place was not intersected by either mud or mangroves: the mangroves, in particular, seem gradually to disappear in proportion to the distance from the sea. Fortunately we had secured for our breakfast some curlews and other birds, for in the whole place there was not left a living soul: all had taken to flight, on a report from the forsaken village, off which we passed the preceding night, that the enemy was approaching. Having thus the whole

village to ourselves, each of us took a hut, in order to wash and dress for breakfast, which was served under a cotton-tree close to the river—the almost invariable index to the existence of a town, frequently not discernible from the river by any other mark, save perhaps some palm-trees. The tide still serving us, we set off again in the forenoon, to reach a place on the other side—the right bank—of the river, called Manemérah, about forty miles from the bar, where we expected to learn something of our old man's wife and children. Here, however, the enemies of Caulker had posted themselves; and fancying, perhaps, that we had come to support Caulker, and, at all events, that we would not allow any British subject to remain in their possession, they did their utmost to frustrate our intention. About fifty men, each bearing a gun and a cutlass, and some with swords, came rushing toward the water, and threatened instant destruction should we dare to set a foot on shore. In spite of their seeming ferocity and awful yelling, some of us, entirely weaponless, ventured to disembark, and, assuming an air of the utmost unconcern, walked toward the town. This, at first, increased their noise tenfold; but after a little scuffle among themselves, their natural awe of European strength and British justice relaxed their fury; and before night set in, our whole party walked up to the town unmolested. Their warlike manœuvres, however, though no longer directed against us, were far from being suspended: they went on parading and drumming all night, and filling the Palaver-house with their war-councils, and occasional yells, all the day*.

Under these circumstances, I had very little opportunity of talking with the Natives on the subject of Religion and the instruction of their children; but with regard to the true Sherbroes—a far less warlike people than the Queah Timmanees, and less tinged with Mahomedanism—I am assured by Caulker himself, that, when the country is tranquil again, they will present no obstacle to the establishment of schools and the instruction of their children. No place, however, I

fear, from what I have seen and learnt of the country, will be found sufficiently elevated and healthy for a European to reside at altogether: and the only way, therefore, to carry the blessings of Christianity among this people would be, I conceive, to educate some young Sherbroes in the Colony, and send them as teachers among their countrymen, to be there superintended and constantly visited by a Missionary residing either at Kent or the Bananas, and perhaps occasionally also at the Plantains. If our sympathies and efforts on behalf of these people be obligatory upon us from the vicinity in which they live, they must be doubly so from the circumstance of their belief in their idolatrous worship having been gradually weakened by their coming so much in contact with our sailors and factors; from whom, I need scarcely observe, they look in vain for a substitute.

Our old Cussao man had to return without his wife and children: neither of them could be found. But we discovered and rescued from slavery another Liberated African woman, with two children. The Natives, confiding in the tenderness of a mother's feelings, had kept in confinement the youngest of her children, and thereby effectually prevented the escape of the mother with the other child, whom they left to walk at large, and who might have effected their escape by begging a passage in some canoe. This was near Fondah, about twenty miles beyond Manemérah.

In order that I might be back before the Lord's Day, I left this place and the party on Friday morning; was very hospitably entertained, on my return, by Mr. Caulker, at Ribbeh, three days before the destruction of that place; and arrived at Kent on Saturday evening, the 5th of February.

[Rev. F. Bültmann.

Notices of the Aku Country—Facilities for Missionary Operations—Study of the Aku Language.

As regards the choice of the Aku dialect in preference to any other, it is worthy of remark, that the general stir among the people of this nation, and their anxiety to return to their own country, if they could only be accompanied by a Missionary—with the opportunity now afforded of visiting their country, three vessels, two of which belong to themselves, being engaged in going between it and this Colony—seem to point out the Aku as the most suitable dialect, and the present as the most pro-

* Nor was this a mere show, as we were inclined to think; for a few days after we had left the place, they took Ribbeh by surprise: and though Caulker himself, and his family, effected their escape, several of the Chiefs were killed, women and children made captives, and the whole place—one of the finest in the river, containing from fifty to sixty houses or huts—converted into ashes.

time to enter upon its study with a view of beginning a Mission in that country. Besides the favourable disposition of this people for the reception of Christianity, and their desire to return to their country, it would also appear, from our conversations which I have had with the natives connected with my own Church, that the climate of their country must be more favourable to the European constitution than that of tropical regions generally. As compared with the temperature of this colony, the thermometer seems to be so much lower in the Aku Country as to allow the formation of snow. It is, also, that their seasons are not so much divided into dry and wet; but that the weather succeed one another in regular intervals, as in temperate regions.

All agree in representing their country as more temperate and more healthy generally; in proof of which they point to the great age at which people live there, and their cattle as being so much better conditioned than in this country. It is not easy to determine how far they are mistaken in their native land a more favourable climate than it really deserves, nor how far they are capable of judging of the climate of its climate to the constitution of Europeans: still, as I have had accounts repeatedly from different sources, of whom many are really trustworthy and pious people, they are worth regarding.

I now offer a few remarks relative to the progress I have made with the study of the Aku Language. I have begun two books: the first is a kind of grammatical treatise, divided into the different parts of grammar, into which I enter remarks on the construction of the language; and the second is an English-Aku Dictionary, into which I enter the translation of words in alphabetical order. These are but scrap-books, to be altered and added many times, with much labour and patience, before they will present a thing like a literary appearance.

[Rev. J. U. Graf's Report, March 1842.]

of the Africans for their Native Country.

The people continue to be excited on the subject of emigration, by ships arriving from the West Indies; but although the vessels have sailed for those islands in large numbers on board, not many of our Church appear inclined to leave rather look homeward, and wait the result of the Niger Expedition. If it

should succeed, and Missionaries be sent to commence operations on the banks of that river, almost the whole population of these villages express themselves ready to go with them; such is the love of Africans for their father-land.

[Mr. J. Beal, December 1841.]

Natural Aspect of Sierra Leone.

Dec. 2, 1841.—It was a fine clear morning, when, after a five-weeks' passage from England, we first espied the misty coast of Western Africa. The mere sight of land after a voyage was in itself interesting, and naturally delighted all the passengers. We soon found that we were not far north of Sierra Leone; but the land being rather low, we concluded that it was the Bullom Shore. Toward noon, however, we came in full view of the noble mountains of Sierra Leone, presenting scenery, though in a country so extremely unhealthy, which is scarcely surpassed by the more bracing regions of our Alpine country in Europe. Instead of seeing before us, as might have been imagined, a low swampy country, from which miasma might be expected constantly to arise, charging the land with a heavy and moist atmosphere, we had a view of majestic mountains, of which the highest is 2000 feet high, the little mist that might cover their tops in the morning being now dispersed by the cheering rays of a tropical sun, and the whole presenting an aspect as cheerful and animated as any country in Europe. This was the impression which I first received from the appearance of Sierra Leone, although I saw it now for the third time on my voyage out from England. Fain would I have persuaded myself that the land could not be unhealthy, had I not daily experienced the contrary in my own constitution, and had not the mournful history of our Mission taught me a very different lesson.

[Rev. J. U. Graf.]

Timmanee Mission.

The Rev. C. F. Schlenker has been diligently engaged in the arduous work of prosecuting the New Mission at Port Loko. He was assisted by Mr. N. Denton until February last; when, in consequence of ill health, Mr. Denton was obliged to leave the Station, and has subsequently returned to this country.

Review of the Mission during its First Year.

In his Report for the Quarter ending December 1841, Mr. Denton thus reviews the labours, difficulties, and progress of the Mission during the first year of its existence :—

The question naturally arises, What are the results of your first year's labours in the new Mission? I confess that, to the casual observer and the enthusiast, little will appear; but to those who are experienced in the work of Missions, and to us who are engaged in it, there is abundant cause for thankfulness and encouragement to persevere.

In December 1840 we cleared the bush which thickly covered the little spot whereon now stand our Mission School and dwelling-houses. Since that time, a very considerable knowledge has been obtained of the language; large portions of Scripture have been translated and read; and suitable parts of the Liturgy of our Church have been prepared for Divine Worship, which has been kept regularly every Lord's Day. The Day School now consists of twenty-six children, many of whom have made good progress in reading and writing, and some of the girls in sewing. In addition to this, the Way of Salvation has been pointed out to many, frequent visits made, and religious conversations held with the people, the results of all which are not yet to be fully estimated. However, we have at least broken up new ground, beaten a track, collected materials for the use of the work, and so far opened a channel, through which, ultimately, under the blessing of God, the waters of life may flow to many thirsty souls in this benighted land.

A second inquiry might be, What are the difficulties you have had to encounter? In reply to which, I think I may say they have been just such as might have been anticipated. Those which have arisen from the task of learning a new and barbarous language, have been by no means small; and others have resulted from the people not knowing, or mistaking, our real motive; but perhaps the greatest obstacle has been that total indifference to spiritual things which man in his natural state everywhere evinces. The Lord's Day has been proclaimed by the sound of a bell passing their doors. The people have been invited and entreated to attend; but, after all, only few would assemble.

This has led us to assume new ground—to go out into the highways and hedges, carrying the Gospel into their streets and houses, and, as it were, compelling men to hear it. If these means can be carried out, I doubt not that much good will result; but here we feel our weakness—our numbers being so small, and our labours so often interrupted by sickness, that we can do but little in this way.

Opportunities of making known the Gospel.

The following Extracts from the Journals of Mr. Schlenker and Mr. Denton refer to the course which it has been found necessary to pursue, of going among the people in order to declare the Gospel to them :—

Oct. 26, 1841—Ali Kali attends Divine Service very seldom. He makes the excuse that the distance is too far for him, and that we make the Service too long, though it does not last more than an hour altogether. The distance is not too far for him to come to us for any trifling thing which he thinks he can get.

If we had not had our children in the School-house on the Lord's Day, we should have gone to some part of the town to address the people; but we did not like to leave them unattended. We shall however, in future, so arrange, that one of us may go to some part of the town, both morning and evening, while the other has Service in the School-house.

[Rev. C. F. Schlenker.

Nov. 19: Lord's Day—Having assembled the children, we opened the school, and then proceeded into the yard of one of the Chiefs, for the purpose of Divine Worship. Upon my desiring the Chief to call the people together, he instantly complied. Many were engaged in putting up a house, which they were requested to leave; and in a few minutes upward of forty persons were assembled. I addressed them for about twenty minutes from the parable of the Great Supper; and then observed, "I will not keep you longer, lest you should be tired;" when several of them interrupted me, saying they were not tired, and begging me to proceed. I spoke a few more words to them, and concluded, when they all thanked me very heartily. I said, "I shall be happy to come among you again, if it be agreeable." They seemed much pleased with my offer, and said if I would come again in the evening they should be very glad, and would all attend. I told

them that I had already engaged to go into the King's yard in the evening; but that I would come next Lord's-Day morning, or, if they wished it, any time in the week. The Chief then spoke in behalf of the people, and said they were all very glad to hear the good things I had told them, and he believed the people would receive what I had said because a White Man had spoken it. In conclusion, he said, "You may come any time you please, and the people will be always glad to hear you."

In the evening I went into the King's yard, and found him alone. I told him my purpose, and desired him to assemble the people. He said, "They are all at work; but I am sitting here alone, and shall be glad to hear you read." I told him I did not like to read to one person only, and promised that if he would call a few of the people I would keep them only a short time. He then complied, and nearly as many assembled as I had had in the morning. They heard me very attentively; and when I had concluded many expressed their thanks for what I had told them. [Mr. N. Denton.]

Dec. 26, 1841—This morning I went to Ali Kali's yard, and addressed a number of people through our Interpreter. Ali Kali afterward thanked me for my coming. He said he had never before heard so clearly how sin came into the world, and he hoped God would help him to do what he ought to do. "I know," he continued, "that you have come to us to do us good, and that on the Last Day we shall have no excuse in saying we did not hear and know God's Word, because you have told it to us."

Feb. 6, 1842—I addressed about forty adults in Ibrahima Luk's yard. In the evening I addressed about thirty-five in Ibrahima Kanemo's yard. Ali Kali was present. After I had spoken to them, Ibrahima Kanemo thanked me, and said that what I had told them was very good. Another said the same, and added, "But the people do not receive it." I replied, that I felt myself urged to preach the Gospel to them, because God had commanded it; and if they did not receive it now, they would have to account for it at the Last Day.

Feb. 20—I addressed about eighty adults in Ibrahima Luk's yard. When I had finished, one said, "True, true;" and another thanked me for what I had told them.

[Rev. C. F. Schlenker.]

Mr. Denton's Farewell Address to the King and his People, with the King's Reply.

Previous to his departure, Mr. Denton delivered farewell addresses to the people assembled in Ibrahima Luk's yard, and to those in the King's yard. The answers of the King and the Chief are remarkable, as showing that they appreciate the motives which prompted the establishment of the Mission among them, and that they carefully observe, and are duly impressed by, the Christian conduct of the Missionaries.

Jan. 29, 1842—This morning I addressed about forty persons in Ibrahima Luk's yard. They appeared very much interested in what was said, and frequently stopped me, in order to ask questions and converse among themselves. In concluding, I told them that I was on the point of leaving for England; and that, being unwell, I perhaps might not have another opportunity of addressing them till after my return. They thanked me very heartily for what I had told them, and said they hoped God would conduct me safe to England, and bring me back again to them. The Chief said, in reference to a remark in my discourse that they had improved very little from what we had said to them, that he knew the people had not conformed to our doctrine, or, to use his own phrase, "turned to your fashion; for it is very hard for us old people to leave our own fashion, although we do believe what you have told us; but," pointing to the children who were standing by, "we hope better things from these: you take them young, and bring them up your own way, and then when they are old they will follow you."

In the evening I went into the King's yard, and had a good number to hear me, who paid great attention to what I said. Having intimated to them that it was probable I might not address them again before I left, and adding a few valedictory remarks, the King, addressing Mr. Schlenker and myself, said, "I thank you, thank you heartily. It gives us great joy that you have come to show the way of God clearly. Our forefathers would never allow White Men to build house and settle in this place; but now God's time is come, and nothing could prevent it.

When I consented for you to come here, there were many who said the country was now given into the hands of the White People, and that your building houses under the pretence of coming to teach us was only a preparatory step to your taking possession of the place; but we do not see any thing of this in your faces to-day. What you told us you were when you came first, that we find you now—people who fear God. The fears of the people are giving way now they see what you are. There are many White Men in Sierra Leone who are very bad men: if you are their favourite you may get many things from them; but if not, they will do you no good. You are not like them: you like all the people, and wish to teach them the things of God. Since you have been here, you have never made any disturbance; you have taken no man's wife, neither have you stolen anything; you have never taken any person's slave, nor interrupted us in any of our proceedings. The people have robbed you: they stole yams from your garden, and carried away your ducks and fowls; but you made no noise about it: you bore it quietly, and left it in the hands of God: for this I thank you very much. I am very sorry that you are going away: you have been very good to me, and I am sure you are my friend. When I have come to your house, you have always received me kindly, and given me something; and this is one reason why I have not come more frequently. You have many things which we have not, and as soon as I see any thing I want it: my eyes make me ashamed. Another reason is, I have been so much engaged with my people that I have not been able to come so often as I wished: you must not think it is on account of any ill-will toward you, but for the reasons I have mentioned. I wish you to thank the people in England for sending you here to teach us the things of God. At the first there were three of you: one has left; and now you are going, there will be only one; but I will hold him very hard. I now thank you in the name of the people"—here he appealed to those present. "I hope God will bless you, and conduct you safely to your own country."

He afterward paid me a visit privately, as I had promised to give him a small present before leaving. Upon receiving it, he said he wished me to thank all the good people in England who had been the

means of sending us out, and to remember him kindly to them; but especially to my father, mother, brothers and sisters: he gave me two gold rings as a present to my mother, in token of his regard for us. He appeared very much affected, and expressed himself most feelingly in several such phrases as the following: "Ah! this young man is leaving us now: I trouble on this account exceedingly." Turning to Mr. Schlenker, who was sitting by, he said, "I am sorry for you for two reasons; because you will be left here alone, and because you will have to give me more than before. When there were three of you, I could sometimes go to see one, and sometimes another; but now I must always come to you, and it will be the harder for you."

After acknowledging the old man's kindness to my friends, we bade each other an affectionate farewell. The preceding account contains as literal a translation of what was said as I can give.

Mr. Schlenker, who was present on the occasion, observes—

I never thought that Ali Kali would have taken such notice of our conduct respecting the loss of our yams. We might, perhaps, have found out the thieves, by allowing Ali Kali to make use of some superstitious ceremony which the people dread very much; but of course we would not encourage and sanction that which we came to discourage and remove. I do not think that the people would like us now to leave them, and give up the Mission; though with many, no doubt, it may be owing to worldly motives.

The following Extracts from Mr. Schlenker's Journal refer to

Conversations on Religion held with the Interpreter.

Nov. 9, 1841—I spoke to-day with our Interpreter about the Christian Religion. He acknowledges the truth of the Old and New Testament; but tries in every way to make his Korân agree with the Bible. However, he is constrained now and then to confess that they do not agree; and, moreover, that the Korân is very deficient in comparison with the Bible. He seems to reflect upon what he is translating with us, and to be anxious to find out the truth. When no other Mahomedans are present, he is

quite ready to converse upon the subject; but when others are present he seeks to avoid it. If it should please the Lord to bring this man to embrace the Gospel, it would be likely to produce a good effect upon others; as he is the Chief Priest here among the Mahomedans, and has, as a Mahomedan, considerable influence. He knows the Korân by heart, he says, and has also read other Arabic writings.

Nov. 10, 1841—The Interpreter told me to-day that he believed, as God made the world in six days, so the world would last 6000 years. "Now," said he, "from Adam to Christ there were 4000 years, and from Christ until now 1841: there remain, therefore, 159 years until the end of the world. Another sign that the end of the world is near, is, that there are so many wars at present, and so many Missionaries sent out." When I mentioned to him the way in which the Christian Religion was promulgated, in contrast with the Mahomedan, he seemed to be struck with the difference.

Nov. 22—Having read, with my Interpreter, Isaiah liii., I told him of whom the Prophet foretold this; and said that he should now read it attentively, and examine whether all was not exactly fulfilled in the person of Jesus Christ. He did so; and while reading the 4th and 5th verses, where the vicarious sufferings and death of Jesus are so strongly expressed, he paused for a little while after every sentence, and exclaimed, "What! for our sins? for my sins?" When he had read the whole, he said, "And did the Prophet say this so long a time before?" When I turned to Isaiah xlii. 1—9, he said that the Mahomedans referred this to Mahomed. I then showed him how contrary the proud and warlike character of Mahomed was to the description which was given here, and how exactly it agreed with the character of Jesus. He said, "On the Last Day we shall see what is the truth." "Yes," said I; "but then it will be too late to know it." When he was going away, he said he wished very much to have an abridged system of the Christian Religion in the Arabic language.

Nov. 27—The Interpreter said to me to-day, "I now understand something about your Religion. I know something," pointing to his heart, "but you do not know it. I believe that Jesus is the Son of God. There is too much in the New Testament which shows the truth of it. If one is with a good man, he can learn
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many good things. I have learned much since I came to you. I have watched you well in all that you have done since I came to you."

Mr. Denton gives the following

Description of a Mahomedan Festival.

Jan. 23, 1842—To-day the Mahomedans celebrate a period which they call "Mandingo Christmas." In the morning, the people assembled in great numbers on the "salkaney," or pray-ground, for Public Worship. The place referred to is a sacred spot, a short distance from the town, where, on such occasions, several drums are beaten in the morning, as a signal for assembling; and about 9 o'clock the people march thither in order, preceded by the King and the High Priest, and accompanied by a vast number of drums, which they beat as they pass along, and continue beating till all are assembled. The fury with which they beat them, and their great number, create such a loud dissonant noise, that I am at a loss to describe it. The people are now all drawn up in a triangular form, in their best apparel, decorated with their gregrees and charms, and each one bearing a musket, spear, or sword. The priest stands in the centre of one side, elevated upon a few stones placed for the purpose, and conducts the Service. Their appearance now, as well as in proceeding from the town, is that of an army preparing to meet an hostile foe, rather than worshippers of Him who is the "Author of peace." I saw them in the midst of the ceremony, and must say that the sight of 400 or 500 persons prostrating themselves simultaneously to the earth, and the deep hoarse tone in which they rehearsed their prayers, made no small impression on my mind—an impression, I trust, of pious indignation that the worship of the True God should be so perverted, and that rational beings should presume to offer before Him such a parade of solemn mockery. The Service being ended, they return to revelling and intemperance.

Visit of the Rev. Messrs. Warburton and Graf to the Mission.

In February last, the Rev. J. Warburton and the Rev. J. U. Graf visited Port Lokkoh, at the instance of the Local Committee, in order to confer with Mr. Schlenker on the state and prospects of the Timmanee

Mission, and the best methods to be adopted with a view to promote its efficiency. Mr. Warburton gives the following account of the journey:—

Feb. 15, 1842—I left Gloucester on a visit to the Mission at Port Lokkoh; and slept at Hastings, under the roof of the Rev. J. U. Graf, who accompanies me.

Feb. 16—Being delayed by the boatmen, we did not leave Hastings until mid-day, when we embarked in the Society's boat. Proceeding down the muddy mangrove Hastings creek, we crossed the Bunce River; and having passed the small islands of Tasso, Bunce, Carpenter, and Tomboh, entered the Port-Lokkoh River. After dusk, we reached Mr. Fisher's timber-factory, about half way to Port Lokkoh, where we rested.

Feb. 17—Mr. Fisher having arrived at the factory during the night, he very kindly provided some refreshment early in the morning, and we pursued our journey. There is a great sameness in the scenery on the banks of this river: both sides are lined with mangroves. As we approached Port Lokkoh we had a good view of this Timmanee town, the residence of the King of the Timmanees.

Port Lokkoh is about forty miles distant from Freetown; and is situated on a rising ground, nearly at the highest navigable part of the river. The Mission Premises, which are seen above the native houses in the highest part of the town, appear to be in a well-chosen and healthy situation. On landing, we were congratulated by the Rev. C. F. Schlenker, and Mr. Macrae, a gentleman in the Civil Service, who is at Port Lokkoh for the purpose of delivering to the Timmanee Chiefs the presents which are annually made to them by our Government.

After rest and refreshment, we conversed with Mr. Schlenker respecting the welfare of the Mission; and then went, accompanied by Mr. Macrae, to pay our respects to the King. He is a pleasant old man, and received us, as well as our present, in the most friendly manner. In conversation, through his Interpreter, he particularly mentioned Mr. Graf's former visit in 1839, and spoke favourably of the Missionaries at Port Lokkoh. When they first came, he said, both himself and his people were afraid, as they did not understand their objects: they had watched the Missionaries closely, and found they were not the bad men they

supposed them to be; and now they were not afraid. He liked Mr. Denton, he said; and would go oftener to see Mr. Schlenker, but he saw so many things in his house which he liked, but which he knew Mr. Schlenker would not give him, that he refrained from going. After leaving the King, we visited several parts of the village. The houses, in general, are superior to any of the native houses in the Colony. The people appear to be dependent on some Chief or Headman; each of whom has his enclosure, or compound, in which are the houses of some of his retainers.

Feb. 17 — In company with Mr. Macrae, we visited several parts of the town; and conversed with some of the people, many of whom speak English, from their intercourse with the Colony. We spoke to some young men upon the advantage of attending school, to learn to read English. They laughed, and said it was too late: it was good for the children, but not good for them.

The inhabitants are converts to Mahomedanism; and though not so strongly attached to its creed as some other tribes, are yet sufficiently attached to render the work of the Missionaries among them an especial *work of faith and labour of love*. It is difficult to get them to attend any stated religious service in the Place of Worship, and Mr. Schlenker therefore goes to them. Two of the Chiefs are favourable to him; and assemble their people on the Lord's Day, in their compounds, when Mr. Schlenker preaches to them in Timmanee. The Mission has not been long established, and things are in an infant state; but *who hath despised the day of small things?* Mr. Schlenker, and those who labour with him, have a strong claim upon our sympathy and prayers.

After breakfast, we visited the Day School. At the commencement of the school the children were taught Timmanee; but now they are instructed in the English Language, which the parents much prefer. As I was examining the children, the King and an old Chief, with their attendants, entered the school. This being a favourable opportunity, I directed the head Schoolmaster to exhibit the attainments of the children. They sang two or three hymns, repeated the Catechism, and two of the boys wrote with a piece of chalk on a black board: all this was in English; and the King and the whole company appeared much pleased

with the performances. Indeed, considering the very short time that the children have been taught English, great credit is due to those who have instructed them; and, I would add, it affords encouragement to persevere.

We left Port Lokkoh about 2 o'clock P.M., slept again at the timber-factory, and, by the kind Providence of God, arrived next day in the Colony, much pleased with our journey.

Mr. Graf makes the following just observations on the present circumstances of the Mission, and the most probable means of increasing its usefulness:—

In the beginning of a Mission like this, it cannot reasonably be expected that the people should hail the Missionary solely from a sense of misery and degradation; or that, being altogether or in part Mahomedans, they should be at all willing, much less anxious, to rally round a man whose avowed intention it is to introduce a new Religion, and, to flesh and blood, a much less flattering one than Islamism. Hence the Missionary must at first be very well satisfied if Heathens and Mahomedans consent, as is the case here, to give him admittance to their dwelling-houses, that he may unfold to them the mystery of the Cross. It may be some time, perhaps a considerable time, before they will feel sufficiently interested in his message to come to him for Christian instruction. But with regard to their

children, they feel no such reluctance: to send them to school is only what they call "teaching them sense;" and therefore the Teacher is allowed to act upon the children, and, through them, gradually upon the mass of the people—at first imperceptibly, perhaps, but yet so as to extend the benefit of his instructions to generations yet to come, and to such distant parts of the land as he could not have influenced but through the medium of good Training Schools. Day Schools are undoubtedly, in their way, a great blessing, so far as they impart knowledge to the young mind. This knowledge, however, may easily be lost, by forgetfulness or abuse in after years; whereas the benefits of Training Schools—(1) In the formation of good habits, and the giving a salutary bias to the heart, without which knowledge easily becomes a curse instead of a blessing; (2) In preventing the undoing at home what is done at school; and (3) In the facility afforded for raising a Native Agency—appear of such transcendent value, and so self-evident, that we might well wonder that Missionary operations are ever carried on without beginning with well-organised Training Schools.

These remarks are especially applicable to the Mission in the Timmanee Country, now open in all its length and breadth to Missionary operations; our Brethren having gained the confidence of the King, Chiefs, and people.

MEDITERRANEAN MISSIONS.

Greece Mission.

Our Report of this Mission is continued from page 77 of our Number for April last.

The Rev. F. A. Hildner and his family arrived safely in Syra on the 22d of February. He found the Mission in a very satisfactory state. In a Letter dated April 18, 1842, he furnishes the following information respecting the different branches of labour carried on at this Station:—

Schools.

The half-yearly examinations of our School Establishment, which have just closed, were again highly interesting. As they did not present any thing particularly new or striking, I shall this time

give only a few short notices respecting them.

The examination of the Higher Schools being public only once a year, in August, they were this time privately examined by Mr. Sanderski and myself. The examination of the Middle Schools was public, and lasted two days. Several Members of the School Commission were present, and the Governor attended at the examination of the Girls' School. It is gratifying to remark, that we always see a considerable number of parents and other friends of the children and Schools present; and it is not less encouragi-

that the Governor and the School Commission continue to show interest and zeal in the progress of the Schools in Syra. They are not only very polite, but really friendly; and did not fail, on this occasion, to add to their usual expression of thanks and gratification some words of encouragement to us and the children.

Summary of the Schools at the end of March 1843.

Boys:	No. on List.	Aver. At.
Higher School.....	31 ..	28
Middle School.....	163 ..	124
Infant School.....	177 ..	129
	<u>371</u>	<u>281</u>

Girls:	No. on List.	Aver. At.
High School & Seminary...	45 ..	36
Middle School.....	138 ..	108
Infant School.....	104 ..	85
	<u>287</u>	<u>229</u>

There are 10 Teachers—5 Male and 5 Female. The number of scholars taught from the beginning, in our establishment, is 3593.

Mr. Hildner thus speaks of the impulse which has been given to education in Syra, by means of the Society's Establishment there:—

All the Schools, excepting those which are not sanctioned by Government, are, on the whole, in very good condition. It is a pleasing fact, that, from a population of 17,000 or 18,000 souls, nearly 3000 are under instruction. This gratifying result must, in a great measure, be attributed to Missionary exertions in Syra: it is acknowledged by many of the Greeks here. The Governor himself told me, at the visit which I paid to him after my return from England, "Among the fruits which your Schools have produced in Syra is this—that they excite and keep up zeal in the other Schools, and for them. If we had the means," he added, "we would immediately build another School, because it is needed; and yet this would not be sufficient for the children who are grown up, and wish to go to School: therefore your School Establishment will ever be a desirable thing for Syra." As a proof of the zeal in the establishing Schools in Syra, I may mention, that the site which, in the new plan of Syra, was assigned for a Theatre has been appropriated for a School: thus at least a newspaper of Syra informed us, and the Governor has confirmed it to me. Even the Upper Town, inhabited entirely by Roman Catholics, has now a Boys' School, which is beginning to flourish.

Only a few days ago, having been invited, I attended the examination of the first class of this School, and witnessed the gratifying progress which the boys had made, under the guidance of a diligent Master. The Governor and all present were pleased: the Governor, however, expressing his surprise that scarcely any of the parents of the children attended, thus seeming to show very little interest in the education of their children. It is, indeed, a striking fact, that the Roman-Catholic population have remained signally behind the Greek Catholics in establishing Schools. It is expected that the Government will soon urge them to establish a Girls' School.

Ministerial Services.

Our English and German Services were continued, during my absence from Syra, by the Rev. J. T. Wolters, and are held regularly to the present time. Though the attendance on both is small, yet they give us much encouragement, and the blessing of the Lord seems to rest on them.

Distribution of Books.

Opportunities for the distribution and sale of the Holy Scriptures, Christian School Books, and Tracts, continue nearly the same as in former years. Mr. Wolters reports the number disposed of last year to be 7717; among which are 337 copies of the Holy Scriptures, or Portions of them. The greater part of these Books have been given to Schools in Syra and other places in Greece.

Translations.

Previous to my leaving Syra for England I had prepared for our Press in Malta a Church History, Commentary on the Romans, Hymn-Book, and a Spelling-Book and Reading-Book for Infant Schools. I regret that uncertainty as to the destiny of our Press in Malta has prevented or retarded the printing of these books, as the last two, particularly, are very much needed for our Schools. The number of several other very useful School Books is also reduced to a few copies; and as it is desirable that a new edition should be speedily printed, I hope the way may soon be opened to furnish the supply. We ought to *work while it is called day: the night cometh, when no man can work.*

Visit of the Rev. J. T. Wolters to Naxos.

In the beginning of April, Mr. Wolters spent a few days at the Island of

Naxos, one of the most considerable of the Cyclades. From his Journal we give a few extracts, illustrative of the natural and moral aspect of the island.

March 30, 1842—The weather being favourable, I determined to visit the Island of Naxos, and consequently embarked on board a Greek caique. About nine o'clock on the morning of the 31st we landed at Naxos. Having a Letter of introduction to the English Vice-Consul, I was immediately invited to the British Consulate. There being no inns at these islands, it is necessary for a stranger to have a few lines of introduction to some person, when he may be assured of kindness and hospitality. At the house of the British Consul I was introduced to Mr. Frangopulos, who has been British Vice-Consul at this place for more than forty years; and was most kindly welcomed by himself and his family.

April 5—I shall now take a retrospective view of the five days which I spent at Naxos. I had often heard the island represented as the most beautiful and fruitful of the Cyclades; and although its general appearance is similar to that of other islands of the Archipelago—barren and unfruitful—yet, on a nearer inspection, I can affirm that it indeed may be called the Queen of the Cyclades.

On the first morning after my arrival, I was invited by my host to take a ride into the country, his son accompanying me. We followed a mountainous road for more than an hour, nothing of particular interest attracting attention. I was told by my companion, that when King Otho rode the same way he asked his attendants what they were going to show him. Their reply was, "May your Majesty have a little patience, and you will certainly be pleased." The King rode on; and having ascended to the summit of a mountain, he stopped his horse, and, struck with admiration, exclaimed, "It is indeed beautiful!" And so it is. An extended valley opens before you, filled with gardens and fields; and among the foliage of olive, lemon, and other trees, the humble dwellings of the villagers appear. We entered the garden of a Greek who died about two years ago at Syra, and who was a friend of our Cause. He used diligently to read our books; a little collection of which, including the Modern-Greek Translation of

the Holy Scriptures, I found in his house, on my visit to his widow.

After a ride of a few hours, I returned to the town; having seen enough of the island to form an idea of its beauty, although a month later it would be still more lovely. The town is situated on and around a hill; but is so built, that, in walking through the streets, you are scarcely able to see the sky; producing a gloominess in the narrow streets, which, connected with the uncleanness prevailing everywhere, makes a very unfavourable impression on a stranger. But he is richly compensated on ascending the hill, from whence he may see the works of God displayed in the grandest and richest natural scenery, animating the soul to adoration and praise.

But, alas! the moral condition of the island induces painful reflections in the mind of the Christian visitor. The inhabitants are, it is true, Christians; but where are the fruits of Christian faith, hope, and love? where are they who adorn their Christian profession by a pious and holy life? The Gospel's joyful sound is proclaimed in tongues unknown to the people;—in the Greek Churches, in Ancient Greek, and in the Roman-Catholic Churches, in Latin. The number of Roman Catholics is but small in proportion to the population, which is about 12,000: they have, however, a Bishop, who is at present in Rome. There is also a Monastery of the Order of St. Lazarus, a fraternity of the Crucified, &c.; but where are the disciples of Christ? where that *faith which worketh by love*? Here and there, indeed, one may be found serving the Lord, even with a very imperfect knowledge of His will, in simplicity of heart. But, generally speaking, you meet with nothing but ignorance and superstition, and, in some instances, infidelity.

The Greeks have two Schools; one Hellenic, with a small number of pupils; and another Lancasterian, with about 160. There being no School whatever for Girls, some little girls attend the Boys' School. The Roman Catholics have also a School, in which French, and even Ancient Greek, is taught: the number of pupils, however, is very small. The Teacher of Ancient Greek in this School, a native of the Upper Town of Syra, was a pupil in our School at Syra for two years, and seems to be an intelligent young man. After leaving our establish-

ment, he proceeded to the Gymnasium, where he finished his studies. He remembered Mr. Hildner, and his expositions of the Gospel on the Lord's Day, with pleasure. I presented him with the Commentary on the first three Gospels, Chrysostom on Reading the Scriptures, and Bickersteth's Scripture Help. During my short stay I had several occasions to testify *the truth as it is in Jesus*; not publicly, which in these countries is impossible, but privately, in conversations with one or more individuals with whom I became acquainted. I have been encouraged by this little tour. It has anew convinced me that a Missionary in these countries has no reason to despair of being able to make known the blessed truths of the Gospel of Christ. He CAN do it; not indeed in the pulpit, or in the street, or in the market-place, as the Missionaries in Heathen lands, but in an unassuming conversational way. The subject of Religion is easily introduced, and, generally speaking, the people like to converse on religious subjects; so that there is nothing to prevent a Missionary from expressing himself freely, but prudently, on the most important points of practical Religion. You may urge *repentance toward God and faith toward our Lord Jesus Christ*, expose the insincerity of merely nominal Christians, and enforce the neces-

sity of reading and searching the Scriptures. They are forced to acknowledge that you speak the truth.

With regard to the distribution of books I was not able to do much, as I did not wish to attract public attention to my proceedings at present. I however presented a small supply to the Teacher of the Greek School; who also asked for copies of Professor Bambas's Translation of the Gospels and Acts.

I left Naxos on the 5th of April, and arrived in the harbour of Syra in the evening of the same day.

Removal of the Rev. J. T. Wolters to Smyrna.

Upon the return of Mr. Hildner to Syra, Mr. Wolters, having already some acquaintance with Turkish, was directed to take up his residence at Smyrna, and to travel in such parts of Turkey, either in Europe or Western Asia, as might be deemed most accessible, with a view of ascertaining what openings exist for the distribution of the Scriptures and Turkish Books among the Mahomedans of the Ottoman Empire who speak the Turkish Language. He has lately left Smyrna on a journey in prosecution of this object.

CALCUTTA AND NORTH-INDIA MISSION.

WE resume the account of this Mission from p. 220 of our last Number.

Chunar.

(Continued.)

Sixth Report of the Missionary Association.

I. Direct Missionary Work.

In consequence of a press of Ministerial and Pastoral Duties at Chunar, and no other Minister being present to perform them, the Missionary is unable, without anxiety and pain, to leave the Station for the purpose of engaging as fully as he could wish in his peculiar province of proclaiming the Gospel Message among the surrounding Heathen.

Despite, however, of these obstacles, and bodily infirmities superadded to them, the Committee would stir themselves up to bless God that the Missionary's annual visit to the fair at Ballyá, and, during his journey, to the villages on both banks of the Ganges, were repeated during the year. The whole district within twenty

miles of Chunar, east and west of the river, was also perambulated, and the Gospel preached to its numerous population. In fact, a greater range has been this year taken than in previous tours; for the Soan River was crossed, and the country penetrated as far as Daudnagar, an extensive town in the Patna District. Three bullock-loads of Scriptures and Tracts, chiefly in Hinduwee, were distributed; and it was very encouraging to the Missionary to behold the eagerness with which the people came forward to be supplied with the Word of Life, particularly in the populous towns of Daudnagar and Arrah.

Besides those parts which the Missionary personally visited, Matthew Runjeet, the Catechist, who is located at a village fourteen miles eastward of Chunar, has made several excursions into the country round his residence, to the extent of twelve miles, distributing Tracts and Gospels,

and arguing with and preaching to great numbers of people.

In the early part of the year, at the repeated and pressing solicitations of the Christian Native Women at Buxar, the Missionary was prevailed on to detach the old Catechist, Karam Masih—who some years since laboured among them for ten years—to that Station; where he is diligently employed in conducting Divine Worship with the Christians, and visiting the Heathen in the Bazaar and neighbouring villages. His distribution of the Scriptures and Tracts is so great, that he has received three supplies since he went there.

The Missionary has it now in contemplation to open two new Schools; one in the extensive village Aroara, under the Hills; and the other across the river, midway between Chunar and Mirzapore—both places ten miles from Chunar—in the hope that suitable buildings will be erected, or accommodation hired, for the double purpose of teaching the young to read and of preaching to the adult inhabitants. The good work will thus accumulate, and must, at least for the present, be chiefly performed by the Catechists and Readers, who, it is hoped, will visit these nurseries once a-week, to look after the Schools, and preach the Gospel, and distribute the Scriptures in the villages, till the Missionary himself can conveniently leave the Station to take his share in this delightful work.

II. *Catechists and Readers.*

Of these, David Thakoor and David Mohan are situated at Chunar, Karam Masih at Buxar, Matthew Runjeet at the village Bhauará, and, till within the last month, Baijnath at the village Ishwarpati. The first three are paid by the Parent Society; the two others by the Local Association. In his itineraries, the Missionary is accompanied by one or two of these.

III. *Congregations.*

The Members of the Native Congregation have continued their attendance on the Public Ordinances; but during the year the number has been reduced by death more than in former years. Ten, at least, have died. Of these, five were communicants, and were among the oldest and most consistent members—the very ornaments indeed—of our Native-Christian flock. As their Christian conversation and walk were well known and acknowledged, their own gain has been a very great loss to

the flock they have left. May the compassionate Saviour raise up others as decidedly pious and devoted to His glory! Brief accounts of three of the departed are given in the Appendix.

IV. *Divine Services.*

There are two Public English Services;—one in the Church every Lord's-Day Morning, when all the military off duty are expected to attend, so that the assembly is pretty full. Several of the Officers, with their families, set a good example to the Invalids, by attending regularly on the Ordinances. The Europeans residing below, and those located in the fortress, are marched to Church. The other Service takes place on Wednesday Evening, in a Chapel built by the pious soldiers contiguous to their residence: this Service is also well attended. The Sacrament is administered generally once a month, when about twenty-five partake of the Holy Communion.

Hindoostanee Service takes place in the afternoon of the Lord's Day, and on Thursday Mornings in the Church. The Sacrament is administered as often as in English, and fifty generally communicate.

In Passion-Week there is Divine Service twice a-day in Church; in the mornings in English, and in the evenings in Hindoostanee. During the year, immediately after these interesting Services of the week, four new communicants were admitted. The candidates are required to signify their intention a month before they are admitted, to enable the Missionary to converse with them, and to satisfy himself of their Christian conduct.

V. *Baptisms.*

During the year there have been admitted into the Church two adults, who were candidates of years' standing for that sacred ordinance; and now another young man of respectable family, a Hindoo, is ready for the holy rite. He reads English, Persian, and Hinduwee, with fluency, having been in his boyhood for about two years under the tuition of the Rev. Dr. Duff and his colleagues, in the General Assembly's Seminary at Calcutta, of which tuition he is now reaping the benefit.

Of this young man's conversion, the following brief detail, the Committee are persuaded, will be read with pleasure by their constituents. His first meeting with the Missionary took place during the late trip of Mr. Bowley down the river to the annual

Baliyá fair, while his boat was lying to at Ghazepore. Being informed of the arrival of the Minister, whose version of the Bible in Hinduwee he had previously received, and who, from his knowledge of the language, could understand his questions, and perhaps resolve his doubts, he immediately sought and obtained an interview : this took place during the day. On taking leave, he was requested to call again in the evening, that he might have an opportunity of attending Family Worship. He came accordingly; appeared pleased with what he witnessed; received a copy of the "Pilgrim's Progress," Persian character, with other books; and on taking leave, promised, after visiting his friends at Jabulpore, to return to the Missionary at Chunar. Sometime after this, he, from Jabulpore, addressed a very pleasing Letter to the Missionary, in which he expressed his determination to come to Chunar and give himself up to the Lord. Many snares, however, bestrewed his path. His brother, a clever English scholar, Head Master of the Government School, and a person of much influence in the district, put him to copying English, in order that he might be able to earn his livelihood as an English Writer; and his father, a rigid idolater, wanted him to attend his Poojah; but he was too enlightened to attend such unmeaning ceremonies. He wanted a reason for so doing; which, of course, the old man could not satisfactorily give, any further than that it was the duty of Hindoos to attend to those rites which had been transmitted to them, through a long series of ages, from their forefathers. One day the old man happening to see a Letter written to his son by the Missionary, became enraged; not being aware that the young man had so far advanced toward Christianity. The young man would not, however, be browbeaten; but said he was open to conviction, and prepared to hear what the parent had to urge in defence of the Hindoo system, against Christianity; to which the old man could only urge the old way of their forefathers, &c. One evening, as he returned home, absorbed in thought of the hold the world was getting upon him, he picked up an English Tract, and read—*What shall it profit a man to gain the whole world and lose his own soul?* The spell with which he had been hitherto bound instantly gave way. That same evening he packed up his clothes, &c.; and, as a prelude to his immediate departure, took up his abode for

the night in a caravanserai; where his brother, who is not unfavourable to his views on the subject of Christianity, called upon him, sent him his clothes which he had left behind, and furnished him with what pecuniary aid he required, saying he hoped he should die a Christian yet. The young man left Jabulpore next morning; and, travelling double stages, arrived in eight days at Chunar; where he put up with David Thakoor the Catechist, and devoted all his waking hours to the diligent study of the Scriptures. Upon the return of the Missionary, the young man read with him, with understanding, the Gospels of St. Matthew and St. John, the Acts, the Epistle to the Romans, the two Epistles to the Corinthians, and that to the Galatians; and was finally baptized, by the name of Timothy, on the last Lord's Day of February.

VI. Orphan Asylum for Boys and Girls.

In the Boys' Asylum are twenty-six wards, all rescued from starvation and vagabondism in the district of Mirzapore, at different times, and sent to the Asylum by the Magistrate of the Zillah, or have come in of themselves. During the year, six of the eldest lads have been sent out to service; and are now earning their livelihood, at Allahabad, Benares, Arrah, and Chunar, as Compositors, Readers, Writers, Tailors, &c.

In the Girls' department are fifteen wards, from six to fourteen years of age. During the year, two of the eldest have been united in marriage to lads brought up in the Asylum. Nine of the female inmates altogether have married, and are doing well. The greater number of these have families.

VII. Schools.

Of these there are four; viz. an English School, an Orphan-Girls' School, a Persian School, and a Hinduwee School.

1. The English School contains forty-four Boys—twenty-eight Christians, and sixteen Heathen. Of the Christians, twenty read English; the others, being very young, read Hindoostanee in the Roman and Nagari characters. The Heathen Lads all read English.

2. The Orphan-Girls' School was examined during the Christmas week. The girls read and translated the English Reader, repeated Spelling, Watts's Divine Songs, Hindoostanee Hymns and Catechisms; read the New Testament and Bible History in the Roman character, and the Azamgarh Reader in Hinduwee, Nagari character, and exhibited their

needle-work. The Girls, moreover, attend the domestic concerns of the School; such as drawing from the well in their own compound, grinding corn for flour, cooking, cleaning grain, sweeping the premises, and other departments of female labour.

3. The Persian School, in the Bazaar, contains twenty-five Hindoo and Mussulman Boys, who were examined in the Hindoostanee Old Testament, Persian character, Pilgrim's Progress, Ten Commandments, by rote, &c.

4. A Hinduwee School in the Bazaar, of forty boys; who, as they acquire a sufficient knowledge of Accounts and Writing for their business in the course of a year, generally leave School too early to obtain much of Christian instruction. They, however, acquire sufficient Nagari to peruse our books, and learn the Catechism by rote. The Committee have reason to believe that this is the extent of learning communicated generally in the Mofussil in Hinduwee Schools: few, perhaps, go the length of teaching the boys the Catechism. An opportunity occurs now and then, in the course of the week, to impart to the boys, and the adults who assemble, the rudiments at least of Christian instruction. The expense of the School is a mere trifle—only three or four rupees per month.

VIII. Funds.

During the past year, the friends and patrons of the Association at Chunar have been uniformly steady in their subscriptions, so that no falling away has taken place in its resources. Notwithstanding, however, the liberal contribution of the Rev. J. J. Tucker, during his short stay, and the favour of the residents, the accounts show a deficit of twenty-eight rupees against the Association.

However, for the good-will thus manifested by all its patrons residing at the Station, the Committee gratefully tender their thanks: but as three of the largest subscribers have left the Station, and other Schools are about to be established at the extensive villages of Araura and Cutchwa, and the funds are already in an embarrassed state, a great defalcation of revenue is apprehended, unless others, who have recently come to reside at Chunar, will generally step forward and fill up the gap in the list of contributors.

The Collections made for the Orphan Asylums last year at Mirzapore and Chunar by the Lord Bishop, and the

liberality of contributors, have been sufficient to liquidate the debt, and support the Institution during the whole year: but another year is advancing apace, and the funds need replenishing, otherwise embarrassment must be the consequence, since the orphans require food and raiment. Though the monthly expenditure for each ward is a mere trifle—1 R. 8 As. for the younger, and 2 Rs. for the elder wards—yet, when it is considered that the number amounts to upward of forty, the aggregate sum required per mensem is too large to be met by a few individuals.

Appendix.

The following brief notices of three Female Members, of which the Church at Chunar was deprived by death during the past year, will be read with interest:—

1. Mrs. Price, wife of Serjeant Price.—During the last two years she became quite regular in her attendance on the Means of Grace, and her life was correspondingly consistent. A full year before her death she manifested great anxiety to participate in the Holy Communion: being accordingly admitted, she regularly communicated till her last illness and confinement to her bed. Her disease was consumption. When no longer able to attend the House of God, she invited her female friends to read and pray with her, which they continued to do till the day of her death. A few weeks before this event, she expressed a wish to see the Missionary, who, from that time, once or twice a week attended her. On such occasions about half-a-dozen others managed to be present. At first her mind appeared to be dark, and she seemed to labour under some apprehension; but in a short time, the gloom being dispelled, all her confidence was placed on the infinite merits of a crucified Saviour. On one occasion she had the Holy Communion administered to her, in which ordinance a number of others joined; and shortly after she departed in peace, leaving a husband and several children to lament their loss.

2. Mrs. Rose Williams, one of the oldest of the Chunar Church, and a regular communicant from its commencement.—Her husband, who died some fifteen years before, was perhaps the oldest European in India, having attained the extraordinary age of 101 years. Mrs. Williams was one of the first who attended the ministrations

of the Missionary in 1816; from which time to the day of her death she was a steady attendant upon all the Means of Grace, and her walk and conversation were consistent with her profession. Her husband was a steady, provident man; and during his life-time amassed, by trading, some thousands of Rupees; the whole of which he devised at his death to his wife, the subject of these remarks. Not very long after her husband's demise, Mrs. Williams made over to the Missionary a benefaction of 1000 Rupees; which sum, augmented by the addition of a few hundred Rupees, was appropriated to the mortgage of a village close to Chunar, for the purpose of locating in it such Native Christians as might wish to pursue the occupation of agriculture. This village, the profits of which are equal to the interest of the purchase-money at 12 per cent., continues to this day in the possession of the Missionary, as an asylum for Native Christians.

A week before Mrs. Williams's death, being apparently quite well, she waited on the Fort Adjutant, and got him to indorse, in favour of the Missionary, two Government 4-per-cent. Notes, amounting to 2100 Rupees: another note of 700 Rupees she divided, at the same time, among her personal friends; and a few days after was called to her everlasting rest, without any apparent illness, aged about 90 years.

3. Mrs. Bowdel, a Native Woman.—She, like Mrs. Williams, was among the first who attended the Means of Grace at the Station; and continued to do so to the last, without deviation. The whole tenour of her life was that of a true Christian: she was unostentatiously pious, peaceable, zealous, affectionate, full of good works, and, in short, a *burning and shining light* to all who knew her. Returning from a visit, which she annually made to her widowed daughter at Calcutta, in January last, she was taken ill of dysentery at Dinapore, and breathed her last, on reaching Benares, at Raj Ghaut. She made over her property to her daughter and son; and desired her Christian friend in attendance to see that a Gold Mohur was given to the Missionary, for charitable purposes. In the death of this poor woman, who was notwithstanding rich in all the graces of the Spirit, the Native Christian Church of Chunar has sustained a severe loss, since she was a rare Christian—a *living epistle*, in fact, of Jesus Christ. May He com-

passionate us, and graciously raise up others in the Church Militant to fill the place of His departed, to the praise and glory of His name! Amen.

Gorruckpore.

Preaching to the People.—Need of Prayer.

The following Extracts are from the Rev. J. P. Mengé's Journal:—

Oct. 6, 1841—Toward evening, I and my Catechist went into town, where we had a great concourse of people: sometimes about 100 persons were present, some of whom seemed eager to listen to the Word of Life. The pressure in order to get some Tracts, or part of the New Testament, was so great, that I could hardly keep my feet.

Oct. 22—Toward evening we went to the grand fair, where we witnessed the vain display of idol worship. When at some distance from the place, I was greeted with the noise of tomtoms, drums, and other native musical instruments. Approaching nearer, I saw numerous persons on elephants and horses, and a great crowd of the common people. A huge figure, made of paper, represented, as I was told, Meghnath, son of Rawan, or the Devil. Not far from this figure was seated Sita the wife of Ram; who was carried off by Rawan, when he came in the shape of a Brahmin and asked alms of her. Two individuals, dressed as Ram and Luchimen, were seated on the other side: and about them were many Fundits, Sepoys, and men dressed like monkeys. The Sepoys, representing at the same time Ram's servants, kept order. Ram, the supposed son of Jeaserath, Rajah of Ajudhah, became incarnate in order to destroy Rawan or the Devil, because he had done so much mischief to man, and also in order that man might obtain salvation. I desired the Catechist to read John iii.; and when many had crowded round us, I desired him to tell them that true Religion did not consist in external show, but that its seat was in the heart; and that no person could be saved who trusted in outward appearances, and who had no faith in the only true Incarnation, Jesus Christ the Lord. We distributed the books we had brought with us, and which were evidently received with pleasure and great avidity.

In conclusion, I have only to beg that our Christian friends at home, and the

Members of the Committee especially, will not forget us in their prayers to Almighty God; but will intercede for us, that we

may be kept faithful in the discharge of the holy and responsible duties to which we have been called.

HOME PROCEEDINGS.

SPECIAL FUND FOR THE ERECTION OF BUILDINGS AT FOURAH BAY.

IN the last Report of the Society a reference was made to the dilapidated state of the Buildings for the Institution at Fourah Bay; and the necessity of the erection of new ones, in order to carry out the views of the Committee with regard to the training of Native Teachers, was stated. The regular income of the Society being wholly insufficient to bear this charge, a *Special Fund* has been opened for the object, and the following appeal for contributions to it circulated. The Committee earnestly recommend it to the support and prayers of the members and friends of the Society.

The Committee of the Church Missionary Society have long felt the importance of training African Youths in Sierra Leone for employment as Religious Teachers of their Countrymen. Experience has fully proved that the European constitution cannot long bear up against the insalubrity of the climate of West Africa. It is therefore plain, that, for the extensive diffusion of the Gospel in that country, a Native Agency must be resorted to. It is not less plain, that, in order to the efficiency of such an agency, hopeful Youths must be duly educated for Religious Teachers. These views led the Committee to form an Educational Establishment at Fourah Bay, near Freetown, Sierra Leone, for that purpose, designated THE FOURAH-BAY INSTITUTION. The progress of the Institution has been much impeded by frequent changes in the Mastership of it, rendered unavoidable by sickness or death. Notwithstanding these disadvantages, it has already supplied the Mission with many useful Teachers, as Schoolmasters, Assistant Catechists, and Catechists. The Rev. G. A. Kissling, the Senior Missionary, writing to the Committee in July 1841, says:—"In the midst of interruptions and difficulties, a number of Schoolmasters and Native Teachers have been raised up, through the medium of that Institution, without whom it would

be quite impossible to carry on those extensive operations which are now committed to your Agents' charge. Your European Labourers in West Africa, notwithstanding the additional reinforcement lately made, are not much more in number than they were ten years ago, when barely half the field of usefulness was occupied, and when the several departments of Christian instruction were far from being so efficiently attended to as we have the satisfaction of observing it now. This improvement must, under God's blessing, be ascribed to the advanced strength and ability of our Native Brethren." Of the Institution the Rev. J. F. Schön wrote to the Committee a few weeks ago:—"Hitherto its chief attention has been directed to qualify the Students for the immediate wants of the Colony; and the results have been most encouraging."

Not only has the Mission been thus supplied with many of its most important Agents; but many, trained in it, have entered into other employments in the Colony. This is doubtless a loss to the Mission; but not to the general interests of Africa. On this head Mr. Schön remarks, in the Letter just quoted:—"Some have disappointed our hopes, by engaging in other services; but it is a consolation to know that the labour and expense bestowed upon their education by the Society has not been lost to Africa. Many are now employed in Government Offices, as Clerks or Managers: others in merchant-houses, or at their timber-factories. Others again are employed as Schoolmasters under Government, or by the Wesleyan Missionary Society. Some have engaged in commercial pursuits on their own account."

What, therefore, has been already accomplished by the Institution, under all its disadvantages, affords the strongest encouragement to persevere in the same course.

One additional ground of encouragement to the Committee is this. The Institution is now under the charge of the Rev. Edward Jones, himself of African descent. Mr. Jones is well educated, and was admitted to Holy Orders some years ago in the Episcopal Church in the United States. Mr. Jones has now been mar

years in Sierra Leone, without suffering from the climate. In addition to this, the Committee have the prospect of obtaining for the Institution another individual from the United States, a Native of Africa, also in Episcopal Orders. They have therefore a far more encouraging prospect of permanency in the Heads of the Institution than at any antecedent period.

The results of the Niger Expedition have supplied still stronger motives to the adoption of the most effective measures possible for training Africans as Religious Teachers:—

1. It has afforded additional and very painful proofs of the baneful influence of the climate of West Africa on European constitutions: so much so, that all parties are agreed, that to benefit Africa extensively, by imparting to her our religious and social blessings, Africans themselves must be the principal agents.

2. The important and cheering fact has been established, that both Chiefs and people are willing to receive instruction from Black Men, even of such as they know to have been in a state of slavery; and that such Black Men, trained in the Schools and Institution of the Society in Sierra Leone, are capable of acceptably imparting it. This fact is so peculiarly hopeful for Africa, that, in corroboration of it, the Committee quote the following passage from the above-mentioned Letter of Mr. Schön:—

“I have frequently had occasion to allude, in my Journal, to the utility of Native Agency. The remarks there made are supported by facts, which cannot be contradicted: and if there should be any thing wanting to compensate me for feelings of disappointment in the results of the Niger Expedition in other respects, I acknowledge, with gratitude to God, that the information obtained on this subject is more than a counterbalance. It not only demonstrates to us, that the designs for which the Expedition has been chiefly undertaken will, in the course of events, be carried out by Natives; but that the Nations in the interior acknowledge the superiority over themselves of their own country-people who have received instruction, and are willing, nay anxious, to see them return, and to be instructed by them in the habits of civilized life, and especially in the truths of the Gospel.”

The following occurrence is related by Mr. Schön, in his Journal. Describing his intercourse with Obi, king of Ibo, he says:—“I opened the English Bible, and

made Simon Jonas read a few verses to him, and translate them into Ibo. The verses he read were some of the Beatitudes of our Saviour, in the Fifth Chapter of St. Matthew. Obi was uncommonly taken with this. That a White Man could read and write, was a matter of course; but that a Black Man—an Ibo man—a slave in times past—should know these wonderful things too, was more than he could ever have anticipated. He seized his hand, and pressed it most heartily: ‘You must stop with me! you must teach me and my people!’ ”

Impressed by these considerations, the Committee have determined, so soon as they shall have sufficient pecuniary means at their disposal for the purpose, to enlarge the Institution at Fourah Bay, so as to admit of its receiving Thirty Students, with provision for the residence of Two Masters.

The design of the Institution is, to give to Native Youths that Christian Education which may fit them for stations of usefulness, with an especial reference to the preparation of those who may be most promising for Teachers, including the Ministry.

While, in accordance with the design of the Institution, the course of study will comprise a good general education, the main objects will be the sound Theological training of the Youths, and the diligent use of the means best calculated to promote, under the Divine Blessing, personal Religion. It is proposed that the course of study should embrace, (1) English Composition, Geography, and History; (2) Arithmetic, Euclid, Algebra, Trigonometry, and the Branches of Natural Philosophy; (3) The Elements of Latin and Greek; (4) The most considerable of the Native Languages of West Africa; (5) Vocal Music; (6) Drawing and Perspective; (7) Scriptural Instruction, including the Holy Scriptures, as the basis of all Religious teaching; (8) Ecclesiastical History, with the Government, Articles, and Formularies of the Church of England; (9) Exposition of Scripture, Composition of Sermons, and the method of communicating knowledge to others. The whole of this course, however, can only be gradually carried out as the capacity and attainments of the Students will admit.

In addition to what has been already stated, it is intended that the Students should be encouraged to acquaint themselves with useful Mechanical Arts; the Principles of Gardening and Agriculture;

and such other departments of knowledge as may contribute to enlarge their capacity for promoting the social improvement of their Countrymen.

In order to carry out the views of the Committee, the present Buildings at Fourah Bay, which are in a very dilapidated state, must be taken down, and larger and more substantial Buildings erected. The necessary cost of these will not be less than Two Thousand Pounds. The financial difficulties, however, in which the Church Missionary Society is at present involved, wholly preclude the Committee from providing for the cost of them out of the regular income of the Society. That income is indeed scarcely adequate to maintain the existing establishments of the Society, even on the reduced scale on which the Committee have been compelled to place them. The Committee have therefore, as the only available means of providing funds for the Fourah-Bay Institution Buildings, opened a separate Fund for Special Contributions for that specific object. To that Fund they earnestly solicit Contributions from the Members of the Society. They also appeal to those Friends of Africa, who, though not Members of the Church Missionary Society, are solicitous to promote the Religious and social welfare of Africa by means of Scriptural Education. The claims of Africa on the Religious and Benevolent are indeed strong and undeniable; for greatly has Africa suffered at our hands. Peculiar, too, are the facilities and encouragements now presented in Sierra Leone for repairing our wrongs, so far as reparation is practicable, by training and sending forth her own children as the Heralds of Salvation, and the harbingers of brighter and happier days to Africa. The Christianity of the Bible, and that alone, can heal the wounds of Africa, and raise her from her present degradation to participate in our Religion, our Laws, and our Institutions—our science, our commerce, and our agriculture—and all those civil and social blessings which, through the Divine favour, we pre-eminently enjoy. Wisely, as well as eloquently, has Sir T. F. Buxton thus recorded his judgment of the paramount importance of CHRISTIANITY as the means of good to Africa:—

“The hope of effecting Africa’s civilization, and of inducing her tribes to relinquish the trade in man, is, without this assistance [Christianity], utterly vain. This mighty lever, when properly applied.

can alone overturn the iniquitous systems which prevail throughout that continent, Let Missionaries and Schoolmasters, the plough and the spade, go together, and agriculture will flourish; the avenues to legitimate commerce will be opened; confidence between man and man will be inspired; whilst Civilization will advance as the natural effect, and Christianity operate as the proximate cause, of this happy change.

“If indeed it be true, that such effects will follow in the train of Religion, and that Christianity alone can effect such changes and produce such blessings, then must we pause before we take a single step without it. The cause of Africa involves interests far too great, and results far too stupendous, to be trifled with. The destinies of unborn millions, as well as of the millions who now exist, are at stake in the project; and the question is one of life or of death, of comfort and happiness or of unutterable misery.”

He emphatically adds—“I believe that Christianity will meet the necessities of the case, and will prove a specific remedy for the moral evil of Africa.”

By Order of the Committee,

HENRY VENN,
RICHARD DAVIES, } Secretaries.
DANDESON COATES,

Church Missionary House,
Sept. 29th, 1842.

PROCEEDINGS OF ASSOCIATIONS.

Hodfordshire—Oct. 9: Sermons by Rev. T. Newman and Rev. J. Wheeldon, at Dunstable, Colls. 51. 12a.—Oct. 10: Meeting at Dunstable, Rev. S. Pigott, Chn., Coll. 17a. 9d.—Oct. 12: Meeting at Silsoe, Rev. A. Brown, Chn., Coll. 41. 1a. 10d.

Berkshire—Sept. 4: Two Sermons by Rev. D. Ruell, at Cookham, Colls. 161. 16a.—Sept. 25: Sermons at Reading; by Rev. J. C. Granger and Rev. Dr. Doran, at St. Giles’s, Colls. 362. 15a. 3d.; by Rev. B. Trapp, at St. Lawrence, Coll. 121. 1; by Rev. B. Trapp and Rev. G. Hulme, at Trillick, Colls. 271. 9a. 1d.; by Rev. F. Proctor, at St. John’s, Coll. 51. 16a.; by Rev. Dr. Doran and Rev. B. Trapp, at St. Mary’s, Colls. 221.—Sept. 26: Meetings at Reading, W. Stephens, Esq., Chn.; Morn., Coll. 231. 12a. 10d.; Even., Coll. 51. 18a. 7d.; Ben., 601.—Oct. 9: Sermons, by Rev. D. F. Morgan and Rev. G. Wellford, at Maldenhead, Colls. 171. 12a. 6d.—Oct. 10: Meeting at Maldenhead, C. Sawyer, Esq., Chn., Coll. 61. 8a. 10d.

Buckinghamshire—Sept. 11: Two Sermons by Rev. W. Du Pré, at Woodburn, Colls., 91. 4a. 11d.—Sept. 15: Meetings at Wycombe, R. Bird, Esq., Chn.; Morn., Coll. 181.; Even., Coll. 41. 6a. 11d.—Oct. 9: Sermon by Rev. W. H. Stevens, at Chesham Bois, Coll. 41. 6a.

Cambridgeshire—Aug. 10: Two Sermons by Rev. Dr. Doran, at Chatteris, Colls. 111. 16a.—Aug. 14: Two Sermons by Rev. Dr. Doran, at Barnwell, Colls. 111. 10a. 7d.—Aug. 15: Meeting at Barnwell, Rev. J. D. Lane, Chn., Coll. 71.

Cheshire—Sept. 12: Sermons at Middlewich, Colls. 91. 11a. 6d.—Sept. 15: Meeting at Middlewich, R.

E. Clarke, Chn., Coll. 21. 12s. 3d.—Sept. 16: Meeting at Lower Peover, Rev. J. Holme, Chn., Coll. not known—Sept. 18: Sermons by Rev. C. Hodgson; at Congleton, Coll. 21. 15s.; at Brereton, Coll. 31. 16s. 10d.—Sept. 19: Meeting at Macclesfield, the Mayor, Chn., Coll. 12s. 10s. 6d.—Sept. 20: Meeting at Congleton, Rev. J. Hughes, Chn., Coll. 81. 15s. 6d.—Sept. 21: Meeting at Bosley, Rev. W. Sutcliffe, Chn., Coll. 31. 1s. 11d.—Sept. 22: Meeting at Sandbach, Rev. — Osborne, Chn., Coll. not known—Sept. 25: Sermons; at Northwich, by Rev. J. Johnson, Coll. 12s. 12s. 3d.; at Little Leigh, by Rev. T. France, Coll. 21. 13s. 3d.—Sept. 26: Meeting at Northwich, Rev. S. W. Gibbon, Chn., Coll. 61. 14s. 4d.—Oct. 9: Sermons by Rev. J. Johnson; at Grappenhall, Coll. 41. 14s. 6d.; at Latchford, Coll. 81. 1s. 2d.—Oct. 10: Meeting at Grappenhall, Rev. — Greenstreet, Chn., Coll. 11. 12s. 11d.—Oct. 11: Meeting at Birkenhead, Rev. A. Knox, Chn., Coll. 161. 14s.

Derbyshire—Oct. 2: Sermon by Rev. J. Johnson, at Yeaveley, Coll. 31. 0s. 1d.

Devonshire—Sept. 18: Sermons; by Rev. W. B. Willis and Rev. J. Raebald, at Crediton, Colls. 111. 1s. 1d.; by Rev. F. Shelley, at St. Luke's, Poodbury, Coll. 41. 3s.; by Rev. J. Deane; at Puddington, Coll. 21. 8s.; at North Tawton, Coll. 11. 12s. 6d.—Sept. 20: Meeting at Crediton, J. W. Buller, Esq., Chn., Coll. 71. 2s. 6d.—Sept. 22: Meetings at Sidmouth, Rev. J. Bradney, Chn.; Morn., Coll. 71. 9s. 1d.; Even., Coll. 31. 9s. 1d.—Sept. 23: Meeting at Axminster, Rev. W. D. Conybeare, Chn., Coll. 41. 10s.—Sept. 25: Sermons; by Rev. G. Smith, at Membury, Coll. 11. 13s.; by Rev. S. Rowe, at Upton Hellions, Coll. 21. 10s.—Sept. 28: Meeting at Honiton, W. Parker, Esq., Chn., Coll. 41. 1s. 3d.—Sept. 29: Meeting at King's Nympton, Rev. J. Whyte, Chn., Coll. 11. 16s. 6d.

Dorsetshire—Sept. 18: Sermon, by Rev. S. W. Hanna, at Swanage, Coll. 121. 11s. 9d.—Sept. 19: Meeting at Swanage, Coll. 51. 17s. 2d.

Durham—Sept. 13: Meeting at Hylton, Rev. W. H. Bulmer, Chn., Coll. 31. 5s.—Sept. 14: Meeting at Monkwearmouth, Rev. B. Kennicott, Chn., Coll. 41. 17s. 2d.

Gloucestershire—Sept. 27: Two Sermons by Rev. Dr. Doran, at Marshfield, Colls. 91. 1s.—Sept. 28: Meeting at Marshfield—Oct. 9: Two Sermons by Rev. S. E. Garrard, at Dumbleton, Colls. 101. 12s. 6d.

Kent—Sept. 18: Sermons by Rev. T. Bartlett, at Sandgate; Morn., Coll. 151.; Even., Coll. 41. 2s. 8d.—Sept. 19: Meeting at Sandgate, Rev. R. Greene, Chn., Coll. 91. 11s. 10d.—Sept. 20: Sermon by Rev. T. Bartlett, at Trinity Church, Dover, Coll. 131. 12s. 9d.—Sept. 23: Meeting at Ramsgate, J. A. Warre, Esq., Chn., Coll. 141. 4s. 9d.—Sept. 25: Sermon by Rev. T. Bartlett, at St. George's, Canterbury, Coll. 61. 3s. 7d.—Sept. 26: Meeting at Margate, F. W. Cobb, Esq., Chn., Coll. 51. 2s. 3d.—Sept. 29: Meeting at Canterbury, Rev. C. T. Plumtre, Chn., Coll. 51. 3s.

Lancashire—Sept. 23: Meeting at Chorley, Rev. S. Master, Chn., Coll. 51. 11s.—Sept. 25: Sermons by Rev. J. E. White, at Ormskirk, Colls. 201. 7s.—Sept. 26: Meeting at Ormskirk, Rev. J. T. Horton, Chn., Coll. not known—Sept. 27: Meeting at Rufford, Rev. W. Magrath, Chn., Coll. 11. 5s. 5d.—Oct. 2: Sermon by Rev. J. E. White, at Haalingden, Coll. 61. 7s. 2d.

Lincolnshire—Sept. 25: Sermons; by Rev. T. A. Scott, at Beckingham, Coll. 21. 16s. 4d.; at Fenton, Coll. 17s. 8d.; by Rev. J. W. Brooks, at Calster, Coll. 71. 0s. 9d.; at Croxby, Coll. 61. 13s. 1d.—Sept. 26: Meeting at Calster, Coll. 31. 4s.—Sept. 27: Meeting at Toft, Coll. 31. 0s. 6d.—Sept. 28: Meeting at Market Rasen, Coll. 21.—Oct. 2: Sermons by Rev. G. Smith; at Legbourne, Coll. 31. 2s. 1d.; at Gayton-le-Marsh, Coll. 11. 6s. 6d.; at Great Carlton, Coll. 51. 3s. 1d.—Oct. 4: Meeting at Swaby, Rev. C. R. Cameron, Chn., Coll. 41. 16s. 8d.—Oct. 5: Meeting at Hummerstone, Rev. J. Gedge, Chn., Coll. 21. 0s. 2d.—Oct. 7: Meeting at Marsh Chapel, Rev. W. Fox, Chn., Coll. 31. 11s. 5d.—Oct. 9:

Sermons by Rev. G. Smith; at Long Sutton, Coll. 61. 10s.; at Fleet, Coll. 21. 17s. 3d.; at Holbeach, Coll. 51. 2s. 3d.—Oct. 10: Sermon by Rev. G. Smith, at Long Sutton Bridge, Coll. 11. 13s.

Middlesex—Oct. 9: Sermons at St. Dunstan's, Fleet Street; by Rev. E. Auriol, Coll. 101. 0s. 5d.; by Rev. R. Davies, Coll. 41. 6s. 9d.

Norfolk—Sept. 14: Meeting at Caister, Rev. G. W. Steward, Chn., Coll. 31. 16s. 6d.—Sept. 18: Sermons; by Hon. and Rev. J. T. Pelham; at Dickleburgh, Coll. 41. 17s. 6d.; at Stratton, Coll. not known; at Lynn, by Rev. H. Wybrow; at St. Margaret's, Coll. 151. 2s. 8d.; at St. Nicholas, Coll. 71. 7s.; by Rev. J. Ridgway; at St. Nicholas, Coll. 91. 5s. 2d.; at St. Margaret's, Coll. 61. 14s.—Sept. 19: Meetings at Lynn; Morn., F. Creswell, Esq., Chn., Coll. including 411. Ben., 501. 16s. 2d.; Even., Rev. E. Edwards, Chn., Coll. 61. 16s. 8d.—Sept. 20: Meeting at Grimston, Coll. not known—Sept. 21: Meeting at Heacham, Rev. S. C. E. Rolfe, Chn., Coll. 71. 15s.—formation of Association—Sept. 22: Meeting at Yaxham, Rev. W. C. Johnson, Chn., Coll. 31. 3s.—Sept. 23: Meeting at Watton, the Vicar, Chn., Coll. 101. 18s.—Sept. 25: Sermons; by Rev. P. Booth, at Mundham, Coll. 41. 9s. 10d.; at Norwich; by Rev. H. Wybrow, at St. Edmund's, Coll. 41. 8s.; at St. John's Maddermarket, Coll. 61.; by Rev. J. Ridgway, at Trinity Chapel, Coll. 31. 2s.; at St. Clement's, Coll. 21. 18s.; at St. Simon's, Coll. 91. 15s. 6d.; by Rev. J. Bickersteth, at St. Lawrence, Coll. 71. 1s. 8d.; at St. Stephen's, Coll. 51. 11s. 6d.; by Rev. T. Clowes, at Cringleford, Coll. 41. 2s. 6d.—Sept. 26: Meetings at Norwich; Morn., the Lord Bishop, Chn., Coll. 251. 1s. 10d.; Even., S. Bignold, Esq., Chn., Coll. 141. 3s. 7d.—Sept. 28: Meeting at Loddon, Rev. H. Herring, Chn., Coll. 41. 8s.—Sept. 29: Meeting at Cromer, Rev. W. Sharpe, Chn., Coll., including Ben. 501., 601.—Sept. 30: Meeting at Sherringham, H. Upcher, Esq., Chn., Coll. 241. 13s. 6d.—Oct. 2: Sermons; by Hon. and Rev. J. T. Pelham, at Langley, Coll. 71. 8s. 9d.; by Rev. Dr. Doran, at Fakenham, Coll. 61. 14s. 2d.; at Walsingham, Coll. 101. 4s. 2d.—Oct. 9: Sermon by Rev. Dr. Doran, at Melton, Coll. 41. 5s. 1d.—Oct. 10: Sermon by Rev. Dr. Doran, at Watton, Coll. 51. 10s.—Oct. 13: Sermon by Hon. and Rev. J. T. Pelham, at Brooke, moiety of Coll. 61. 14s. 4d.

Northamptonshire—Aug. 21: Three Sermons by Rev. Dr. Doran, at Potterspury, Colls. 151.—Aug. 22: Meeting at Potterspury, Rev. W. Haughton, Chn.; formation of Association.

Nottinghamshire—Sept. 18: Sermons by Rev. T. Hill; at Cotgrave, Coll. 111. 0s. 6d.; at Colston Bassett, Coll. 41. 4s.; at Tithby, Coll. 71. 14s. 6d.—Sept. 19: Meeting at Lenton, Rev. J. Browne, Chn., Coll. 71. 10s.—Oct. 2: Sermon by Rev. R. Simpson, at St. James's, Nottingham, Coll. 231. 3s. 1d.—Oct. 16: Sermons by Rev. C. Hodgson; at Oxtou, Coll. 171. 16s. 4d.; at Lowdham, Coll. not known; at Winkburn, Coll. 51.—Oct. 17: Meeting at Eakring, Rev. T. Sampson, Chn., Coll. not known.

Shropshire—Sept. 18: Sermons; by Rev. J. Johnson, at Madely, Coll. 111. 1s. 10d.; at Iron Bridge, Coll. 81. 10s. 6d.; by Rev. J. E. White, at Shrewsbury; at St. Julien's, Coll. 141. 5s. 6d.; at St. George's, Coll. 81. 0s. 6d.; by Rev. R. Macklin, at St. Almond's, Coll. 151. 1s.; at Condover, Coll. 101.; by Rev. J. J. Rogerson, at Wroxeter, Coll. 61. 10s.—Sept. 19: Meetings; at St. Chad's School, Shrewsbury, Rev. J. Yardley, Chn.; at Iron Bridge, Rev. J. H. Gwyther, Chn., Coll. 81. 18s. 9d.—Sept. 20: Meetings at Shrewsbury; Morn., Rev. Chancellor Corbett, Chn., Even., W. R. Stokes, Esq., Chn.; Colls., incl. Ben., 461. 13s. 4d.—Sept. 21: Meeting at Dawley, Rev. J. Wood, Chn., Coll. 41. 7s. 10d.

Somersetshire—Sept. 16: Sermon by Hon. and Rev. W. T. Law, at Axbridge, Coll. 91. 15s. 1d.; Meeting at Axbridge, Commissary Law, Chn.

Staffordshire—Sept. 11: Sermons; by Rev. J. Johnson, at Alstonefield, Coll. 41. 19s.; by Rev. J. P. Hutton, at Stoke, Coll. 71. 11s.; at Woolstanton, Coll. 71.—Sept. 12: Meeting at Alstonefield, Rev. Dr.

Simpson, Chn., Coll. 42.—Sept. 13: Meeting at Woolstanton, Rev. J. Tyson, Chn., Coll. 74. 1a. 2d.—Sept. 14: Meeting at Burslem, Rev. J. Noble, Chn., Coll. 3a. 7a. 3d.—Sept. 18: Sermon by Hon. and Rev. T. Cavendish, at Hilderstone, Coll. 6a. 7a.; Lecture by Rev. C. Hodgson, at Kildsgrave, no Coll.—Sept. 22: Meeting at Hilderstone, Rev. R. B. Baker, Chn., Coll. 47. 13a.—Sept. 25: Sermons; by Rev. W. Sollis, at St. George's, Newcastle-under-Lyne, Coll. 9a. 0a. 6d.; by Rev. W. E. Coldwell and Rev. R. Temple, at St. Mary's, Stafford, Colls. 18a. 4a.; by Rev. T. Harrison, at Christ Church, Coll. 11f. 0a. 6d.; by Rev. W. Taylor, at Castle Church, Coll. 2i. 3a.; at High Offley, Coll. 4a. 5a. 6d.; by Rev. J. Picton, at Milwich, Coll. 4f. 13a. 10d.—Sept. 27: Meetings at Stafford; Morn., Lord Sandon, Chn., Coll. 23a. 13a. 6d.; Even., the Rector, Chn., Coll. 3a. 18a.

Suffolk—Sept. 4: Sermon by Hon. and Rev. J. T. Pelham, at Haimlingham, Coll. 13a.—Sept. 11: Sermons by Rev. H. Wybrow, at Lowestoft, Colls. 18a. 2a.—Sept. 12: Meetings at Lowestoft, Rev. F. Cunningham, Chn.; Morn., Coll. 12a. 5a. 10d.; Even., Coll. 8a. 10a. 6d.—Sept. 16: Meeting at Bungay, Rt. Hon. and Rev. Lord Berney, Chn., Coll. 9a. 12a. 5d.—Sept. 21: Meeting at Otley, Coll. 12a. 2a. 6d.—Oct. 9: Sermons; by Rev. Dr. Doran, at Woodbridge, Coll. 11a. 14a. 11d.; by Rev. P. Booth, at St. Cross, Coll. 3a. 13a. 6d.; at St. John's, Coll. 1a. 10a. 7d.; at St. Mary's, Bungay, Coll. 4a. 9a. 6d.; by Rev. H. P. Cookeley, Coll. 12a.

Surrey—Sept. 16: Sermons by Rev. C. F. Child, at Tooting.—Sept. 17: Meeting at Thames Ditton, Rev. H. S. Pollard, Chn., Coll. 10f. 8a. 1d.; formation of Association—Sept. 26: Sermon by Rev. R. Davies, at St. James's, Clapham, Coll. 61a. 10a. 6d.

Sussex—Aug. 28: Sermons by Rev. J. Fry; at Midhurst, Morn., Coll. 5a. 5a. 1d.; Even., Coll. 2a. 1a. 10d.; at Easebourne, Coll. 5a. 9a. 4d.—Aug. 29: Meeting at Midhurst, Coll. 2a. 18a. 6d.—Oct. 9: Sermons; by Rev. J. W. Hughes and Rev. T. Bartlett, at Eastbourne, Colls. 10f. 13a. 10d.; by Rev. T. Bartlett, at Weetham, Coll. 17a. 14a. 10d.—Oct. 10: Meeting at Eastbourne, Capt. Johnston, Chn., Coll. 6a.—Oct. 11: Meeting at Westham, the Rector, Chn., no Coll.

Warwickshire—Oct. 2: Sermon by Rev. C. R. Alford, at Braunston, Coll. 5a. 4a. 9d.

Wiltshire—Oct. 2: Thanksgiving Sermons for the late harvest; at Melkham, Coll. 7a. 15a.; at Seend, Coll. 6a.

Yorkshire—Sept. 11: Sermons; by Rev. J. Mere-

dyth, at Headingley, Coll. 8a. 5a. 7d.; by Rev. A. J. Ram, at Middleton, Coll. 4a. 0a. 1d.—Sept. 18: Sermons; by Rev. T. Myers, at Sheriff Hutton, Coll. 15a. 5a. 8d.; by Rev. J. B. Birtwhistle, at Clapham, Coll. 71a. 8a. 4d.; at Anstwick, Coll. 2a. 9a. 1d.; Two by Rev. J. Marriner, at Long Preston, Colls. 21a. 3a.—Sept. 25: Sermons; by Hon. and Rev. H. Erskine, at Filey, Coll. 9a. 14a.; at Muston, Coll. 3a. 17a. 6d.; by Rev. J. Raw, at Dalby, Coll. 4a. 5a. 6d.; by the Vicar of Grinton, at Aygarth, Coll. 11a. 15a.—Oct. 2: Sermons; by Rev. R. Pocklington, at Hunmanby, Coll. about 6a.; by Rev. C. Hodgson, at Sigglesworth, Coll. 14a. 5a. 3d.; at Barnston, Coll. 3a. 9a. 8d.; at Skipton, Coll. 3a. 8a. 9d.; by Rev. W. Metcalfe, at Redmire, Coll. 5a. 10a.—Oct. 3: Meeting at Burton Agnes, Ven. Archdeacon Wilberforce, Chn., Coll. 2a. 2a. 11a.—Oct. 4: Meetings at Hunmanby, Rev. J. Wilkinson, Chn., Coll. about 4a. 10a.—Oct. 6: Meeting at Amotherby, Rev. J. Easterby, Chn., Coll. 11a. 6a. 9d.—Oct. 7: Sermon by Rev. C. Hodgson, at Sherburn, Coll. about 4a.; Meeting at Sherburn, Rev. J. Mason, Chn., Coll. about 6a.—Oct. 9: Sermons; by Rev. R. Collins, at Barton-le-Street, Coll. 2a. 6a. 6d.; at Nunnington, Coll. 3a. 1a. 6d.; at Sinnington, Coll. 4a. 15a. 3d.; by Rev. C. Overton, at Topcliffe, Coll. 8a. 4a. 11d.; at Seassay, Coll. 4a. 8a. 2d.; by Rev. O. Morris, at Weston, Coll. 2a. 8a.; at Crambe, Coll. not known; at Rotherham, by Rev. R. Mosley, Coll. 10a. 1a. 3d.; by Rev. J. Upton, Coll. 4a. 13a. 9d.; at Bellerby, Coll. 1a. 13a.—Oct. 10: Meeting at Barton-le-Street, Rev. C. Hodgson, Chn., Coll. 3a. 8a. 3d.—Oct. 12: Meetings; at Maltby, Rev. G. Rolleston, Chn., Coll. 4a. 18a.; at Shipley, Rev. T. Newbury, Chn., Coll. 1a. 11a. 6d.—Oct. 13: Meetings; at Loughton-le-Morthen, Rev. J. Hartley, Chn., Coll. 4a.; at Idle, Rev. E. M. Hall, Chn., Coll. 2a. 15a. 7d.—Oct. 14: Meetings; at Calverley, Rev. S. Redhead, Chn., Coll. 2a. 1a. 11d.; at Rotherham, H. Walker, Esq., Chn., Coll. 4a. 18a. 10d.—Oct. 16: Sermons by Rev. C. R. Alford, at Kippax, Coll. 4a. 7a. 6d.; at Monk Fryston, Coll. 3a. 1a. 5d.; at Garforth, Coll. 5a. 4a. 3d.

NORTH WALES—Sept. 11: Sermon, by Rev. H. Jones, at Holyhead, Coll. 4a. 11a. 3d.—Sept. 19: Sermon by Rev. H. Jones, at Bodedern, Coll. 11a.—Sept. 13: Meeting at Llangeftl, Rev. W. Ellis, Chn., Coll. 12a. 6d.—Sept. 14: Sermons by Rev. D. Morgan and Rev. H. Jones, at Amlwch, Coll. 1a. 4a.—Sept. 15: Sermon by Rev. D. Morgan, at Llanerchymedd, Coll. 1a. 10a. 6d.—Sept. 16: Meeting at Beaumaris, F. Freshfield, Esq., Chn., Coll. 3a. 8a. 7d.

RECENT INTELLIGENCE.

East-Africa Mission—The Rev. J. L. Krapf was united in marriage to Miss Rosina Dietterich, at Alexandria, by the Rev. W. Krusé, on the 22d of Sept. last.

The Rev. John Mühleisen was admitted to Priests' Orders, by Bishop Alexander, at Jerusalem, on the 30th of July last.

Mediterranean Mission—The Rev. J. R. T. Lieder and Mrs. Lieder safely arrived at Alexandria about the middle of September last. The Rev. W. Krusé and

family purposed leaving Alexandria, on their return to Germany, on the 27th of September, in consequence of ill health.

West-Indies' Mission—We have recently received the painful intelligence of the decease of the Rev. Thomas Youd. He had embarked on board the "Demerara," on his return to England on account of ill health, and died a few days afterward.

Contribution List,

From September 16th, to October 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.	
St. Barnabas Church, King Square	20 0 0
Clerkenwell:	
St. Mark's and St. Philip's Ladies (including St. Capital Fund)	39 19 10
Gray's-Inn-Lane Episcopal Chapel	20 0 0
Islington	38 9 0
Rotherhithe	10 0 0

ASSOCIATIONS OUT OF LONDON.	
Bedfordshire	11 11 0
Berkshire:	
Wokingham	1 0 0
Wantage and Farringdon	19 2 0
	20 2 0
Brecknockshire:	
Hay	25 0 0

Buckinghamshire: South Bucks.....	75	0	0	Wiltshire:			
Chalfont St. Giles.....	10	1	0	Devises and North Wilts.....	79	19	6
Chesham and Vicinity.....	57	12	7	Westbury.....	24	12	0
Murley.....	3	2	0				104 11 6
Prince's Risborough.....	2	10	4	Worcestershire:			
	148	5	11	Worcester Ladies.....	6	4	3
Carmarthenshire: Llandovery.....	25	11	6	Yorkshire:			
Cornwall: Penryn.....	7	3	10	Boroughbridge.....	31	0	0
Cumberland: Carlisle.....	175	0	0	Long Preston.....	21	2	2
Derbyshire, South:				Middleham: Redmire.....	5	10	0
Stapenhill and Caldwell.....	113	1	0	Rotherham.....	2	0	0
North-West Derbyshire.....	40	0	0	Settle and Vicinity.....	34	0	0
	153	1	0	Wentworth and Vicinity.....	120	1	1
Dorsetshire:				York.....	70	17	0
Wimborne and East: Swanage.....	20	10	11				284 10 3
Stalbridge and Henstridge.....	50	0	0				
			70 10 11				
Durham:							
Darlington.....	16	15	3				
Sunderland, Bishop Wearmouth,							
and Monk Wearmouth.....	106	0	0				
			163 15 3				
Gloucestershire.....	10	0	0				
Beachley.....	27	19	6				
Tewkesbury.....	12	0	0				
Uley and Vicinity: Kingscote.....	3	7	0				
Cheltenham.....	350	5	6				
			403 12 0				
Hampshire: Gosport.....	11	9	6				
Guernsey.....	36	0	0				
			47 9 6				
Herefordshire.....	38	10	3				
Huntingdonshire.....	60	0	0				
Kent: Maidstone.....	1	1	0				
Blackheath.....	1	1	0				
			2 2 0				
Lancashire:							
Liverpool & West Lancashire.....	200	0	0				
Blackpool.....	10	0	0				
			210 0 0				
Lincolnshire: Brigg.....	23	0	11				
Holbeach.....	5	2	0				
Sheffield.....	50	0	0				
Splaby: Mumby.....	2	3	6				
			80 6 5				
Norfolk:							
Norfolk & Norwich:							
Walsingham.....	9	5	2				
Lynn and West Norfolk.....	200	0	0				
			209 5 2				
Northamptonshire: Oundle.....	61	13	8				
Nottinghamshire: Nottingham.....	55	4	8				
Oxfordshire: Henley-on-Thames.....	12	15	10				
Rutlandshire: Oakham Ladies.....	19	12	11				
Shropshire.....	100	0	0				
Staffordshire:							
South Staffordshire:							
Wolverhampton: St. Paul's.....	25	0	0				
Stafford.....	225	0	0				
			250 0 0				
Suffolk: Eye and Hartismere Hundred.....	36	10	0				
Surrey: Kingston and Vicinity.....	49	16	9				
Ham.....	30	0	0				
Clapham.....	61	14	7				
			141 11 4				
Sussex:							
Hastings and Oare: Salehurst.....	3	0	3				
Warwickshire:							
Austrey.....	9	4	6				
Warwick, Leamington, and Kenilworth.....	166	12	0				
			175 16 6				

The Committee also thankfully acknowledge the receipt of Worked Muslin, from Mrs. H. Shrimpton, Newbury, Berks.

Errata in our last Number—*Proceedings of Associations*: Durham—The Sermons at Sunderland, Bishop Wearmouth, and Monk Wearmouth, were preached on Sept. 11, not Sept. 4. Isle of Man—The Sermon by Rev. B. Ward, at Douglas, on Aug. 23, was preached at St. Barnabas, not St. Barnaboe. *Contribution List*: Hampshire—The sums of 20s. and 10s. acknowledged as from Horndean and Forest-of-Bere, and Blendworth, respectively, should have been acknowledged "Horndean and Forest-of-Bere, 30s." Yorkshire—The sum of 50s. from Knaresborough included 20s. toward the Capital Fund, and should have been so acknowledged.

COLLECTIONS.

Hamilton, Rev. J., Kames Castle, Rothsay,			
Mission Box.....	0	14	0
Johnston, Mr. R., Strand, incl. 1s. 6d. omitted in July last.....	1	13	6
T. D., F. M. D., and S. J. D., School-Room			
Mission Box, Rugely.....	1	2	0
Walton, Mr., Pupils of, Old Kent Road.....	1	6	0
Young Ladies at Misses Thrupp and Martin's, Wolston, Coventry.....	3	0	0

BENEFACTIONS.

Arden, Hon. Miss, by Gosling and Co.....	5	0	0
Bernard, Hon. and Very Rev. R. H., Dean of Leighlin.....	96	11	8
Collins, Misses, Clapham.....	10	0	0
Dawes, H. Esq., Goldingtons, Herts.....	10	10	0
Elliott, Mrs. E., Brighton.....	200	0	0
Friend to Missions, by Mr. Collins.....	5	16	6
Gordon, J. E. Esq., by "Record" Newspr.....	100	0	0
Graham, —, Esq., by ditto.....	21	0	0
Johnstone, Rev. G. D., Stonegate.....	5	0	0
Longmire, Rev. J. M., in accordance with the wish of his deceased Son, the Rev. Daniel Longmire, late Curate of Earl Stoke, Wilts.....	250	0	0
Member of the Church of England, by "Record" Newspaper.....	30	0	0
S. S., by Messrs. Hoare.....	5	0	0
Strachan, J. M. Esq.....(add.)	50	0	0
Summers, E. Esq., by "Record" Newspaper.....	5	0	0
Todd, Mrs., Winchmore Hill.....	5	5	11
Y. X. Y. by "Record" Newspaper.....	10	0	0

FOURAH-BAY INSTITUTION BUILDINGS' FUND.

Bickersteth, Rev. E., Watton.....	5	0	0
Morgan, Rev. D. F.....	5	0	0

LEGACIES.

Cox, Thomas, Esq., late of Derby: Exors. Henry and William Thomas Cox, Esqrs. (900 <i>l.</i> less duty) 180	0	0	0
Forsyth, Miss, Interest on Legacy, half-year, by Thomas Forsyth, Esq.....	6	13	7
Guillemaud, Miss H. L., late of Clapton Square, Hackney, by Rev. W. H. Guillemaud.....	10	0	0
Reynolds, Miss Isabelle, late of St. Leonard's-on-Sea, Molety of Sale of Plate: by Exors., Rev. W. Cockin and A. N. Young, Esq.....	57	4	9

Church Missionary Record.

No. 11.]

NOVEMBER, 1842.

[Vol. XII.]

Obituary.

MEMOIR OF REV. C. F. WARTH,

OF NASSUCK, WESTERN INDIA, WHO DIED MAY 12, 1842.

THE Nassuck Branch of the Western-India Mission has been called to sustain a severe loss in the sudden death of the Rev. C. F. Warth, who was removed, by cholera, on the 12th of May 1842.

Mr. Warth arrived at his Station in June 1836; and during the six years of his Missionary labour he was most faithful, zealous, and devoted to his work. The following account of his last illness and death is extracted from the Journal of the Rev. C. P. Farrar :—

May 8, 1842—This morning I missed Mr. Warth from Divine Service; and afterward received a note from Dr. Watkins, informing me that Mr. Warth was suffering under an attack of a moderate form of cholera. I immediately went to his house, and found him much exhausted, and labouring under the impression that it was very doubtful whether he should survive. Serious but not gloomy thoughts of eternity filled our minds, and engrossed our conversation. At his request I read to him Rev. xxi.; and we spoke of the glorious and peaceful happiness of those who are citizens of the heavenly Jerusalem in that *new heavens and new earth wherein dwelleth righteousness*.

May 9—Dr. Watkins, who remained with Mr. Warth all night, and who has been unremitting in his kind attentions, proposed that he should be removed to his house; and as the symptoms of the disease are assuming a less virulent character, I made arrangements for his removal. He was better in the evening; and I have every reason to expect his complete recovery.

May 10—The worst symptoms of the disease are past; but the exhaustion is so great as to induce the utmost anxiety. I found Mr. Warth this evening exceedingly weak and helpless.

May 11—I remained last night by the bedside of our beloved brother. I drew up his will; and when he had signed it, and arranged all his affairs, he seemed

determined to have done with the things of this world. He said, "Now let us go to better things." I read, at his request, Hebrews xi. I stopped at the 16th verse; and when he had contemplated for a while the glorious and peaceful character of that city and rest which God has prepared for His people, he said, "Now let us pray." I prayed that the will of God might be done, whether by his restoration or removal; for He knoweth all things—He knoweth what is best for us. Mr. Warth enjoined me to destroy all his papers of every kind. He was preparing some music for the Mahratta Hymns, and said, I might, if I liked, preserve it; but it was too imperfect for use in its present state. There was a struggle between life and death, as it were, throughout the night.

May 12—Our dear Brother lingered in the body until this morning, when, at half-past four o'clock, he breathed out his spirit into the hands of his Maker. His countenance exhibits the utmost placidity. He died in peace with all mankind, and at peace with God through Christ. On Thursday night he repeatedly acknowledged his great sinfulness; but he also said, "He will not cast me out. His blood cleanseth from all sin. I desire to go to Him, and that all my friends may soon join me in that city which the glory of God doth enlighten."

May 13—The funeral of our dear Brother took place last night. His remains

were attended to the grave by the resident Europeans; his coffin being carried by the Portuguese servants, who, of their own accord, came forward to make the offer.

May 17, 1842—I to-day received a Note from a Civilian, now in the districts; some extracts from which will show the sentiments felt here respecting the late Mr. Warth:—

He died as he had lived, in a happy consciousness that his hopes were founded on that which could never fail him. Indeed, the picture of his death-bed is so bright as almost to cancel the loss that we all sustain. It will, however, be felt long hence by many of us; for he was an invaluable member of our small society. I shall miss him myself, as I have no doubt many others will, whenever we meet together—whenever any topic of consequence is discussed, any doubt requires solving, any difficulty explaining—and whenever a cheering and instructive companion is required. In all these particulars, he surpassed all with whom I have yet met. I had not thought I could feel the loss of any one, not within the circle of my own family, so much; and you, to whom he was a fellow-labourer, must suffer still more. But the regret, happily, is all on our own account: as regards him, no prospect could be more cheering. He spent a week with me at Putta, immediately before joining you, and was engaged nearly the whole time in explaining and discussing Revelation, which he did with an ease that showed how intimately acquainted he was with the subject, and with a warmth induced by his bright anticipations of the future, which he was so soon to realize. And that was no momentary feeling: a happy confidence, hope, and love, always struck me as being the pervading tone of his mind throughout life. This never deserted him: he was always the same: and it might be said of him, that though not of this world, he was one of the best men in it.

May 19—I add to my previous quotation the following passage from the Note

of a pious Officer, now in the Nassuck Districts:—

Your kind Note, just received, has deeply affected me. I rejoice, with you, that it has pleased God to take unto Himself the soul of our dear Brother, that “his end was peaceful, and his hope was joyous.” Still, with you, I have that sorrow which nature will demand; and my heart is sad and heavy, when I think that I shall see his face no more in this world. It would have been a comfort to me to have been present during his last moments; to have heard from his own lips those expressions of faith, and hope, and love, which testify the faithfulness of Him who hath said, *I will never leave thee*; and to have seen his countenance shine with heavenly radiance as the glories of the upper sanctuary were opening to his view. But God was pleased to order otherwise. We mourn; but we *sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.* Let us *comfort one another with these words.* To me he was more than I can tell you: our sympathies flowed together on the same occasions, and on the same interesting objects. He was my counsellor in difficulties; and when his own heart was troubled, I found him an affectionate confiding friend. How often we used to talk together about your return! but neither of us thought you were coming, as it were, to take his place upon the post of duty, that he might be called to his rest.

May 21—I will now again take leave of my departed fellow-labourer by quoting one or two remarks of our beloved Diocesan:—

I very sincerely sympathize with you and the Mission in the severe bereavement we have suffered by the death of our valued friend Mr. Warth. His activity, humility, piety, and zeal, were remarkable; and the loss of such a man will be deeply felt in our infant Mission. But it is the Lord who has seen fit to remove him; and while we bow under the dispensation, may the trial be the means of quickening us in duty, and of rousing all to work while it is called to-day.

MADRAS AND SOUTH-INDIA MISSION.

THE Report of this Mission is resumed from page 160 of our Number for July last.

Timebells.

The very remarkable increase in the numbers of Inquirers and Candidates for Baptism which has recently been reported in this Mission has been followed by much excite-

ment and violent proceedings on the part of those who still continue in their adherence to Heathenism. This was to be expected. The work of Missions consists in seeking to turn men from the power of Satan to

God; and whenever any new victories are obtained by the soldiers of Christ over the hosts of darkness, we must not be surprised to find the rage of the great enemy of souls excited, and his opposition increased. While a considerable number of new Inquirers have been driven back by persecution, it is a matter for great thankfulness that none of the baptized, nor even of those who, though unbaptized, have been for any length of time under instruction, have fallen away. At the same time, this fact very painfully illustrates the inadequacy of the number of Missionaries in Tinnevely to meet the wants of the inquiring population, and ought to cause, among British Christians, many deep searchings of heart, increased exertion, and more fervent prayer.

From the Reports of the several Districts for the Half-year ending December 31, 1841, we make the following lengthened extracts:—

PALAMCOTTAH DISTRICT.

*Report for the Half-year ending
Dec. 31, 1841.*

*Abolition of the British Government's connexion
with Idolatry.*

This year has been distinguished by one event which will always be remembered with satisfaction, and the influence of which will extend to future generations—the abolition of the connexion which had hitherto subsisted between the British Government and the Idolatry of this country. Not indeed that this abolition is fully completed—we believe it is not; but the Supreme Authorities have decreed it, and some steps have been taken toward putting it into execution. The unholy alliance of a Heathen Church with a Christian State has at length been repudiated, and the separation must take place. Although, perhaps, we do not anticipate such immediate and evident benefit to Christianity from this measure as some appear to expect, yet we cordially rejoice in it as a great aid to our Cause, and render unfeigned thanks to God on account of it.

*Strenuous and Systematic Opposition of the Heathen
to Christianity.*

The year has also been marked by perhaps the most serious combination of

the Heathen against us that has yet been experienced. Before the Government Order just referred to was promulgated, in the early part of the year, the increase of persons placing themselves under Christian instruction was, in almost every district, great beyond precedent, and indeed astonishing. This of course excited the animosity of the higher castes, and those of the same castes who still adhered to Heathenism. Various complaints, some of a most serious nature, made by the Heathen against our people were thrown out by the Authorities as false and malicious; and in some instances the complainants and their witnesses were punished, which of course still more inflamed their hatred and opposition.

The Government Order coming upon them while in this state of excitement, aroused them to something like fury. Deputations from different parts met at the great seat of idolatry, Trichendoor, where they held consultations upon the best means of stopping the influx of new converts to Christianity, and reclaiming those who had recently slipped away from their old yoke. Some of the leading men in these consultations were old and inveterate enemies of the Christians; and being of inferior caste, but men of property and influence, they felt their pride gratified by being taken into the councils of Brahmins and other men of high caste, and became anxious to distinguish themselves by zeal and violence.

The more respectable and wily of them plied the oar of misrepresentation, in getting up petitions to the Government against the Christians, the Catechists, the Missionaries, and even against the European Authorities who had dismissed their false complaints. One or more of these petitions was published in a Tamul Newspaper at Madras; and, as a specimen of their spirit, we need only select the heading of it. After enumerating thirty-seven of their names, they proceed to petition against “the murders, plunders, highway robberies, demolition of the temples of Hindoo deities, and other acts of wicked injustice, carried on by the Missionaries—who have recently been strolling about in this Zillah teaching the Christian Veda—and by the ever-wicked Maravers, spurious Shanars, Pariahs, Pallars, and other low-caste mobs, which they have now got into their possession.”

Others circulated false reports, such as, that an order had been issued by the

Government prohibiting all the people of five castes, which they named, from embracing Christianity; that the new Collector was opposed to the Missionaries and their native converts; that one of the Missionaries, gone to Madras on leave, had been called there to be tried for misdemeanours, and would not be allowed to return; that another had been fined, and, in vexation, had put an end to his existence.

Others again, not trusting to the might of these weapons, took up some of a more tangible kind—sticks and clubs, and, it is said, even fire-arms—and gathered together large mobs. First they attacked the people at Yeraal, belonging to this Station, where thirty families had been under instruction only a few months, and where we have had a good School for several years. They forced every one of the people to rub on ashes, taking property out of their houses, and only restoring it on the condition of their paying a fine, and giving a pledge to abandon Christianity. Besides which, the mobs beat one of the Inspecting Catechists and several Catechists, and then got up a false complaint against them of highway robbery. Through the aid of the Native Authorities, and the refusal of their European superiors to re-examine the cases, both complaints were thrown out; and the people who had been forced to backslide lost all heart, and declined representing their grievances to the Heathen Authorities, when they saw that, contrary to custom, the Christian Authorities refused either to examine cases in the first instance, or to revise them in case of appeal.

The mobs, having succeeded at Yeraal, now carried out their plans in the districts of the Rev. A. F. Cæmmerer and the Rev. J. Thomas, where the new converts were most numerous; and in the same way forced many hundreds to return to devil-worship. At last, the representation of one of the Missionaries that his own house and village were in danger produced a good effect: peons were sent in disguise; and having themselves seen the mobs, they made such reports to the Authorities as led to the issue of warrants against a few of the principal men. As, however, the people who had been forced back to Heathenism were all new comers, with little knowledge of Christian principle, and as the prospect of further loss was much greater than any encouragement afforded them, they were not disposed to come forward with evidence; and the prosecutors escaped

without punishment, except in one or two instances. But the warrants, and the apprehension of several of the principals, had the effect of quelling further disturbances; and since that we have not had combined resistance in any great degree. Recently, however, a mob collected in a village, at night, where one of ourselves was staying, and a disturbance was with difficulty avoided, their object being forcibly to prevent the enlargement of a Place of Worship which had that day been commenced. The case was promptly investigated by the Magistrate, and the offenders punished.

Effects of the Persecutions.

It has been no small comfort to find that many, even of the new people, remain steadfast, notwithstanding all these difficulties, and that the mobs did not attack the older congregations: indeed, they scarcely seem to have calculated upon the probability of driving them away from the refuge of the Christian Church. We are, moreover, truly thankful to say, that, notwithstanding all who have been forced back, a very large increase remains over last year's account of souls brought regularly under the influence of Christian Truth and the daily Means of Grace. We believe, too, that this trial has been, and will be, of great service to the Christian congregations, in teaching them the source of their strength, quiet confidence in the Lord, and patient suffering for His sake. There is, also, a danger, in times of rapid increase, that some will lose their humility, and presume upon their large numbers to despise the Heathen: such checks, therefore, though in themselves unjustifiable, are likely to prove salutary.

Another good effect has been, an evident sympathy throughout the Christian body for those thus exposed to trial, extending wherever the news of the opposition had reached; and thus we trust that unity of feeling termed "the communion of Saints" has been promoted by these afflictions. One instance of this is worthy of being mentioned here. A Christian of long standing, a Communicant of excellent character, lately died, giving good evidence of his faith and hope. When dangerously ill, he became delirious; and the great subject of his wanderings was the disturbance at Yeraal just mentioned, the successful violence of the Heathen, and the loss of the new people. To this we could add many more instances of the deep interest taken by the Christian people in the spread of the Gospel and the conversion of

the Heathen. Surely no man can regard this as a slight proof of the blessing of God upon the labours of His servants, and of the reality of their success. Our hearts have often been depressed with sorrow during these trials and persecutions; but we now rejoice in the consolations which have been afforded by the results we have mentioned. As for the people who have gone back, it may please the Lord to bring them again to the fold: He is powerful enough to lead them back, even by those who have driven them away.

The number of baptized adults has greatly increased; and we believe the total of Communicants, in all the Stations, will exhibit also a considerable accession.

Catechists.

The Catechists have continued to give us, upon the whole, much satisfaction. One pleasing feature we ought to notice—the patience with which many of them have borne the troubles above mentioned, and the lively interest they have manifested in the success of our Heavenly Cause. Some of them have been called to suffer severely, both by disgrace and loss, for their work's sake; in every case, we firmly believe, unjustly. One has been dismissed for improper conduct.

Congregations.

Much having already been said of these, we need only add that the increase in this Station over the last half-year is 803 souls; the total number under instruction being 3494, of whom 1145 are baptized, and 230 communicants. During the last half-year, 54 adults and 79 children have received baptism; and the Lord's Supper has been administered in eight places. Our visits have been constant, and very gratifying to ourselves.

Seminary.

The Rev. S. Hobbs reports upon the state of this department as follows:—

On the return of the boys from the vacation, in July, the number was 24. Of these, four are now employed in the Mission; one has been dismissed; and two others, one of whom had but lately been received, left of their own accord; thus reducing the original number to 17. More new boys were received in the beginning of the half-year; and one, who was mentioned in the last Report as having been dismissed, was re-admitted, on his repeated application and professions of penitence. This makes the number, at the close of the year, twenty-seven.

The Examination was held in the Church at

Palamcottah, at the beginning of the year; and the friends who attended expressed themselves highly gratified with the improvement which the boys appeared to have made. The fifth class, consisting of new boys, read the New Testament very creditably. The fourth class read the Old Testament, and were examined in Tamul Geography respecting Asia. The third read very well, and repeated the Tamul Grammar, and Watts's Divine Songs in English. The second repeated English Grammar, and were questioned on Geography in English. The first were examined in English Reading, Latin Grammar and Construction, and repeated some English Poetry. There was no time to examine them in Arithmetic; but the fourth class were prepared with the tables, the third with several rules of Arithmetic, and the first and second with Algebra. They are also all well exercised in Scripture History.

Societies.

The Tamul Tract Society, the Book Society, and the Native Philanthropic Society, held their Anniversaries on the 5th of January, at which all the Missionaries, with their Catechists, Schoolmasters, and many people from various congregations, attended; and at the same time the prizes were distributed to the authors of the successful essays of the second class of Catechists, of which the subject was "Female Education."

The Tract Society has, during the last year, published six new Tracts, three numbers of a Periodical for children, two Hand-bills, and a Tamul Hymn Book. The total numbers printed were 53,000 Tracts and Books, and 20,000 Hand-bills.

We must here notice the small District Church-building Funds. Since the establishment of the first in the Asirvadapooram District, another has been established in the Visoovasapooram District. The Anniversary of the first was held on the 19th of December, in Asirvadapooram, under a great tree—the Church being too small; and was attended by the Rev. J. Thomas, as well as by two of ourselves. It was a very interesting Meeting, and well attended: not the smallest part of the gratification arose from learning that more than 100 rupees had been realised during the year, exclusive of the benefactions kindly made by one or two friends in England, and which had not then reached their destination; and that a grant of money had been voted for building the first Church in connexion with this Fund. The principle of these Church-building Funds is, that every member of

the congregation, capable of earning any thing, shall give his best day's income in the year to its support.

(Signed) G. PETTITT.

S. HOBBS.

JOHN DEVASAGAYAM.

Palamcottah, March 11th, 1842.

NORTHERN DISTRICT.

Report for the Half-year ending Dec. 31, 1841.

During the year 1841, Christianity has made rapid progress in the Tinnevely Mission; but opposition, amounting to persecution, has been proportionately violent also.

Influence of Caste and Heathenish Customs.

Caste, and other heathenish principles and customs, seem to exercise a greater influence on the mind and conduct of the Christians in the north of this province than any where else. Soon after we settled at Nulloor, the congregation, which is composed of Shanars, made a complaint against a few low-caste Christians whom we brought with us, on account of their drawing water out of a well which the Shanars had before exclusively enjoyed. They spoke of it as of an unheard-of thing:—"We, being Shanars, how can we take water out of the same well with the Pariahs and Pallars?" By often expostulating with them on the nature of Christian and brotherly love, they gradually gave up their point; and now Christians of different castes are drawing water out of the same well, apparently with the greatest good-will and harmony. In this District, also, the congregations show a much greater aversion than is shown in other places to be instructed by a Catechist of a lower caste than their own. Their aversion is so great, that though they will not, on his account, renounce Christianity, yet many of them become less diligent in their learning and in their attendance on the Means of Grace. By opposing this aversion, we are in danger of disturbing the order and peace of the congregation; but by yielding to it, we should be tolerating a heathenish principle, which would be a far greater evil. I have a Head Catechist, who, according to the flesh, is of low caste, but I hope a good man; and Christians of different castes, higher than his, are placed under his care. Some Catechists also enjoy the same honour; with which, however, they would rather dispense, as they

find it very troublesome; but I tell them that they must submit to it, for the sake of Christ and His cause.

In my last Report, I mentioned that the Christians had at last discontinued uniting Heathenish ceremonies with their marriages and burials. The experience of another half-year has confirmed me in the belief that they have done so sincerely and for ever: all the marriages and burials have been performed with Christian propriety.

Two instances have occurred in Kuruvankotel—a congregation which has always given us much trouble—where the parents, yielding to former engagements, have given their daughters in marriage to Heathen men. The authors of this painful disorder were of course excluded from the Congregation; and it was besides severely visited on the other members, who, unitedly, might have prevented it. I withdrew the Catechists, whom I did not restore until the people gave me assurances that no instance of the kind should occur again in the Congregation. Our generation at least will pass away before the people shall be altogether disentangled from their Heathenish customs and relations.

There have been very few instances of people returning to Heathenism, or secretly offering to idols; but several circumstances to show that superstitious fear still prevails among them to a great degree. Last month some of the people of Alagapoory came, much alarmed, to say that the Heathens had used witchcraft against them, by sprinkling blood in their Church, the object of which was to injure the Christians. The Catechist himself, who accompanied them, appeared to be a little uneasy on the subject. They all earnestly asked me what they should do. I told them that nothing could be done, except to wash the blood away; and, as no possible harm could result from such a thing, to pardon the offenders, and pity their ignorance. I also urged them to pray to Jesus, who would deliver them from every danger and fear. They went away comforted.

Observance of the Lord's Day.

The Lord's Day is observed throughout the Mission; when the people abstain from their usual work, attend the Service of God, and, in some places, make collections for the poor. Many a Christian finds this day to be indeed a day of blessing. Some attend Service twice, and some only

once. To this, however, the Congregations in the Zemindary of Ootomalei form a painful exception; some of the people being in the habit of absenting themselves from Divine Service, to attend a fair held in the neighbourhood. The temptation to this evil is certainly great; first, because they and their ancestors have always been in the habit of doing so; and secondly, because there is no fair in the neighbourhood where they can transact their worldly affairs with so much advantage to themselves. I have made several efforts to put an end to this unchristian habit, but with some they have been fruitless. They think that, by returning betimes, so as to attend prayer in the evening, they have sufficiently sanctified the Lord's Day.

Necessity of Charity in judging of the Tinnevelly Converts—General Condition of the Congregations.

I have thus stated the evils still existing among the Christians committed to my care; and there may be several others which I do not yet know. It would be very wrong, however, to conclude that the Word of God is fruitless among them. He must have little knowledge of the nature of the kingdom of God, of the human heart, and of the plan of Salvation itself, who can imagine that the outward Church of Christ is free from all glaring evils, and that true believers are at once freed from the influence of their own evil hearts, and the habits of the world that *lieth in wickedness*. According to the declaration of our Saviour Himself, tares will always grow among the wheat. Sins and disorders of every kind prove the great depravity of the human heart, and not the inefficacy of the Gospel of Christ. In my district I have abundant instances to prove that the Gospel is efficacious, and prospers in all things whereto it is sent. Suffice it to say, that there are, in this part of the vineyard, a good number of true and holy Christians, who love the Lord, His Word, His Service, His servants, and His people; who have abandoned the corrupt practices of the world, and live a life of righteousness; who show a true zeal for the advancement of the kingdom of Christ, and are willing to suffer for Him rather than deny Him. It is true that these dispositions appear through a great many deficiencies and disadvantages; but they are not, on that account, of less value, less genuine, or less beautiful. Many, who do not come up to this standard, show, notwithstanding,

that the Gospel has been beneficial to them; and all are now freed from the outward sin of idolatry, and enjoying the Means of Grace, which we ought not to account a small thing.

Opposition of the Heathens.

The opposition to the Gospel, from the Heathens, has been violent—in one instance amounting to open persecution. While some of the Catechists and other Christians of the Zemindary of Ootomalei had met together at Kamanoor for the purpose of edification, a troop of armed men, led by the Headman of the Zemindar, surrounded and entered the Church in which they were assembled, and flogged and ill-treated them—one of them, the old Catechist Ignatius, to such a degree, that his life was for some time in great danger. I saw the poor man three days after: he was in the greatest pain, unable to move, breathing with difficulty, and expectorating blood, in consequence of some internal injuries he had received. The Zemindar's party had no sooner performed this iniquitous act, than they preferred a complaint to the Tahsildar, accusing our people of robbery, and some other great crimes. The affair at last came before the English Authorities, who, notwithstanding the great influence and the deep-laid plan of the adversaries, were able, by a long and thorough investigation, to arrive at the truth. Our people were honourably acquitted; and the adversaries, being found guilty of all the charges brought against them, were punished as they deserved. Several were put in prison, and the others had to pay fines.

I reported in my last, that the Merasadar of Alankoollam had succeeded in getting the School-room of that place destroyed. I have now much pleasure in mentioning, that, notwithstanding all his opposition and false complaints, we have at last succeeded in getting a building, which will, for the present, answer the double purpose of a Place of Worship and of a School-room; a Christian having given up a spacious Heathen temple, of which he was the owner. The Merasadars made a complaint that the man had no right to dispose of it; which, however, was so frivolous, that it was at once rejected. At Vadiyoor, also, we have got a little Church, in spite of the Zemindar of Ootomalei, to his sorrow, but to the great comfort of the Congregation. The School-house at Nulloor is also completed: for the present, we make use of it as a Place

of Worship. It is spacious enough to contain more than two hundred people.

Visits to the Congregations.

I have made several long journeys among the congregations. In one to Cumbum, Mr. Hobbs accompanied me. As the congregation at Cumbum and the others in that extensive valley are so very far from any Mission Settlement—being at least 120 miles from Nulloor—and as there is much hope that the ground which produces good fruits in a nearly uncultivated state would produce much more when properly cultivated, it would be very desirable that a Missionary should be stationed at a convenient place, to take charge of all the congregations in the Valley of Cumbum, and those in the most northern region of the Tinnevely Province. With my best endeavours, I can visit those Congregations but seldom; and no arrangement can compensate for the loss of the benefit arising from a Missionary residing among them. In every congregation which I have visited—I have visited nearly all, and some of them repeatedly—I have found some people who have applied diligently to learning; and nothing is more evident than that the Word of God is blessed among them. A Christian of Elandapooram, whom I believe to be a true disciple of Christ, after he had repeated the beautiful passages of Scripture contained in the Catechism, without missing one word, said, “When I repeat these beautiful passages, and meditate upon them, it seems to me as if nothing could shake my faith: they give me such joy! Still, at other times, my faith is weak, and I can only say, ‘Support me, O Lord! and give me grace to persevere to the end.’ My wife hates the Gospel, and teaches my only daughter to do the same. She dares even to ridicule me when I pray: this is also a great trial for me.” I must observe, that this and another man of the same place were the only persons who stood firm when the Gospel by violent opposition.

Administration of the Lord's Supper.

I have administered the Lord's Supper at Nulloor, Veeracairalampoor, and Callattikinaroo;—at Nulloor every month, when an average of 33 people attended: at Callattikinaroo 80 persons were present. The increasing desire which some manifest for the Divine Ordinance is a pleasing sign that they grow in true piety.

Baptisms.

The list of the baptized shows an increase of 109 persons; though I have only baptized 90; viz. 33 men, 15 women, and 42 children. A few Roman-Catholic families, who have forsaken the worship of images, and joined us, make up the number. I require of the Candidates for Baptism that they possess a competent knowledge of the most essential points of the Christian Religion; that they produce a valid testimony of their good conduct, while they have been under Christian instruction; and that they make a public declaration and confession of their faith before the act of baptism itself. The Lord has given us abundant proofs that baptism is more than a mere ceremony—that it is a holy institution, in which He is pleased to communicate new graces to the soul. The baptized have, on the whole, given us much satisfaction by their conduct, except some who were baptized in the Roman-Catholic Church.

Number under Instruction—Catechists—Preparandi.

The list shows an increase of nine villages, and 333 persons, baptized and unbaptized; so that during the year 1841 there has been a total increase of 650 souls, including 176 baptized, and of 15 villages.

I have endeavoured to render the Monthly Meetings as useful to the Catechists as I could, in instructing them further in those things which are likely to prove beneficial to them in the performance of their duties. They have committed to memory a portion of the Acts of the Apostles, which I have explained to them. I have also continued to instruct them in the Geography of the Land of Canaan; and have made them write Sermons on passages of Scripture, as usual. Many give me much satisfaction by the desire which they evince after divine knowledge.

To the Preparandi I now explain the Epistle to the Romans. Last October I finished dictating and explaining to them a short Dictionary of the proper names of the Bible. They have each a manuscript of it; while writing which, day after day, they have obtained a tolerable knowledge of the historical parts of the Bible. I am now dictating to them an abridged Harmony of the Four Gospels, which I am translating from an English Publication. Three of them I have sent as Assistant Catechists to the congregations: two of whom, particularly, gave

me much satisfaction while preparing for the work.

Schools—Itinerants.

By the kind assistance of Christian friends, we have erected a building for a Girls' School at Nulloor, which we consider an important branch of this Mission. The want of means had obliged us to reduce the number of the girls to ten; but the Lord having since bountifully supplied us, we are again increasing the number. The three Boys' Schools, established at a reduced expense, as reported in my last, are still going on pretty well. I had no opportunity to establish more at the same rate. When visiting the congregations, I visit at the same time the schools which may be in the neighbourhood: I examine the children in their lessons, and catechize them; and always seize this opportunity to preach Jesus to the Heathen, who sometimes, on such occasions, assemble in great numbers. My other duties prevent me from giving so much attention to the schools as I should wish; but our Head Schoolmaster, who is a Christian, and a very diligent and clever man in his business, takes so much trouble with them, that they continue in a very efficient state.

The two Catechists have been travelling, as usual, through the northern and darkest regions of this province, announcing Him who came to be the Light of the Gentiles, and distributing Tracts among their countrymen. They have been supported almost entirely by the free contributions of their Fellow-Christians of the Northern District.

P. P. SCHAFFTER.

SUVISESHAPOORAM DISTRICT.

*Report for the Half-Year ending
Dec. 31, 1841.*

Congregations—Baptisms.

Under this head there has been a steady increase, not so much by new villages having put themselves under Christian instruction—though this has been the case in two or three instances—as by new people joining the already existing congregations. At the end of June last, there were 1293 families, or 4586 souls, under Christian instruction in the district. Now there are 1463 families, or 5284 souls—an increase of 170 families, or 698 souls. Add to this, 684 souls, the amount of increase during the half-year ending in June, and the total increase during the year 1841 will be 1382 souls. Of the 5284 souls, 286 men, 277 women, and 415

children, in all 978, are baptized; and the rest are preparing for that rite.

I have been enabled to visit all the congregations during the last six months, and have had occasion to administer baptism to upward of 230 persons, including children.

During the year past, the congregations have contributed to the Nagercoil and Palamcottah Tract Society, 35 Rs. 10 a. 11 p.; and to the Friend-in-Need Society, 33 Rs. 7 a. 4 p.; in all, 69 Rs. 2 a. 3 p. The Friend-in-Need Society has had an income of 95 Rs. 11 a. and 7 p.; which has all been distributed to the needy of the congregations, as also occasionally to Heathens.

Catechists.

The present number of Catechists is 53. My weekly and monthly exercises with them have been the same as those stated in my last Report. With the exception of two instances, their conduct has been as satisfactory as can be expected. Their contributions during the last year have amounted to 98 Rs. 15 a.; viz. to the Palamcottah Book Society 37 Rs. 7 a. 10 p., to the Nagercoil and Palamcottah Tract Society 31 Rs. 10 a. 2 p., and to the Friend-in-Need Society 35 Rs. 13 a.; besides their monthly subscriptions to the Widows' Fund.

Schools.

At the end of June last there were 22 Schoolmasters' and 14 Catechists' Schools: now there are but 15 Schoolmasters' and 13 Catechists'. In June there were 1065 children receiving Christian instruction: now there are only 733, a decrease of 332. These 733 children consist of 404 Christians and 329 Heathens: 100 Christians and 86 Heathens, in all 186, are in the reading class. The children have given 5 Rs. 4 a. 10 p. to the Book and Tract Societies. The Schoolmaster whom I mentioned in my last Report as having been baptized, I have promoted to the office of Assistant Catechist. One or two of the Schoolmasters have inclined to apply for baptism; but having given them to understand that I would only baptize them with their wives and children, they have become a little backward. However, in the present advanced state of Christianity in Tinnevely, I think we should require this of them; as it will not only be a stronger proof of their sincerity, but also a kind of safeguard against backsliding, to which they are more easily tempted when their wives and children

remain professed Heathens. The conduct of the Schoolmasters has been satisfactory. Their contributions to the above-named Societies have amounted to 38 Rs. 13 a. and 9 p.

Female Education.

It is with deep regret that I have to announce that Mrs. Müller has been obliged, from want of funds, to suspend her Boarding-School; and is anxiously waiting for more subscriptions, not only to open it again, but also to be enabled to continue it. The number now receiving a Christian education is fifteen, twenty-three less than in June last. The want of funds has moreover prevented Mrs. Müller from giving a cloth to all the girls, as usual every half-year; and from conveying them, as before, to Suviseshapooram, for a general examination. We would hope for better times; and entreat our friends not to disappoint our expectations, nor defer the realizing of it too long; remembering, that *hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.*

J. J. MÜLLER.

Suviseshapooram, Dec. 29, 1841.

MEIGNANAPOORAM DISTRICT.

Report for the Half-year ending Dec. 31, 1841.

Persecutions.

It was my happiness to draw up the Report of the half-year ending June last under circumstances, according to human notions, far more propitious than those in which I am placed at present. Then it seemed highly probable that the greater part of the population in this neighbourhood would speedily come under at least the outward influence of Divine Truth. While things were going on thus prosperously, a bold and reckless persecution broke in upon us, and threatened to overturn, not only the work which had been done recently, but that which had stood for years against less furious assaults. That many influential Heathen had viewed with rancorous apprehension the progress which Christianity was making, was evinced on various occasions; but none of them had the boldness to organize a system of opposition. Subsequent circumstances, however, led to this. It was rumoured that the connexion of the Government with idolatry was about to be dissolved; upon which many of the inhabitants, instigated by those whose craft became endangered, met together for the purpose of organizing a society and petitioning Government against any change in the

management of the pagodas. This was the first ostensible reason for their meeting together in large numbers, and for the establishment of something quite new among the Natives of these parts, namely, the "Viboothi Sangam;" that is, the "Ashes Society," the members of it being required to swear by the sacred ashes, the badge of Siva's followers, that they would be true to the old religion and to the customs of the country, and firm in their opposition to Christianity. It was not, however, enough for these zealots to seek the continuance of that support which had so long been rendered to keep the tottering fabric of Hindooism from crumbling to the dust: they resolved also to commence a systematic and vigorous persecution against the Christians, and, if possible, to exterminate Christianity from the land. A branch of the "Viboothi Sangam" was established at Trichendoor, the principal seat of idolatry in this neighbourhood; and its emissaries were sent to demand the attendance of the influential persons in my district, who had recently professed a desire to receive Christian instruction. By threats to rob their houses—threats which were carried into effect in numerous instances—and by various other methods of annoyance, many of the people were induced to backslide. But as bringing every one to Trichendoor was hopeless, operations were commenced in the different villages; and to show a bold front, a crowd of about 500 persons assembled within a mile of my house, and threatened to rob the village in which I live. Prayer houses were pulled down, houses robbed, Catechists and people turned out by force from Places of Worship, persecuted with false complaints, and unjustly treated by the subordinate Heathen Officers of Government, whose duty it was to protect them.

Effect of the Persecutions—Baptisms—Communicants.

About one thousand souls, after having come within the precincts of mercy, were drawn, or rather forced, back again to the region of the Curse; and perhaps may not ever have another opportunity afforded them of obtaining the salvation of their souls; for it usually happens, that backsliders become more hardened than the worst heathen, and often prove the most violent opposers of the Gospel. There remain, however, of those who have recently come over from heathenism, between two and three thousand; and as they are daily becoming more and more

acquainted with Divine Truth, I have strong hope that they will continue steadfast. It is a gratifying fact, that none who had been any length of time under Christian instruction went back during our troubles, and not one baptized person: and I am thankful to say, that, notwithstanding these great and incessant troubles, the people have by no means relaxed in attention to their Catechisms and the usual means of grace. Many have been approved as Candidates for Baptism. On Christmas-day I baptized 109 at Pragasapooram; and altogether, during the year, 246. Between 40 and 50 new communicants have been admitted; and in every village there are persons now waiting to be received. The Communicants amount to 195; and the Lord's Supper is administered twice every month; once here, and once at Pragasapooram. It affords me much satisfaction to find that the communicants walk consistently with their Christian profession. I meet them once a month, to deliver an ante-communion lecture; which has proved, under the Divine Blessing, a profitable means of grace, and has afforded me an opportunity of knowing something of the state of their minds, of ascertaining their progress in religious knowledge, and of setting fully before them the nature of the Holy Eucharist.

Schools.

The Schools have suffered on account of the late troubles; but they are reviving, and I hope soon to have the usual number of children in attendance. The number of girls is 86, being only 4 less than in December 1840. The girls being entirely the children of Christian parents, the number is not so liable to fluctuation as that of the boys. At present there are 466 boys, being a decrease on the former year of 74. Almost all the children of Heathens were withdrawn from our schools during the persecution, as it was one part of their plan of opposition to keep their children from attending. This was wise policy, as the children would unavoidably be influenced by the strictly Christian education which they receive from us.

I am happy to say that Mrs. Thomas has commenced a Boarding-school for girls within our compound: the funds being limited, there are only as yet four boarders; but there are sixteen day scholars, children of this village. At present the school is kept in our godowns: we stand much in need of a school-room with aperturances, such as, house for the School-

master, cook-room, &c.; all which, we trust, will be speedily accomplished, through the assistance of the Committee of the Church Missionary Society, and of other kind Christian friends. J. THOMAS.

Meignanapooram, Dec. 31, 1841.

In illustration of the general remarks and views embodied in the foregoing Reports, we extract the following particular instances from the Journals of the Missionaries:—

Hindrance peculiar to India.

April 25, 1841: Lord's Day—Asirvadapooram. At early Morning Prayer, the number was rather small, as the people are obliged to go out to their trees. It is very distressing to us, and a great hindrance to the improvement of the congregations, that they must go to work during a great part of the Lord's Day in this busy season. It is much the same as it would be in England, if nine-tenths of the people in a congregation lived by selling milk. The trees give the juice as regularly as the cow gives milk; and if it were not taken from the tree, and the stem from which it flows again cut, not only would there be a day's juice lost, but the tree itself would be injured for several days, and the climbers would not extract enough to pay the tax. (Rev. G. Pettitt.

Baptism of a Pious Sick Woman.

Aug. 29, 1841: Lord's Day—Asirvadapooram. This afternoon I privately baptized a poor woman who is lying dangerously ill of the small-pox. I was induced to baptize her from a conversation which I had with her last night; and which, as it greatly comforted my own mind, I will write down, for the gratification of others.

Her husband expressed a wish that I should visit her. I found her in a very small room, which I could only enter by stooping as low as possible: she was lying on a palmyra-cot, her husband and two children—a girl about eleven or twelve with a child in her arms—standing near. After some inquiries about her sickness, I asked her if she had derived any spiritual advantage from her sufferings; when, to my surprise, she began to answer me in a strain that convinced me she had. I asked if she thought that her illness was caused by the devils whom she used to worship. This may seem a strange question; but it is a notion by which the Native

Christians are for some time peculiarly tempted, when misfortunes befall them. She replied, "Oh no! It is sent by the Lord, I well know."—"And why has He sent it?" I asked; "for your benefit, or in punishment?"—"For my benefit."—In answer to whether she had found consolation in her affliction, she said that she had, she felt it within her, and the Lord supported her.—"Are you, then, not afraid to die, if this sickness should so terminate?"—"No, Sir," she said, "I am not, and I am quite willing to go; only there are my poor children to leave."—After offering her consolation on that subject, I resumed the inquiry about the ground of her own confidence in the prospect of death. "You hope the Lord will take you to a better world," I said: "but why do you hope so? have you never displeased Him?"—"O yes! I am very sinful; I am a lost sinner."—"Why, then, do you believe that God will receive you?"—"Because the Lord Jesus suffered on the Cross, and shed His blood for the sinner."—I scarcely ever heard any one use the singular in Tamul, but always the plural.—"But," I asked, "do you think He has removed your sins?" She replied, with firmness of voice, and a motion of the head, as well as her weakness would allow her to make it, which among the Natives indicates a deep conviction of the heart, "He has removed them."—I felt unable to question her further on that point, as it seemed so much like the language of faith. I therefore turned to the Catechist, who was with me, and asked what had been her character during health. He gave me a very satisfactory answer: her regular attendance on the means of grace, her quiet and diligent behaviour, together with the fact of her having learned nearly the whole of the Nyanapothippu—which is much longer than the Church Catechism—though probably thirty-five years of age, left no doubt of her sincerity. She proceeded, as well as she could, to say that her only trust was in the love and goodness of Jesus Christ her Saviour, to whom she prayed day and night, convinced that He alone could help her, both as to her soul and body. I was much pleased with a little incident, showing, that, though so ill, she was not unmindful of the inconvenience of others. She said something that I could not understand; and when it was explained, it appeared that she was concerned at seeing me standing so long—my

foot would be tired. I asked how it was she had never been baptized, but obtained no very satisfactory answer. I rather think her religious impressions were not very strong before her illness, but rather operated gradually on her mind; or it might have been that her quiet and humble piety led her to keep back, under the feeling that she was not yet prepared. In examining and receiving Candidates for Baptism, it is sometimes difficult to steer between the evils of encouraging the unfit, and discouraging the sincere who have a low opinion of themselves. She said she desired to be baptized, if I thought proper. On asking her afterward if any portions of Scripture which she had learned were a comfort to her, she repeated one: *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* I think, indeed, she inserted the words "and be baptized;" but it confirmed the profession she had before made of relying entirely on the Saviour. When I spoke of the blessedness of heaven, she lifted her poor swelled arms, as well as she could, over her head, and closed them in the act of prayer; saying, that she prayed day and night to reach that "good heaven," and called upon the name of Jesus again. I felt that I could freely offer her the consolations of the Gospel, which she seemed to receive most gladly.

This afternoon I was told she had been a little better; but it appeared to me she was worse: as soon as I spoke to her, she made an effort to tell me that she was unable to talk, and seemed more restless than yesterday. Having spoken to her a little on the nature of Baptism, and again questioned her as to the simplicity of her confidence in the mediation of Christ, to which she gave a distinct assent, I baptized her, and commended her to the mercy and goodness of God, in whom I believe she places a sincere and firm trust.

Such cases as these—and we have reason to believe that many more occur of which we do not hear—abundantly repay us for all our toil, and cheer us under the discouragement we often feel at seeing characters of a different description among the congregations. [Rev. G. Postill.]

Visit to a Sick Communicant.

Sept. 12, 1841: *Lord's Day*—Alvarneri. I went this morning to see a Communicant who was unable to attend from sickness. She is suffering very severely from lumbago or sciatica, which it appears was

brought on last Lord's Day by her getting wet in returning from Palamcottah, whether she and six other Communicants went to partake of the Lord's Supper, not knowing that it was to be administered so soon at their own village. I remarked, at the time, how delightful it was to see five women, some with infants in their arms, and two men, come ten miles on foot, with the chance of rain, to receive the Sacrament; and how pleasing a proof it would be to Christians in England of true piety in their Indian Fellow-Christians, who seldom practise so much self-denial;—and to-day my impressions were confirmed. She was suffering much; but not a murmur escaped her lips—not even an allusion to her having taken cold by coming to Palamcottah, though I know it to be the case: she only regretted being confined to her house to-day. I asked her what she thought of this affliction. She said the Lord was trying her. Being doubtful whether or not she used the word with a knowledge of its import, I asked how He was trying her. She said, "He is refining me;" using the word used for refining precious metals, and in such a tone as indicated that she well knew what the spiritual process meant. She further expressed a simple trust on her Saviour, who suffered so much for her sins, and a desire for patience under her sufferings, with spiritual benefit as the result. I was greatly cheered by the conversation, and commended her in prayer to God, as one of His own dear children.

[Rev. G. Pettitt.]

First Anniversary of the Asirvadapooram Native Church-Building Fund.

Dec. 17, 1841—The Rev. J. Thomas presided, having come over from Meignanapooram on purpose to be present. We assembled outside the Church, as there was not room inside.

After singing a hymn, and using part of the Morning Service, Mr. Thomas addressed the Meeting, which consisted of about 300 people, 190 of whom were from the other villages in different parts of the district; and called upon the Inspecting Catechist, who is also the Secretary of the Fund, to read the Report. From this it appeared that more than 100 rupees had been realized during the last year, besides the sums from England, which had not yet been received, though announced; and that it had been determined to build the first Church.

The Rules were then read over; and

afterward the accounts, with the names of the subscribers, and the amount of their subscription or contribution.

The Rev. John Devasagayam moved the first Resolution, approving the Report and accounts; and was seconded by Michael Pillay, Catechist of Athalikoollam. Several other Catechists delivered addresses, some of which were very appropriate, and calculated to make the hearers feel that they had not subscribed a day's labour in vain.

After a few preparatory remarks, a Collection was made. In conclusion, the Rev. J. Thomas addressed the assembly; and, after the usual Doxology and the Blessing, dismissed them. All seemed greatly delighted with the occasion, which was, to many, a novelty; for though Meetings of this kind are held annually in Palamcottah, to which a few of the country-people come, they have not hitherto been held in the villages. I observed from fifteen to twenty Heathen sitting under a tree, listening attentively; and was pleased to see them putting some pice into the box when the collection was made. The amount collected was nearly six rupees.

[Rev. G. Pettitt.]

Bishop of Calcutta's Sermon on the Rule of Faith.

Oct. 10: *Lord's Day*—His Lordship the Bishop of Calcutta having favoured me with a copy of his sermon, preached May 2, 1841, about the sufficiency of Holy Scripture as the rule of faith, which I very thankfully acknowledge, I had an opportunity to-day to communicate the principal contents of it to three Catechists.

[Rev. J. Devasagayam.]

Baptism of a Pious Sick Woman at Aubinagaram.

Dec. 26: *Lord's Day*—At nine o'clock I went to Aubinagaram, and visited a sick old woman who was very desirous for Baptism. I found her heart constantly lifted up to Jesus. She informed me that she was desirous for "wholesome milk"—meaning for Jesus, the Word of God, and Baptism. I promised to baptize her during the Service, and offered that she should be brought to Church in a cot; but she preferred to creep to Church, and sat near my reading-desk. Her ears appeared quite open to the Prayers and Word of God. After the Second Lesson, I administered Baptism. When I put to her the question, "Dost thou renounce the devil and all his works," &c., she exclaimed, "O the dead corpse!"—meaning

the world and its vanity, as dead and unclean—"I have renounced them long ago." With the same affecting manner she answered the other questions. The whole congregation, above 400, appeared to be struck with surprise. I told them, "See! what our Saviour says is true, *From the abundance of the heart the mouth speaketh.*" I felt happy for the privilege of admitting this dear Sister in Christ to the outward communion of the Church of God.

[Rev. J. Devasagayam.]

Pleasing State of the Congregation at Pragasapooram—Baptism of twenty-four persons.

Aug. 21, 1841—This morning I rode to Pragasapooram. At Morning Prayers I exhorted the people to patience, from Luke xxi. 17—19: there was a large attendance. In the forenoon I examined the Candidates for Baptism. Close to the Church I am building a small bungalow, for my use when visiting this congregation. It was at first proposed by the people, and great part of the expense has been cheerfully borne by them. This speaks well for them: indeed they always manifest great affection for their Teachers. The congregation is a very interesting one, numbering now about 600 souls: it would afford ample work for a Pastor. The Catechist is a good man, and to him we owe, in a great measure, the excellent state of the people.

Aug. 22: *Lord's Day*.—By eight o'clock this morning I had concluded a most interesting and affecting Service, having baptized 14 adults and 10 children before a crowded congregation. There were several whole families baptized; and it was most interesting to see the wife sitting on the same mat with her husband and children, a thing which a Hindoo woman will never think of doing while in heathenism. She would not, however, be prevailed upon to sit next to her husband, but pushed two of the children between. While pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost*, the deepest solemnity prevailed: all the Candidates seemed devout, and many of them earnest in ejaculatory prayer.

In the forenoon, Divine Service was attended by a large congregation of people—larger than the Church could hold. I preached to them, from the First Lesson, on the history of Naaman, which seemed to interest them very much. After the Sermon, I administered the Lord's Supper

to 63 communicants. Nothing could be more solemn and devout than the behaviour of the people during the administration of the ordinance.—[Rev. J. Thomas.]

Cochin.

The transfer of the head-quarters of this Mission from Cochin to Trichoor was mentioned in our Number for July last. Two School-rooms, and a residence for the Missionary, have been built at Trichoor, and some progress has been made in the erection of a Church. As the Rev. H. Harley intended removing thither in January, the Report from which the following particulars are extracted is the last while Cochin continued to be the chief location of the Mission.

Report for the Half-year ending Dec. 31, 1841.

Baptisms, and Desire for Instruction.

Within the last Quarter, two Heathens of the Nair Caste, and three of an inferior caste, have received Baptism. An application has been made, on the part of other Heathens, to be placed under our instruction. Many of those around Trichoor appear to be favourably inclined for instruction; and as the Committee have sanctioned the transfer of the English School from Cochin to Trichoor, an opportunity will be presented of divesting their minds of the superstitious notions in which they have hitherto been trained, and instilling Scriptural truths in their stead.

Progress of the new Church at Trichoor.

We feel very thankful for the assistance which has been granted toward the building of the Church at Trichoor. The Cochin Circar has kindly allowed fifty candies of teak-wood for it; which, under the circumstances of the case, is a liberal grant; but still far short of the actual demand. Considering that it will be the first Protestant Church erected in these parts, and that it must stand out as a witness against the surrounding idolatry, we shall feel very thankful for any fresh subscriptions which may be made toward it, as the present funds are inadequate for the purpose.

Catechists.

The Catechists and Readers have been going on in a satisfactory manner, and have continued to preach and distribute Tracts among the people to whom they have been sent.

Congregation.

The Native Congregation have daily had access to the means of grace; and on our leaving for Trichoor, a Catechist will be sent here to instruct the members in the Word of God.

Visit to Tuttamungalum and Chittoor.

Aug. 3, 1841.—Having been long anxious to visit the districts to the north of Trichoor, and an opportunity having now presented itself, I left Trichoor at midnight for Chittoor, which is about thirty-six miles distant.

On the morning of the 5th of August I arrived at Tuttamungalum, and put up at the bungalow. I found that the place was full of people whose business it is to extract the juice of the palmyra. There may probably be about 250 families. They are called Elloovens, and correspond in every respect with the Shanars of Tinnevely. I went among them, and spoke on the subject of Religion. They owned that they worshipped idols, for they knew of no other form of worship; but they were brought to acknowledge that an idol could neither save itself nor them. They are in a state of great ignorance; but appeared to be possessed of some energy of character; and I am not without strong hopes that we may be able, in carrying on our operations among them, to bring them, through the blessing of God, out of their present degraded and wretched state, to know Christ and His salvation. They do not appear to be particularly biassed toward their present creed; and as the contaminating influence of the Romish Church has been but little felt in these parts, there is the greater probability of

success in our operations. I told the people that I would endeavour to send, at no distant period, a Reader here, and also a Schoolmaster to instruct their children. They said that they should be thankful for any instruction which might be imparted to them. I then left, and distributed books among other castes of people living here. The population of this place is great; and there is a large proportion of Mahomedans, who have built a mosque, and are generally engaged as traders.

Aug. 6.—I crossed the Annamulla river, which flows between Tuttamungalum and Chittoor, and arrived at Chittoor about an hour afterward. Here, too, there is indeed a large field for operations, as the population is very great, and almost entirely composed of Heathens. The Brahmins who have settled in this place have come from foreign parts, and are numerous.

A great number of Nairs, Villalas, and Brahmins, came to see me; and as they had never before been visited by any European, they stayed long, and I had an opportunity of speaking to them on the concerns of the soul. I gave to the Villala at whose house I was staying a copy of the Gospels, and also some Tracts; which he seemed at first loathe to receive, knowing the intention with which they were given. After reading a small portion, he at last took them. To many of the Brahmins I gave some also; and they severally began to read them with avidity, not having before seen them: the subject seemed to interest them. Many of the weavers were urgent in their demand for books, and to them I gave some also.

[Rev. H. Harley.

Summary of the Madras and South-India Mission to December 31st, 1841.

Districts.	Catechists.	Schoolmrs.	Baptised Persons.	Ditto during last year.	Candidates for Baptism.	Communicants.	Schools.	Boys in Boys' Schools.	Girls in Girls' Schools.	Villages.
Madras.....	4	9	234	10	4	92	5	50	121	2
Mayavaram	1	7	40	..	6	20	7	35	8	..
Tinnevely: Palamcottah District	37	34	1145	114	2350	230	23	1276	49	96
Northern ditto	53	17	1161	176	2571	280	28	639	37	98
Suvieshapooram ditto	53	16	978	300	4306	66	38	574	157	90
Satanakoolam ditto	36	18	907	808	5331	130	12	368	474	48
Meignanapooram ditto	38	20	1063	247	3744	194	19	466	86	61
Dohnavoor ditto	20	22	374	74	1459	67	21	838	46	48
Cottayam: Cottayam Village District	1	6	..	15	..	118	4	145	54	1
Ditto District	7	10	66	9	296	50	2
Mavellicare ditto	4	6	230	8	3	80	6	153	22	3
Cochin: Cochin District	9	13	300	19	5	82	9	254	12	2
Allepie: Allepie District	7	14	410	14	25	47	10	369	57	2
Total....	267	192	6842	1945	19706	1467	181	5684	1173	461

WEST-INDIES' MISSIONS.

Jamaica Mission.

The account of this Mission is resumed from page 220 of our Number for September 1841.

In conformity with the Resolution of July 1839, when the Committee determined gradually to relinquish this Mission, various measures were adopted with a view to the transfer of, as many of the Stations as possible to the general Ecclesiastical Establishment of the Island. The arrangement was first carried into effect in the Station at Pedro Plains, at which the Society's Missionary, the Rev. W. Forbes, is now labouring, as an Island Curate. These measures are, to a considerable extent, carried out by the Society's Representatives in the Island; but as the object has not yet been fully accomplished, it will be better to defer a detail of the course pursued with respect to the different Stations to a future Number of the Record. In the mean time, our Readers will be glad to perceive, by the following extracts from Reports and Journals which have been received from a few of the Stations, that they have made considerable progress toward a ripeness for assuming the Parochial form, and exhibit unequivocal evidences of the great degree in which it has pleased God, of His mercy, to bless the labours of the Missionaries.

RURAL HILL.

The Rev. W. N. Ashby, in his Report for the Quarter ending June 30, 1841, thus writes of the

Congregation and Schools.

The attendance on the Lord's Day is large and regular, and there appears to be in many an increasing desire to become acquainted with the things which make for their peace. There are eighty Candidates for the Lord's Supper, who have been receiving weekly instruction since last November.

The attendance at the Day School remains as before: as we have now almost all the children who are able to go to school, no

increase can be expected. One hundred are now reading the Bible, and others are getting on.

The Evening School continues as before; except that the evening has been changed to Thursday, when Service is performed. I trust that some knowledge of Christ and His Salvation is communicated; and, with God's blessing, we may hope to see happy results in future days, from this early training of the young in the paths of Heavenly Wisdom.

The Sunday School gives me much satisfaction. Some additions have been made during the quarter to the Testament Class; and the other classes are improving in proportion. Our Teachers do their duty willingly; and if their ability to be useful were equal to their disposition, they would certainly be very efficient.

BIRNAM WOOD.

From the Rev. J. F. Sessing's Report for the Quarter ending June 30, 1841, we make the following extracts:—

Progress in the Erection of the Chapel—Liberality of the Negroes.

By the grace of God we have been permitted to pursue our work without interruption; although in some measure inconvenienced, by having, at Divine Service, been compelled, while the Chapel was being terraced, once more to make the canopy of heaven the roof of our Chapel, the graves of departed slaves our seats, and a Mangotree our pulpit. Thus situated, we have more than once had to seek shelter from a shower of rain before we had concluded our Service. Should any be inclined to ask, How is it that the Chapel is so long in building? I would answer, Because the difficulties in obtaining materials, and getting any thing done in this quarter, are almost insurmountable. I am, however, enabled to add, that they are now, one by one, being overcome. Thanks be to God for this undeserved token of His love and goodness! The Chapel is now terraced, and partly plastered inside and out; the seats are finished, both in the gallery and below; and the only things left to be done, are, the communion-table,

pulpit, and reading-desk, and the painting of the whole, which will be done as soon as the materials shall be ready.

Whatever may be the expense of its completion, I have resolved not to ask the Committee for any further assistance; but to call upon charitable Christians for the required aid. With this view, I applied to his Excellency the Governor, who, with his wonted liberality, sent me, by return of post, a cheque for 30*l.* sterling, as his contribution. All the Communicants and Candidates, a few sick people excepted, paid a duty—as they call it—of half a dollar each toward the completion of the Chapel, making a sum of about 17*l.* sterling: which, considering that they have contributed as much, and perhaps more, on former occasions, and that their outward circumstances are not so prosperous as those of Negroes in other more civilized parishes, speaks tolerably well of their sense of duty to God and their own souls. One of the candidates, seeing that I was in great want of boards, offered to assist in sawing 500 feet, as his own and his wife's share in that duty: this he has faithfully performed, and the value of his labour I estimate at nearly 3*l.* sterling. Three of the masons of my congregation agreed to make the stone steps to the three entrances of the Chapel, and others have assisted in different ways. Some White People have also subscribed small sums toward the building; and I have good hopes that I shall obtain whatever may be required for its completion.

Congregation.

Divine Service has been held regularly during the Quarter, and attended as well as could be expected under the circumstances above mentioned. The ground sometimes being wet from rain, many of the people have brought benches or stools, while others have been contented to sit on stones, or even on the ground. My own position, although sheltered from the sun, was by no means enviable; for the black ants used to overrun me, and now and then bite me so severely, as to occasion a momentary interruption, till I had freed myself from their attacks. The average attendance has been about 200.

Gratitude of a Native Catechist.

During the first month of the past Quarter, my Teacher went on a visit to his father, in St. James's; and being necessarily exposed to many and great temptations, we anticipated a change for the

worse on his return. We were, however, agreeably disappointed; for he not only entered with new vigour upon his labours, but declared, that whatever might be his temptations, or however promising his prospects in the world, he would never leave the Society: it had done much good to him; and out of gratitude he now wished to make a return, and felt as happy in its service as he could wish.

Completion of the Chapel—Need of a Bell—General View.

In a Letter dated Oct. 1, 1841, Mr. Sessing thus remarks on the completion of his Chapel, and his work generally:—

Never in my life have I felt so happy, or been so taken up with my work as at present. The Lord blesses me abundantly, both in my family and in the important charge which He has entrusted to my feeble hands. My Chapel, holding conveniently 500 people, is now I may say finished; at least, the almost insurmountable difficulties are, through God's mercy, overcome. I believe I may say with truth, that faith and prayer have overcome them. While many of my ungodly neighbours laughed at the building while it was being reared, and mocked, saying, "He has begun to build, but will never finish"—knowing the difficulties of such an undertaking in their mountains—I went on quietly and steadily, waiting patiently with prayer whenever a new difficulty presented itself, and at the same time leaving no means untried which were likely to prove successful. The Lord has answered prayer, and amply rewarded my faith.

One thing I desire to see accomplished, before I can consider my Station completely finished. I wish to supply the Chapel with a good-sized Bell, to invite the people to the Gospel of Christ, and, by proclaiming spiritual liberty, to take the place of the Shell, which in times past sounded tyranny and oppression into the ears of this still-benighted people, to whom the day of Salvation has begun to dawn. There is no bell from Buff-bay to Kingston, a distance of thirty-six miles—the whole breadth of the island. Would it not be desirable to have one here, nearly half way between the two places, to form the connecting link? My people come from distances of five and seven miles around us. A bell of about 24 or 26 inches in diameter would announce th

hour of Worship to every individual under my care; and would at once secure that order and regularity of attendance, which it is in vain to expect from a people so widely dispersed; without some sign to tell them, Now it is time to leave home.

My work is prospering, and my charge increasing in number and importance. I have now 211 Church members, of whom 81 are communicants, and the rest candidates. Their attendance is very good: they have contributed about 80*l.* currency toward building the chapel, besides a great deal of labour. My Day School increases with the congregation. I have 85 regular scholars, who make good progress in their different studies: they have learned by heart the Church and Dr. Watts's First Catechism, and a great number of Hymns and portions of Scripture. Our Sunday School is attended by about 120 people, both old and young. The whole of my congregation manifest an increased interest in the cause of Religion.

Touching the final change which the Mission is to undergo, I can only regret that it involves the dissolution of my connexion with your Society. The very thought is painful to me; yet, notwithstanding, I shall be satisfied and thankful, if permitted to keep my charge, and abide in a place in which the Lord has so richly blessed me, and accompanied my labours with so good success.

SOMERSET HALL.

Mr. F. Byrne reports, for the Quarter ending June 30, 1841—

Congregation.

Divine Service on the Lord's-Day Morning is very well attended; and the number appears to be increasing steadily every month. The Evening Service is tolerably well attended, considering the distance from the Station at which many of the congregation reside. Those located in the immediate neighbourhood attend regularly. Nearly all who attend on these occasions are adults.

The attendance on Thursday Evenings is not so good, being confined to those of the congregation who are located in the immediate neighbourhood. These are nearly all adults, and are very anxious to hear the words of eternal life. It is pleasing to hear how correctly the old people follow through the responses. After the exposition of a portion of Scripture, the Meeting is closed with a hymn and prayer.

There are 200 communicants; about 30 candidates for the Holy Sacrament, and several on probation.

Schools.

Day School.—Several of the senior children, nearly all females, have left; but attend the Sunday School, and render me some assistance in teaching the adults. Some children, all young, have been admitted, so that the attendance is nearly the same. Many of the senior children attend only two or three days each week, being employed by their parents in the cultivation of their little plantations.

Sunday School.—The attendance in the forenoon, previous to Divine Service, is tolerably good. The adults, in particular, evince a pleasing desire to make themselves acquainted with the Scriptures, in learning to read their Bibles. While the senior class of adults are reading the portion of Scripture appointed for the day's instruction, I catechize them on each verse, and, if necessary, explain. I observe that the old people, who are waiting for the Service, together with the strangers, pay much attention to what is read, and to the remarks which are made. I find that this plan of instruction has been attended with some happy results.

General View.

The people attending at this Station continue to be teachable, industrious, and well disposed. Every part of the neighbourhood, from its cultivated and prosperous appearance, bears testimony to the exertions of the labouring class of this community. It is with peculiar pleasure I am enabled to add, that they are not an ungrateful people; but that, in their humble dwellings, these happy sons and daughters of freedom, surrounded by their offspring and relations, may be heard, praising and blessing God—adoring their great Deliverer from temporal and spiritual slavery—*under their own vines and fig-tree, none daring to prevent their sacred devotions.*

Contributions to the Society.

At a Missionary Meeting held on the 27th of June, the sum of 5*l.* 3*s.* 10½*d.* sterling was collected.

SILOAH.

The following Extracts are from the Rev. H. L. Dixon's Journal:—

Congregation—Communicants.

April 9, 1841: Good Friday—The

congregation to-day numbered about 900. Several candidates were admitted to the Lord's Table for the first time. The Collection made at the Table for the poor, sick, and aged, amounted to upward of 3*l.* sterling; and at the last Sacrament it was still larger.

April 11, 1841—I this morning exhausted myself in the delivery of my Sermon. I was fatigued even before I commenced, by the extra labour of the past week; but the appearance of about 1100 people roused my energies, and I forgot all consequences.

Removal of the Rev. H. L. Dixon to Old England.

At the end of April, Mr. Dixon was compelled, by the failure of his health, to leave this Station: he was accordingly appointed to Old England, in the parish of Manchester, which, being at a much greater elevation, possesses a more genial climate.

In a Letter dated July 10, 1841, Mr. Dixon thus accounts for the omission in his Journal of any description of the parting scene when he left his old Station:—

It will probably occur to you, while looking over the following pages, Why, there is no account whatever of Mr. Dixon's parting from his late flock at Siloah!—I confess it; and although the period was intensely interesting, yet I have not felt myself at liberty to make any remarks concerning it, even in my Journal. For, first, I must have written a volume; and secondly, the reminiscences are too pathetic to allow me to write a calm detail. What with its being my first charge of souls, the place at which the Almighty saw fit of His sovereign grace to bless my imperfect labours to an extent which I never could have anticipated—the parting itself being abrupt, just after a petition for my remaining among them had been signed by so many individuals—so many expressions of mutual sympathy, heartfelt prayer, and of the best wishes—and the painful and tearful manner in which these mutual salutations took place—I must beg to be forgiven for passing over the event in silence.

Visit of Mr. Dixon from Old England to Siloah—Evidence of Piety among the people.

As no Clergyman could be ap-

pointed to succeed Mr. Dixon at Siloah, he paid several pastoral visits to this Station from Old England, a distance of thirty-four miles. The following Extracts refer to one of these visits:—

May 20—I reached Siloah as early as half-past eight in the morning. About twenty people were already waiting, to "tell me morning." As soon, therefore, as I had breakfasted, I was obliged to attend to them. At ten o'clock, I attended a full Meeting of the communicants and candidates in the Chapel. After an hymn, reading, and the application of a portion of the Word of God, with prayer, we entered upon the business which had accumulated since I had left them. After the admission of seven from the list of candidates to join the ranks of the communicants, and about the same number of persons desirous of joining us into the lists of the candidates, several miscellaneous cases were brought forward, possessing more or less interest. I felt happy in being able to admit one who some months before had been proposed, but not received among us, because it was observed by some one then present that he used to be in the habit of drinking too much. He stood forward now, in a very humble but grateful manner, to say that he had not, since the time when I spoke to him, taken liquor to excess, and that lately, indeed, he had abandoned the use of spirits. Many others begged to add their testimony that he was a very altered man. His name was therefore immediately enrolled.

But to me the most interesting part was, after I had told them that the people of Old England sent their love to them as a Church, desiring that a communication might be begun between the two congregations, they all expressed their satisfaction, and wished me to tell them "How d'ye" from all of them. I said, "You must, considering your advantages, do more than that for them."—"What Minister mean?" they all wished to know. I told them, that as they had for five years, without intermission, enjoyed the ordinances of divine grace, and the people in the neighbourhood of Old England were not only few, but cold and comparatively inexperienced in the intercourse which should subsist between a Minister and his flock, they ought to testify their concern for them, by sending two of their number who could at least read the best

and express their ideas the most clearly, that they might return with me, remain at Old England for a week, go into the people's houses, hold prayers with them, and bring them out a little more. "That we will," they all answered; "and will Minister tell we who shall go?"—"O no!" I said; "if I choose, I shall perhaps make some of you feel jealous, and say, 'Why am I not to go? Why was not I chosen?' " "O no! we no do such a thing as that," they exclaimed.—"Well," I said, "the way to make it pleasant, and, I hope, to do it in the best manner, is, that I should choose one and you the other." With this they were well pleased, and two individuals were chosen in a few moments, crowned with their best wishes and prayers. "You must yet do more," said I: "you are in the habit of putting your hands into your pockets, and collecting for the cause of Christ; but the people yonder have not been, and could not be, from the inferiority of their number, in the habit of doing it to any considerable extent. You must let these our friends go without charge either to themselves or to the Old-England congregation." "O yes! we will give any thing that Minister think proper." It was then arranged that the deputies should be allowed five dollars for their expenses.

At five o'clock in the afternoon I examined five candidates for the Lord's Supper, four of whom came from Accompong. These people really surprise me. About forty of them have lately come from that place to join the congregation at Siloah.

May 30, 1841—About 700 people were present at the Morning Service at Siloah.

OLD ENGLAND.

The Rev. H. L. Dixon arrived at this his new Station on the 29th of April. We give a series of extracts from his Journal.

Intercourse with the People—Congregation—Visits to May-day, Green Pond, and Elstree—Hopeful Case of a Sick Youth—Contributions to the Society.

April 30—I went around the village of Old England, to show myself to the people, and to bid them welcome to Mrs. Dixon and myself, whenever they might wish for instruction. They all received me in a grateful manner.

May 1—I pursued the same course to-day at Green Pond as yesterday at Old

England. I feel awkward in going to a village to introduce myself. Generally, however, some little circumstance serves the purpose. Some child, perhaps, is strolling out of doors, when I commonly engage it with a few questions. Some relative is almost sure to make his appearance, and then I contrive to get an invitation to go inside. I had no occasion thus to manage among these villagers; for some of them, remembering me, inquired about their late Minister; and what with my details respecting him, and declarations of my own feelings, hopes, and intentions as their present Minister, I was treated very kindly.

May 2—First Lord's Day at Old England. Having suffered much distress during the few days I have been at this Station, in hearing such sad accounts of its declining state and disheartening prospects, I was in some small measure agreeably surprised to find about 150 people at Divine Service.

May 11—I was cheered this morning, in going through the village of May-day, by an invitation from two persons standing at a garden-gate, to come into the house, for the purpose of conversing with an old man who was sick. This is the first expression of confidence I have received from the people of that village, and of recognition as a person interested in their welfare. The man whom I found within appeared very poor and aged, and on the verge of eternity. He was not, as I feared he would be, ignorant of the vital truths which Christianity teaches; and more than this, I could not but entertain a hope that he was in the road to Heaven.

May 15—I had more of a Missionary excursion to-day than I have had for a long time. Many of the inhabitants of Green Pond, wishing to possess some little settlement, have bought land about three miles below that place, and, since Christmas, have cleared, planted, and fenced a considerable portion of it. The people, imagining that this spot will be thickly peopled, have already called it a city, and have several times invited me to go there and "claim the people." I therefore accompanied a man, who acted as deputy from his companions, and had called for me. After a much longer journey than I had anticipated—in which I was frequently obliged to dismount and lead my horse—I arrived at a place where there was about half a mile of clearing in the middle of a wood. Every thing was in the rough, but

promised much for the future. Time had not allowed the erection of houses; so that temporary huts had been put up, just sufficient to afford their occupiers shelter from the weather.

I summoned the little party to prayers; when I commended the people, their families, and their posterity to the care of Him who is His people's *dwelling-place in all generations*.

May 22, 1841: *Lord's Day*.—We reached Elstree this morning at a quarter past eight o'clock; and I was pleased to meet a class already waiting for their teachers to commence the work of instruction. At ten o'clock a great improvement was manifested in the increased number of auditors, their attention to the explanation of the Word of God, and general conduct. Instead of 100, we had about 180 hearers; and instead of a great deal of walking in and out of the place, the people in general were still until the Service was ended. As soon as I could, I returned to Old England. Another School, Sunday School, and another congregation assembled for the afternoon instruction. The awful thunder and lightning rendered the season eminently solemn.

June 5.—I have not been able to go outside the house on account of a severe cold; but several people have found their way to me, influenced by the conversations of the two good men sent as a Deputation from Siloah.

June 11.—A little girl belonging to our Day School at Old England came over early this morning, to tell me that her brother Sammy was very unwell and had for several days appeared to be in a dangerous state, being, moreover, "out of his head." I went with her to a place quite new to me, though not far distant, and arrived at the cottage where the sick lad was lying. Many persons came to the house while I was there, and a shower of rain confined them for a short time. I was glad to learn that the lad had received sufficient instruction under Mr. Gillies to read his Testament, and that he had the good sense, and I hope the grace, to love its contents; for I was told, that during the few days of his sickness he had been continually entreating his sister to read to him portions from that blessed volume, to comfort him. I asked him if he loved his Testament. He told me that he liked it quite well. I asked him if it brought any comfort to him. He said that it was all he liked to hear since he had been

sick. "Do you ever pray to God to make it a blessing to you?" "I pray much for it," he said.—"Are you aware how serious your sickness is, and that it may be God's will to take you away from this world?" He said he knew that; but was not unhappy about it.—I then read the 34th Psalm, and made short comments upon it, which he entered into in a lively manner. After commending him to the grace of God, I spoke to almost all who were assembled, and took my leave.

June 14.—The second new candidate here for the Lord's Supper came to-day, according to appointment, for a private interview with me. He is old, and unable to read; but his views of the doctrine of Salvation by Christ Jesus are tolerably clear. He has been labouring under convictions of his sinful state by nature since the time when Mr. Gillies instructed him. He seemed to place all his reliance upon the merits, sufferings, and free grace of Christ, to whom, he said, he wished to belong, and, by a consistent life, to honour during his remaining days.

June 20.—The congregation this morning exceeded in number any we have had at Old England since the time of my being here—there being upward of 200. We must not despise the *day of small things*. There was a time when I had fewer hearers in the Nassau. A quarterly collection was begun on behalf of the Church Missionary Society. The sum collected was 3*l.* 1*s.* sterling.

CHURCH HILL.

The following Extracts are from Mr. H. Taylor's Journal:—

Visit to a Pious Sick Negress—Pleasing State of the Congregation.

June 10.—I visited a Black Woman, who has been ill for several days. I found her rather better, and was much pleased with her affection. Tears streamed down her cheeks as I talked to her of her Saviour's love—of His correcting but merciful rod.

I lately had a very pleasing testimony to the fruits of love manifested by some of the Church-Hill People. They sang and prayed with a poor woman who died at Logwards. She said, on the day of her departure, "Bless Church-Hill members! they have been very kind to me." Now the members who attend Green-Island Church, of whom this woman was one, affect a superiority over those from Church Hill. *By their fruits ye shall know them.*

CHICHESTER.

The Rev. C. W. Winckler thus reports, for the Quarter ending June 30, 1841, of the

*Congregation—Communicants—and
Schools.*

Divine Service has been regularly held at the Chapel; but during the Quarter the weather has been much against our Services. The average attendance on Lord's-Day morning has been 400.

I had the happiness of receiving three Candidates into full Church-fellowship,

and one backslider: so that the total number of Communicants amounts to 83. Though I have to mourn over five strayed sheep, I have much cause to rejoice over most of the other Communicants, who walk honestly as in the day, and let their light shine before the world.

The number of Candidates is 66. They attend weekly, as far as possible, to receive instruction.

The total number of Scholars at Alexandria is 101, and the average attendance is 55. The total number at Knockalva School is 120: average attendance, 58.

HOME PROCEEDINGS.

PROCEEDINGS OF ASSOCIATIONS.

Berkshire—Nov. 13: Sermons by Rev. Dr. Doran; at Shaw Church, Newbury, Coll. 64. 10s. 8d.; at Chicheley, Coll. 31. 17s.

Buckinghamshire—Nov.—: Sermons by Rev. W. Fremantle, at Barton and Chetwode, Colls. 54. 5s. 1d.

Cheshire—Oct. 17: Meeting at Tattenhall, Rev. S. R. Moncrief, Chn., Coll. not known—Oct. 19: Meeting at Farndon, Rev. T. F. Barker, Chn., Coll. not known—Oct. 20: Meeting at Frodsham, Rev. J. Collins, Chn., Coll. 12s.—Oct. 21: Meetings; at Bickley, Marquis of Cholmondeley, Chn., Coll. not known; at Alsager, Rev. J. Turner, Chn., Coll. 11. 8s. 10d.—Oct. 23: Sermons; by Rev. J. Johnson; at Tilstone, Coll. 41. 3s. 8d.; at Tarporley, Coll. 54. 16s. 8d.; by Rev. J. Dunn, at Acton, Coll. 51. 12s.—Oct. 24: Meeting at Acton, Rev. R. Mayor, Chn., Coll. 71. 13s. 8d.

Derbyshire—Oct. 16: Sermons; by Rev. G. Smith; at Hulsland, Coll. 71. 10s.; at Kirk Ireton, Coll. 71. 2s. 7d.; at Hognaston, Coll. 3s. 4s. 6d.; by Rev. R. Macklin, at Holbrooke, Coll. 81. 4s. 1d.—Oct. 17: Meeting at Holbrooke, Rev. W. Leake, Chn., Coll. 71. 6s. 4d.—Oct. 19: Meeting at Winstler, Ven. Archdeacon Shirley, Chn., Coll. 101. 8s.—Oct. 20: Lecture by Rev. Geo. Smith, in School-room at Chesterfield, no Coll.—Oct. 30: Sermon by Rev. G. Smith, at Breadsall, Coll. 71.—Oct. 31: Meeting at Brailsford, Rev. W. Shirley, Chn., Coll. 61. 1s. 10d.

Dorsetshire—Oct. 21: Sermon by Rev. R. Moore, at St. James's, Poole, Coll. 101. 16s. 2d.

Essex—Nov. 17: Meeting at Walthamstow, Rev. W. Wilson, Chn., Coll. about 12s.

Gloucestershire—Sept. 4: Sermon by Rev. H. Wybrow, at Frocester, Coll. 41. 4s.—Oct. 16: Sermons; two by Rev. J. H. Sharwood, at Christ Church, Chalford, Colls. 44. 15s. 4d.; by Rev. W. Cockin and Rev. J. H. Sharwood, at Brimscomb, Colls. 51. 13s. 8d.—Oct. 17: Meeting at Brimscomb, Rev. H. Legg, Chn., Coll. 21. 13s. 7d.—Oct. 20: Meeting at Painawick, Rev. R. Strong, Chn., Coll. 51. 15s. 9d.—Oct. 23: Meetings; at Randwick, Rev. H. Wybrow, Chn., Coll. 3s. 12s. 11d.; at Leonard Stanley, Rev. H. Wybrow, Chn., Coll. 31. 7s. 4d.

Hampshire—Nov. 6: Sermons by Rev. Dr. Doran; two at Amport, Colls. 12s.; at Appleshaw, Coll. 41. 17s. 7d.—Nov. 7: Meeting at Amport, Rev. D. Morgan, Chn., Coll. 51. 5s.

Hertfordshire—Oct. 16: two Sermons by Rev. E. Collins, at St. Alban's, Morn., Coll. 51. 17s. 1d.; Even., Coll. 31. 7s. 3d.—Oct. 18: Meeting at Ayott St. Lawrence, Rev. J. Olive, Chn., Coll., incl. don., 101., 13s. 2s.—Oct. 19: Meetings at St. Alban's; Morn., Hon. G. D. Ryder, M.P., Chn., Coll. 121. 3s. 4d.; Even., Rev. H. N. Dudding, Chn., Coll. 21. 8s. 6d.—Oct. 20: Meetings; at Colney Heath, Rev. H. N. Dudding, Chn., Coll. 14s. 11d.; at Market Street, Rev. John Wheelodon, Chn., Coll. 3s. 1s. 6d.

Kent—Oct. 30: Sermon by Rev. T. Partlett, at St. Mary Bredin, Canterbury, Coll. 41. 8s. 6d.

Leicestershire—Oct. 9: Sermon by Rev. T. Fell, at Sheepy, Coll. 101.—Oct. 30: Sermon by Rev. J. Babington, at Trinity Church, Ashby-de-la-Zouch, Coll. 901. 10s. 3d.—Nov. 2: Meeting at Hathern, Rev. Chancellor Phillips, Chn., no Coll.—Nov. 3: Meeting at Rothby, Rev. W. Aekworth, Chn., Coll. 91. 6s.—Nov. 6: Sermons by Rev. G. Smith, at Sheepshead, Coll. 51. 11s. 6d.—Nov. 7: Meeting at Wigston, Rev. W. Barber, Chn., moiety of Coll. 11. 1s. *Lincolnshire*—Oct. 12: Meeting at Belleau, Rev. H. Short, Chn., Coll. 41.—Oct. 13: Sermon by Rev. G. Smith, at Elkington, Coll. 41. 9s.—Oct. 23: Sermons; by Rev. T. A. Scott, at Staunton, Coll. 31. 15s.; by Rev. G. Smith; at Broughton, Coll. 34. 17s.; at Scawby, Coll. 81.

Middlesex—Oct. 19: Meeting at Bayswater, Rev. C. Smalley, Chn., Coll. 971. 12s. 2d.—Oct. 21: Meeting at Chelsea, Rev. J. C. Miller, Chn., Coll. 71. 14s. 6d.—Oct. 23: Sermons; by Rev. C. F. Childs, at Pentonville, Coll. not known; by Rev. D. Moore and Rev. R. Davies, at Christ Chapel, Maids Hill, moiety of Colls. 571. 17s.; by Rev. Dr. Doran; at Hillingdon, Coll. 12s.; at Uxbridge, Coll. about 141.—Oct. 25: Two Meetings at Uxbridge, Rev. B. P. Hodgson, Chn., Colls. 151.—Oct. 27: Meeting of Christ Chapel Association, Maids Hill, Rev. D. Moore, Chn., Coll. not known.—Nov. 2: Meeting of City Auxillary, at Crosby Hall, M. Clark, Esq., Chn., Coll., incl. Donations 681. 15s., 85s. 6s.—Nov. 13: Sermons; by Rev. J. C. Miller and Rev. C. Jeaffreson, at Edmonton, Colls. 171. 4s. 10d.; by Rev. T. Tate and Rev. J. C. Miller, at St. John's, Upper Edmonton, Colls. 61. 19s. 10d.—Nov. 15: Sermon by Rev. E. Bickersteth, at St. Swithin's, London Stone, for Young Men's Association, Coll. 121. 1s. 6d.—Nov. 17: Meeting of Young Men's Association, at George Hall, Aldermanbury, Rev. R. Monro, Chn., Coll. 31. 12s. 6d.

Norfolk—Sept. 20: Meeting at Grimsstone, Rev. H. Tacy, Chn., Coll. 341. 5s.—Oct. 23: Sermons by Hon. and Rev. J. T. Pelham; at Kimberley, Coll. 51. 12s. 6d.; at Mattishall, Coll. 41. 9s.; at Woodrising, Coll. 71. 12s. 11d.—Oct. 25: Sermon by Hon. and Rev. J. T. Pelham, at Scoulton, Coll. 161. 10s. 2d.; Meeting at Scoulton, Coll. 41. 5s. 6d.—Oct. 28: Meeting at Woodrising, Coll. 81. 8s.—Oct. 29: Meeting at Little Danham, Coll. 61. 19s. 8d.—Oct. 30: Sermons; by Rev. Dr. Doran, at Yarmouth; at St. Nicholas, Coll. 161.; at St. Mary's, Coll. 91. 15s.; by Hon. and Rev. J. T. Pelham; at Castle Acre, Coll. 81. 8s.; at Litcham, Coll. 61. 4s. 3d.; at Milcham, Coll. 41. 6s. 6d.—Oct. 31: Meeting at Yarmouth, Hon. and Rev. E. Pellew, Chn., Coll. 91. 8s. 6d.—Nov. 1: Meeting at Tittleshall, Coll. 81. 16s. 4d.—Nov. 8: Meeting at Woodbastwick, Coll. 131. 6s. 1d.

Northamptonshire—Nov. 9: Sermon by Rev. G. Smith, at Naseby, Coll. 281. 10s.; Meeting at Naseby, Rev. James Jones, Chn., Coll. 61. 10s.

Nottinghamshire—Oct. 21: Meeting at Harworth, Rev. C. E. Rodgers, Chn., Coll. 41. 2s. 4d.—Oct. 24:

Meeting at Sturton, Rev. J. W. Brooks, Chn., Coll. 3. 7s. 2d.—Oct. 28: Meeting at Clarlborough, Rev. J. W. Brooks, Chn., Coll. 5. 12s. 6d.—Oct. 27: Meeting at Mattersey, Rev. S. Davenport, Chn., Coll. 2s. 1s. 6d.—Nov. 6: Sermons; by Rev. G. Smith, at West Leake, Coll. 3s. 8s. 2d.; by Rev. T. A. Scott, at Langford, Coll. 3s.

Rutlandshire—Nov. 6: Sermons by Rev. J. Johnson; at North Luffenham, Coll. 3s. 3s. 6d.; at Tinwell, Coll. 5s. 8s. 3d.

Shropshire—Oct. 16: Sermons; by Rev. J. Johnson, at Wellington, Coll. 5s. 1s. 10d.; at Wrockwardine Wood, Coll. 10s. 2s.; by Rev. J. Burns and Rev. J. Johnson, at Kynnersley, Coll. 7s. 18s. 9d.—Oct. 17: Meeting at Wellington, Rev. B. Hanning, Chn., Coll. 6s. 16s. 6d.—Oct. 18: Meeting at Wrockwardine, Rev. G. L. Yates, Chn., Coll. 10s. 7s. 2d.—Oct. 19: Meeting at Wrockwardine Wood, Rev. G. L. Yates, Chn., Coll. 1s. 10s.—Oct. 30: Meeting at Snedshill, Rev. J. Coalbank, Chn., Coll. 1s. 12s.

Suffolk—Oct. 10: Sermon by Rev. Dr. Doran, at Walton, Coll. 7s. 10s.—Oct. 11: Meeting at Woodbridge, G. Thomas, Eq., Chn., Coll. 8s.—Oct. 13: Meeting at Saxmundham, W. Long, Eq., Chn., Coll. 18s.—Oct. 14: Meeting at Eye, Rev. J. Whiting, Chn., Coll. 5s. 1s. 2d.; formation of Association—Oct. 16: Sermons by Rev. Dr. Doran, at Ipswich; at St. Clement's, Coll. 4s. 4s.; at St. Margaret's, Coll. 5s. 14s. 2d.—Oct. 17: Meetings at Ipswich; Morn., W. Long, Eq., Chn.; Even., Rev. J. T. Nottidge, Chn., Colla. not known.

Surrey—Oct. 30: Two Sermons at Sydenham, by Rev. F. Dolman, Colla. 25s. 17s.—Oct. 31: Meeting at Sydenham, Rev. T. P. Hutton, Chn., Coll. 3s. 14s. 2d.

Sussex—Oct. 13: Meeting at Northiam, Rev. W. E. Lord, Chn., Coll. 19s. 8s. 6d.—Oct. 16: Sermons; at Hastings, by Rev. T. Bartlett and Rev. T. Vores, at St. Mary's, Colla. 37s. 8s. 6d.; by Rev. J. Mayne and Rev. T. Bartlett, at St. Clement's, Colla. 23s. 8s. 11d.; by Rev. J. G. Foyster, at All Saints, Coll. 8s. 13s. 9d.; by Rev. T. Bartlett, at Battle, Coll. 4s. 7s.; by Rev. T. Vores, at Rye, Coll. 9s. 2s.; by Rev. J.

Olive; at Heathfield, Coll. 2s. 11s. 6d.; at Warbleton, Coll. 4s. 11s.; by Rev. C. Smyth, at Framfield, Coll. 4s. 3s. 8d.—Oct. 17: Meeting at Battle, Very Rev. the Dean, Chn., Coll. 1s. 18s.—Oct. 18: Meetings at Hastings, Rev. J. G. Foyster, Chn.; Morn., Coll. 13s. 13s.; Even., Coll. 9s. 11s. 6d.—Oct. 19: Meeting at Heathfield, the Vicar, Chn., Coll. 2s.—Oct. 20: Meeting at Framfield, the Rector, Chn., Coll. 2s. 13s. 11d.

Warwickshire—Oct. 23: Sermons at Church Lawford; by Rev. R. Edmonds, Coll. 1s. 16s.; by Rev. C. R. Alford, Coll. 1s. 17s. 7d.—Oct. 30: Sermon by Rev. C. R. Alford, at Monk's Kirby, Coll. 5s. 10s. 11d.—Nov. 11: Meeting at Great Harborough, Rev. T. Stretch, Chn., Coll. 1s. 19s.

Yorkshire—Oct. 16: Sermon by Rev. T. Kennon, at High Harrowgate, Coll. 25s. 15s.—Oct. 16: Sermons by Rev. S. B. Braisher; at Great Smeaton, Coll. 1s. 1s. 10d.; at Appletton Wake, Coll. 2s. 3d.—Oct. 17: Meeting at Garforth, Rev. G. H. Whittaker, Chn., Coll. 4s. 17s. 8d.—Oct. 18: Meetings; at Great Smeaton, Rev. J. Hewgill, Chn., Coll. 12s.; at Birkin, Rev. V. Green, Chn., Coll. 11s.; at Slaithwaite, Lord Bishop of Ripon, Chn., Coll. 4s. 8s. 2d.—Oct. 19: Meeting at Huthwaite, M. M. Mulburn, Eq., Chn., Coll. 5s. 17s. 3d.; Sermon by Rev. C. R. Alford, at Huthwaite, Coll. 2s. 7s. 2d.—Oct. 25: Sermons; two at Ossett, Colla. 10s.; by Rev. C. Hodgson; at Wragby, Coll. 8s. 6s. 4d.; at Gouthorp, Coll. 1s. 18s. 6d.; at Trinity Church, Wakefield, Coll. 8s. 2s. 1d.; by Rev. C. Davies, Coll. 11s. 1s. 3d.; at Thornhill, Coll. 3s. 8s.; by Rev. W. Knight, at Easington, Coll. 9s. 12s.; by Rev. B. Trapp; at Klrkthorpe, Coll. 5s. 10s. 7d.; at Shariston, Coll. 3s. 2s.—Oct. 30: Sermons by Rev. B. Trapp; at North Cave, Coll. 5s. 14s. 6d.; at North Newbald, Coll. 2s. 8s. 2d.; at Market Weighton, Coll. 3s. 8s. 9d.—Oct. 31: Meeting at Shipton, Rev. R. Wimpenny, Chn., Coll. 18s. 6d.—Nov. 13: Sermons; by Rev. C. Hodgson, at Bedale, Coll. 9s. 15s.; at Tanfield, Coll. 1s. 12s. 6d.; by Rev. — Yate, at Bubwith, Coll. 1s. 12s. 6d.—Nov. 16: Meeting at Bubwith, Rev. W. Wilkinson, Chn., Coll. 2s. 12s. 6d.

RECENT INTELLIGENCE.

West-Africa Mission—The Rev. F. Bültmann left Sierra Leone, on a visit home, on the 30th of August last; and landed at Dartmouth on the 20th of Oct.

North-India Mission—Mr. Stolzenburg was admitted to Deacon's Orders at Calcutta, on the 21st of August last, by the Bishop of Calcutta, in connexion with the Church Missionary Society.

South-India Mission—The Rev. E. Sargent and Mrs. Sargent, Rev. J. T. Tucker and Mrs. Tucker, Rev. S. Hobbs, and Miss Barton, safely arrived at Madras on the 23d of September (p. 147).

Western-India Mission—The painful intelligence of the decease of the Rev. C. F. Warth has recently reached us. He died at Nassuck on the 12th of May last,

of cholera, after a few days' illness.

New-Zealand Mission—The Rev. C. L. Reay, the Rev. W. C. Dudley and Mrs. Dudley, with the Bishop of New Zealand, safely arrived at Sydney on the 14th of April last. Mr. Reay, in a Letter dated June 16, 1842, informs us that they were on the eve of proceeding to New Zealand.

North-West-America Mission—Despatches have been received from this Mission, dated August 1842. They inform us that the Rev. W. Cockran's health had much improved since his labours had been lightened by the arrival of the Rev. A. Cowley; and that he had determined to remain at his Station. The other Missions were in their usual health.

Contribution List,

From October 16th, to November 15th, 1842.

ASSOCIATIONS IN AND NEAR LONDON.
Bayswater Chapel.....120 0 0
Chelsea: Park Chapel.....85 0 0
Christ Chapel, Malda Hill.....104 19 8
Clerkenwell: St. Mark's & St. Philip's Ladies, 2 2 0
Islington.....57 18 1

Islington: St. Paul's.....47 12 2
Poplar.....14 11 0
Southwark Ladies.....7 17 4
St. John's.....13 13 0
St. John's, London Road.....0 14 6
St. John's Chapel, Bedford Row.....62 4 4

ASSOCIATIONS OUT OF LONDON.

Bedfordshire:					Nottinghamshire: Nottingham.....	40	0	0	
Luton.....	1	1	0		Shropshire.....	100	0	0	
Woburn, including 34. 9s. 6d. from Toddington.....	8	12	0		Somersetshire: Bath & Vicinity.....	475	0	0	
			9	13	0	Mid Somerset.....	30	0	0
Berkshire:					North Somerset: Banwell.....	20	0	0	
Maidenhead.....	70	13	0		Backwell.....	21	8	0	
Newbury.....	25	0	0		South Brent.....	10	0	0	
			95	13	0			556	8
Brecknockshire:					Staffordshire: Burton on-Trent, 10	0	0		
Glasbury.....	10	0	0		Lichfield.....	48	13	5	
Buckinghamshire:								58	13
South Bucks: Taplow.....	17	18	0		Suffolk: Brent Ely.....			7	0
Chesham and Vicinity.....	11	10	0		Surrey: Godstone.....	94	10	0	
Wendover and Little Kimble, including 10s. Capital Fund..	5	0	0		Kingston and Vicinity: Ted- dington.....	21	16	6	
			34	8	0	Richmond.....	6	0	0
Cardiganshire:					Streatham.....	19	5	6	
Aberystwith.....	41	2	3		Tooting.....	50	0	0	
Cheshire:								191	12
East Cheshire: Middlewich....	28	10	0		Warwickshire:				
Nantwich: Acton.....	26	17	1		Warwick, Leamington, and Kenilworth,	53	9	4	
			55	7	1	Westmoreland: Milnthorpe: Levens.....	16	6	6
Derbyshire:					Yorkshire: Hampthwaite.....	8	0	0	
South Derbyshire, including 30s. from Ashbourne.....	76	10	6		Harrowgate, High.....	40	0	0	
Devonshire:					Leeds.....	50	0	0	
Devon and Exeter.....	45	0	0		York.....	100	0	0	
Plymouth & South-West Devon, 44	0	0						198	0
Devonport and Stoke.....	32	0	0						
Ladies.....	5	0	0						
			128	0	0				
Dorsetshire:									
Sherborne.....	23	16	4						
Dorchester.....	95	0	0						
Wimborne & Vicinity.....	1	1	0						
			119	17	4				
Gloucestershire.....	10	0	0						
Tewkesbury.....	22	0	0						
Cheltenham.....	145	17	6						
			177	17	6				
Hampshire:									
Alton & Vicinity: Holybourn, 0	11	7							
Portsmouth and Portsea.....	38	7	6						
Isle of Wight: Cowes.....	25	0	0						
			63	19	1				
Hertfordshire:									
St. Alban's.....	100	0	0						
Kent: Nettlestead.....	2	7	6						
Staplehurst.....	5	2	11						
Southborough & Biddborough, 71	4	2							
East Kent.....	411	9	8						
			490	4	3				
Lancashire:									
Liverpool & West Lancashire, 200	0	0							
Manchester & East Lancashire:									
Oldham.....	16	0	0						
Chorley.....	24	11	0						
			240	11	0				
Lincolnshire:									
Brigg.....	1	0	6						
Broughton.....	3	17	0						
Frodingham.....	2	12	3						
Scawby.....	8	0	0						
Gainsborough.....	30	0	0						
			45	9	9				
Norfolk and Norwich.....	452	6	5						
Northamptonshire.....	150	0	0						
Kettering.....	25	15	6						
Naseby.....	35	0	0						
Pilton.....	2	15	8						
			213	11	2				

The Committee also thankfully acknowledge the receipt of a Parcel of Fancy Articles, value 4s. 19s., from a S. of C.; a Parcel of Children's Pinafores, for the New-Zealand Mission, from J. S. Orton, Esq.; and Two Pictures, from C. F. Blackburn, Esq., by Mrs. Childe, Church Missionary Institution.

Errata—In the Contribution List of our September Number, the sum of 80l. was acknowledged as from Tamworth: it should have been stated that 24l. from Measham was included.

In the Forty-second Report, the Rev. E. Nicholson should have been inserted as a Guinea Subscriber to the St. Giles's Branch of the Wimborne Association, Dorsetshire.

COLLECTIONS.

Rhenius, Mr. C., Mission Box..... 0 10 0

BENEFACTIONS.

Anonymous.....	100	0	0
Anonymous, by Rev. W. F. Vance, by "Record" Newspaper.....	5	0	0
Ballance, the late T., Esq. (from a Charita- ble Fund put aside some time before his death, by J. Ballance, Esq.....	250	0	0
Chance, H. Esq., Lincoln's-Inn Fields.....	5	0	0
Duffield, Miss Marcler, Lower Seymour St. 25	0	0	0
Friend.....	20	0	0
H. H.....	20	0	0
Humanitas, Cambridgeshire.....	50	0	0
Jebb, Rev. John, Walton Lodge, near Chesterfield.....	50	0	0
Kemble, Henry, Esq., M.P.....	100	0	0
Meller, Rev. T. W., Sheffield.....	5	0	0
Pennant, Mrs. Dawkins, by Hon. Captain Maude.....	10	0	0
R. N. B.....	5	0	0
R. 910, by "Record" Newspaper.....	5	0	0

CAPITAL FUND.

Somersetshire: Taunton and Vicinity.... 33 2 0

FOURAH-BAY INSTITUTION BUILDINGS' FUND.

Brodrick, C. Esq., Upper Brook Street.....	5	0	0
Brooke, W. de Capel, Esq., by Messrs. Hoare, 5	0	0	0
Farish, James, Esq.....	5	0	0
Frank, Mrs. E.....	10	0	0
Friend, by Rev. Dr. Doran.....	5	0	0
Harrowby, Right Hon. Earl of.....	5	0	0
Teignmouth, Right Hon. Lord, V.P.....	5	0	0
Dorsetshire: Wimborne and Vicinity.....	51	14	6
Norfolk: Cromer and North-East Norfolk, 60	5	0	0

Church Missionary Record.

No. 12.] DECEMBER, 1842. [VOL. XIII.

BOMBAY AND WESTERN-INDIA MISSION.

THE account of this Mission is continued from page 46 of our Number for February last.

Bombay.

The Rev. G. M. Valentine and the Rev. J. S. S. Robertson are engaged in the same departments of Missionary labour as when this Mission was last brought under the notice of our Readers. The labours of Mr. Sargon, also, have been very useful, in superintending the Mission-Schools scattered about Bombay and the neighbouring villages, in reading and expounding to heathen servants in Christian families, and in holding weekly discussions with the Beni Israel in the Hebrew School.

The Money School.

Of this Institution Mr. Valentine writes, June 18, 1842—

The average daily attendance, when nothing unusual is occurring among the Natives to keep them at home, may be reckoned about eighty, exclusive of the Mahratta department, which may contain as many more.

One of the chief difficulties in this School, as in most others of a similar character in India, has been, to induce the pupils to remain long enough to obtain the full advantage of the education which it provides. On this subject Mr. Robertson observes, June 14, 1842—

Young men come and learn English with us for two or three years, and then, finding themselves able to write and talk a little in English, they leave us, in order to earn their livelihood as clerks in Government Offices. The institution of Scholarships is the only means of securing their attendance sufficiently long to give them a sound education. I am happy to say that the means are now ready for founding, in the Money Institution, two and a half Scholarships, to bear

RECORD, Dec. 1842.

the name of James Farish, Esq., late a Member of Council here. The fund for the Scholarships, of which there are to be an equal number in the Money Institution and the Scotch Missionary Institution, has been raised by the Christian friends of Mr. Farish, as the most appropriate monument which they could erect to perpetuate the memory of his residence in India.

Hindrances and Prospects.

The difficulties which impede Missionary labour in Western India, and the hopeful indications of more successful results than have hitherto appeared, are thus referred to by Mr. Robertson, in the same Letter:—

Western India seems a most unproductive soil: much labour has been spent, and, unbelief would say, almost in vain. But when I look to what is now going on in the Bengal and Southern-India Missions, and think on the little promise they also once gave, I thank God and take courage; and say, to ease my desponding heart, "The day of the Lord in Western India will also come." How would you feel, on being answered by a Brahmin, after telling him of the true means of deliverance from sin, that he had no sin from which to be delivered; that he was only one of the many parts of God; so that whatever he did, good or bad, must be viewed as done by God. Such an answer we often receive from young as well as old.

I have often been struck, since I came to India, by finding, "in working order," many of the worst parts of the ancient Greek and Roman theology, which, in former years, I supposed could only figure in poetry and romance, and never be capable of practical application among the common people. Their enormous wickedness is indescribable. Part only of their daily conduct is faithfully portrayed by St. Paul, in Rom. i. 26 to the end. Yet such a people the power of the Holy Spirit can

subdue. O may He arise and come among us! Until then, what can we do?

Blind veneration for the Brahminical Order is passing away. Instead of the honour in which the Brahmins were once held, they are now everywhere fast sinking into neglect and beggary. We cannot but mourn to see them in this state, as individuals known to us; but for the common good we rejoice to see it. In a peculiar sense, they are the emissaries of Satan, and the influence which, in by-gone days, they have exercised over the lower castes is past belief to one who has never seen a specimen of it. It must, then, be to us like a ray of the dawning morn, to see their power thus crumbling away. The Word of God is declared by Missionaries of various Societies, Tracts and Portions of Holy Scripture are distributed, prayers are offered continually, and entreaties and exhortations are made; and what more can we do for these heathen, but hope that the Lord's day to visit them is coming? The effect of all this is, I believe, easily told, at least so far as it is visible. All who have been educated in Mission Schools, and have been long conversant with pious Europeans, hold views of the natural attributes of God and moral duty, derived rather from the Christian Scriptures, than from the Hindoo Shasters. This does appear to me a very great step, as it would also to you, if you had been vexed to the heart, as I have often been, by hearing the blasphemous Pantheism of Hindoo learned men who have never had their views modified by European learning.

We now give a few extracts from Mr. Valentine's Journal:—

Confirmation of two Native Converts.

Nov. 25, 1841—About 130 persons were this morning confirmed at the Cathedral by the Bishop. Among them were a man and woman, who, in 1840, joined the Mission in Bombay, and whom, for some days past, I have been instructing, preparatory to the rite. The woman has hitherto been under the care of Mrs. Robertson; but will, in future, live with us as a servant. She was baptized by me about a year and a half ago, and, we trust, is under the influence of a gracious principle.

Visit to the Island of Caranja.

Dec. 29—I left Bombay with Mr. Sargon and a young Brahmin, to visit the

island of Caranja. Near the landing-place was a large Dhurmsall, built by a Parsee for the accommodation of travellers, containing departments appropriated to different religions. In the Mahomedan quarter we settled ourselves for the night. The village consisted of an extensive distillery, belonging to Parsees in Bombay, and some poor fishermen's huts. In the Dhurmsall from sixty to seventy travellers gradually assembled to pass the night, and we made an effort to collect them, that we might speak to them the Word of God; but only a few could be induced to attend. To these the Brahmin read a Tract, and I afterward addressed them at length.

Dec. 30—I walked out before sun-rise, and entered into conversation with some poor fishermen. Upon inquiring the name of their god, they replied "Oomber." I asked what sort of God he was. They said he was a stone. I said to them, "What advantage can be gained from a stone? Such a god can do nothing for you. I suppose he has a mouth; but he cannot eat." I endeavoured to point out to them the folly and sinfulness of such worship, and the true nature of that God who created heaven and earth.

We left this side of the island as soon after breakfast as the tide would admit, and came round to a large Hindoo village on the opposite side. I sat down in the village, and began to read a Tract; and after some time, when a considerable number had assembled around, I endeavoured to address them. The people did not evince any disposition to be rude; but were respectful and kind. We distributed among them all the books we had with us; and great numbers, both old and young, came to us on our return to the boat, where we had a larger stock; and till nightfall we were engaged in talking with them and giving them Tracts and Books.

Dec. 31—We slept last night in the boat, and early this morning returned to Bombay.

Conversation with a Jain Priest.

March 5, 1842—With the assistance of the Pundit, I conversed a long time with an old Priest of the Jain sect.* The old man advanced the notion that the

* The Jains resemble the Buddhists, and have three large temples in Bombay.

human soul is a portion of the Infinite Spirit; and asked me if I knew in what part of the body it was situated. I told him that I did not, neither did he: it was known only to God. He said that there were 35,000,000 of hairs on the human body, and that the soul was placed in one of those hairs. He was an ascetic, as all the Jain Priests are, living in celibacy, and professing to have his senses mortified.

Summary, June 30, 1842.

There are 2 Native Communicants, and 11 Schools containing 494 Boys, including 80 at the Money School learning English, and 61 Girls.

Nassuck.

By the return of the Rev. C. P. Farrar to the Mission, the Rev. C. C. Mengé has been enabled again to direct his labours more immediately to the Mahomedan population of Nassuck.

In a Letter dated May 26, 1842, Mr. Mengé thus gives a general account of the

Congregations and Schools.

I continued my morning visits to the prison regularly, until the heat became so great that I was obliged to give them up. The prisoners generally received me well, and listened to me attentively. The Natives connected with the Mission have been assembled in the Mission Chapel every morning, when I have read to them a chapter in the Bible. On Lord's Days we have had two regular English Services, conducted by me and my brother Missionaries. The late Mr. Warth addressed the Natives in the Chapel in the afternoon. I have continued to instruct the Boys of the Hindoostanee School in the Scriptures between the Morning and Afternoon Services.

The four Schools under my superintendence, viz. the English School, the Hindoostanee School, the Mahratta Boys' School, and the Mahratta Girls' School, have been well attended, and the progress of the scholars has been as good as could be expected.

I have had occasional opportunities of speaking to those who would listen to the great truths of our blessed Religion, in conversation with Natives who have visited me at home, and with those of the poorer classes whom I have addressed by the way-side.

Examination of Schools by the Bishop—Visit to the Lena Caves.

The following Extracts are from Mr. Mengé's Journal:—

April 1, 1842—The Bishop of Bombay reached Nassuck this morning in excellent health, accompanied by Dr. Sabbon. In the afternoon, his Lordship examined the Schools in the Old Wada; and Mr. Esdale, who had arrived in Nassuck for the purpose of examining the Government School, examined a class of the Mahratta Girls. His Lordship afterward went into the English School, and examined the boys of the first and second classes in English Reading, Spelling, Writing, Ciphering, Geography, and Astronomy. At the close of the Examination, his Lordship was pleased to express his satisfaction with the progress of the boys.

April 2—In the morning the Bishop examined the Mahratta Schools in Mr. Warth's house. In the evening I joined a Prayer Meeting at the Travellers' Bungalow, at which his Lordship is staying.

April 3—The Bishop preached an excellent Sermon from 1 Peter i. 13—16. His Lordship took occasion to encourage us in our labours, by bidding us hope to the end for the grace that is to be brought unto us by the revelation of Jesus Christ. Between the Morning and Afternoon Services, the Bishop examined the first class of the Mussulman Boys on a portion of Scripture which they had been required to read. At his Lordship's desire, I took the whole of the Evening Service in English.

April 4—We spent this day at the Lena Caves, the Bishop wishing to see them on his journey to Bombay. These caves are about five miles from Nassuck, cut into the solid rock of a hill, on the side of the road leading to Bombay. Three of the caves are very spacious. The images are curious, and many of them in a state of good preservation: they are evidently the work of Jain people, or worshippers of Buddha. The Natives believe that these caves were excavated by the gods, in a single night.

Account of the two young Brahmins, Dajee and Ram Krishna.

When this Mission was last under review, the Baptism of two Brahmin Youths, named Dajee and Ram Krishna, was mentioned. On a former occasion also, in our Number for

August 1841, reference was made to the formidable difficulties which they had to encounter in embracing Christianity. In a Letter recently received from the Rev. J. S. S. Robertson, dated June 14, 1842, we have been furnished with full particulars, which serve to show still more clearly the fearful obstacles which stand in the way of Hindoos of high caste, when they are brought, by the grace of God, to forsake Heathenism, and become followers of the Lord Jesus. Mr. Robertson writes:—

Ram Krishna's application for Instruction and Baptism, and Renouncement of Idolatry.

On the 1st of July 1840, I arrived in Nassuck. A short time afterward, a lad, about 15 or 16 years old, of the English School, named Ram Krishna, began to visit me almost every evening; on which occasions I spoke of the principal doctrines of the Gospel, making, at the same time, several remarks on the sin and evils of Hindoo Idolatry. My audience, in addition to my own family, consisted of several Youths—not always the same—of the English School, who would accompany Ram Krishna. He often requested permission to remain after the others had left, saying he wished to tell us in private something of great importance. Permission being one evening obtained, he told us that he wished to become a Christian. We at first did not give him much encouragement; but told him to go on with his studies, and to read the Bible with serious attention. He at length became very importunate, and wished to be baptized; alleging, as a reason for haste, that he feared, should he die in his Hindooism unbaptized, he would be sent to the place of woe. This, of course, led me to explain the true nature and use of the Sacrament of Baptism. I asked him whether he would be able to meet opposition and persecution from his friends; if he were ready to be put out of caste, and expelled from his father's house, and to give up his life for the sake of Christ, should he be brought to the trial? We told him that he might expect all these things to come upon him; and warned him to think well upon the consequences of taking the proposed step; and I believe we either read or alluded to Luke xiv. 25—33. On the night when he was first spoken to in this style,

he only said, before going home, that he would reflect on the subject. A few nights afterward he came, and said that he had been thinking on what I had said to him, and that he was willing to suffer any thing to be a Christian. He added, "I am convinced that the Hindoo religion is false, and I am determined never to worship idols again." When he announced this determination, a thrill of joy, almost causing us to shed tears, pervaded all at the table. It was made with such boldness, and yet with such a due proportion of humility, as quite arrested our attention.

His Expulsion from Home by his Parents, and Reception into the Mission House.

His resolution soon brought him into trouble. One day he refused to perform some of the household ceremonies of Hindoo worship, which, in his father's absence, it fell to him, as the eldest son, to perform. On his refusing, his mother turned him out of the house. He told us of the matter; and we sent a trusty friend, living in the Mission House, to his home, who was told by Krishna's mother that she had put him out, but that it was in a rage she did so. She was asked whether she would permit her son to return. She replied, that he might come back and stay until his father, who had gone to a distant village in the exercise of his office as a Hindoo Priest, should return; and agreed not to desire her son to perform any Hindoo ceremonies in the mean time.

On Saturday, in the same week, his father came home, and that very day ordered Krishna to worship the family idol. He refused, and was thereupon again expelled from the house, his father being in a great fury. This occurred in the morning. He came to the Evening School as usual, and did not tell us any thing of the matter until the evening. As he was now destitute of a lodging, we thought it our duty to allow him to remain in the Mission House.

Fruitless endeavours of his Parents and others to alter his determination, and remove him from the Missionaries.

In the evening of the next day, Lord's Day, Sept. 27th, his father came, and wished to take him away. I told him that we did not force his son to remain in the Mission House; that he was at full liberty to go if he pleased. On the father being asked about what had happened on the day before, he protested that he was altogether ignorant upon the subject; that he knew nothing about his son having been put out of the house by

his mother, his objections to the worship of idols, or his intending to become a Christian. This flat denial of what we believed to be the plain truth struck us with astonishment. We then called Ram Krishna from the little room in which he was, to answer certain questions in the presence of his father. After I had put a few questions both to Ram Krishna and his father, the father still persisting in his denial of the truth, Ram Krishna, with much firmness, but with tears in his eyes, asked his father, "Have I not often told you of my intention to become a Christian; that I believed the Christian Religion to be true, and the Hindoo Religion to be false?" The father at first again denied; but afterward confessed that he did know all the things mentioned. This is one of numberless instances of the utter disregard to truth which prevails among the Natives of India; and oh, how lamentable, in this case, did it appear to us, the person being a Priest with grey hairs! The old man then wept and wailed much, and pleaded to get back his son. We asked the lad if he would go; but he said, in the hearing of his father, and in the Mahratta tongue—for as yet he could not converse in English—that it was for no good purpose his friends wished him back, after knowing that he had polluted himself by eating food cooked by Christians. His father, after pleading earnestly a long time to no effect, prostrated himself at his son's feet, in the manner of the people of the East, and wept bitterly in a lamentable wail. The effect of this on Ram Krishna was overpowering: he burst into tears, and his grief became excessive. I and my family were equally affected. Then it was that Ram Krishna tasted, and we saw, how hard it is to forsake father and mother for Christ's sake. When the poor old man saw that his son would not return with him, he seized him by the arm, with the grasp of a man in despair, and began to pull him out. The son resisted him; when the father released his hold, turned his back weeping, and went in haste from the Mission House. This scene affected Ram Krishna so much, that he was inconsolable and in tears, scarcely taking any food or sleep for several days.

Next morning his mother called at the Mission House, in the hope that her influence over him would accomplish that in which his father had failed. She was in a great measure justified in this hope, from

the very affectionate temper of her son, and his particularly fond attachment to herself. She is a good-looking woman, and young, compared with her husband. She was accompanied by two little children, the brother and sister of Ram Krishna, both of them as interesting in their looks, and as affectionate, as himself. In order to prevail upon her son to return to his father's house, she wept, removed her upper garment, pressed him to her breast, reminded him of the hoary head of his father, pointed to his little brother and sister, and asked, "Do you mean to abandon these and me to the wide world, when your father is no more?" Her tears and entreaties were all in vain. But although Ram Krishna refused to comply with his mother's request, he assured her, before she left the Mission House, that, now he had become a Christian, his love to his parents and other relations would not cease, for that the Christian Religion, more than any other, urged the obligation of this duty.

When his parents saw that all their efforts were vain, they went to the Sub-Collector of Nassuck, and begged his assistance in getting their son from the Mission House, in which they pretended he was detained by my unlawful influence. The Sub-Collector forthwith sent a Note to me, desiring me to send Ram Krishna to be examined in his Court. Ram Krishna was immediately sent, under the care of the Peon (Court Officer or Bailiff) who brought the Note. The Sub-Collector, in the presence of many of the chief Nassuck Brahmins of the sacerdotal order, then entered fully into the case. I was not present. When the examination was over, the Sub-Collector again wrote to me, to say that he now returned Ram Krishna, having fully satisfied himself that the lad was of an age at which he was capable of choosing his own religion and residence, and of being master of his own actions. While in Court, Ram Krishna was importuned by the Chief Brahmins to return to his parents, and thus put an end to their grief, and avoid bringing disgrace upon his whole family and caste, by forsaking the religion of his fathers, and polluting* himself by living among people of another religion. One of the Brahmins, a famous Priest, who happened to be at Nassuck at that time,

* The Hindoos have a word for this which inspires a strong feeling of aversion on its being pronounced.

pretending great kindness, invited Ram Krishna to go with him to his lodgings, when he would show him the excellence, and prove the divine origin, of the Hindoo Religion. To this Ram Krishna replied, that his entreaties were in vain, and his arguments would be as unavailing; for he knew that the chief part of the Hindoo Religion was the bowing to an idol of stone: and he asked, with justifiable scorn, "What profit can you get by serving a stone?"

It is proper to observe here, that the reason why Ram Krishna was so unwilling to return to his father's house, was, that he could not, after having eaten of food cooked by a Christian, again be received into communion with his family and caste, without performing penance or atonement, the ceremonies attending which are all idolatrous; and Ram Krishna had already resolved, with the help of the Living and True God, never again to bow to an idol, but to treat it with that horror and contempt which are always manifested toward idols by Christian converts from idolatry.

Dajee's Reception as a Candidate for Baptism.

A few weeks after Ram Krishna had mentioned his desire to be baptized, another Brahmin Youth, a year older than he, named Dajee Pandurang, offered himself as a Candidate for Baptism. He told us that he was first led to think seriously about the claims of the Christian Religion while attending the Bible Class of my predecessor, the Rev. C. Stone; but he was not then decided, and therefore did not open his mind to any one. On applying for Baptism, he told us that he was now so firmly convinced of the truth of Christianity, and so decided in his determination to become a Worshipper of the True God, that nothing would turn his mind from it. We thought him an affectionate lad, and had often been struck with his modesty and retiring habits. He had at this time been about four years in connexion with the English School, and could therefore converse fluently in English. His parents belong to the lay class of the Brahmins; so that he had been less frequently brought into contact with actual idolatry than his fellow Catechumens, Ram Krishna. He was, besides, one of the youngest of his father's sons, and was not therefore required, in the absence of his father, to officiate at the domestic idolatry, but could, every morning,

leave home for school before the time of its performance. From these circumstances, he was not necessitated to leave his father's house on becoming a Candidate for Baptism.

Attempts to poison the Two Young Men.

But that important step was not long to remain unattended with sad consequences; and I am now to produce, in connexion with him and Ram Krishna, an instance of the dark character of those who have been praised in the journals, histories, and poems of infidel, *soi-disant* philosophers, as "the mild, the meek, the inoffensive devotees of Brahma." After a few weeks' quietness and religious instruction, Dajee was one day in school, we believe on the 20th of October 1840, taken seriously ill. He began to tremble all over, then became giddy and convulsive, in a short time spasmodic, and at length delirious. I immediately sent for the Civil Surgeon of the Station; who, on seeing Dajee, immediately declared that a dose of the poisonous plant called 'datura' must have been given to him. Various medicines were administered; after which, Dajee's elder brother, having heard of the state in which he was, came and took him home abruptly. He continued stupid or delirious for a day or two, after which he recovered slowly; and in about a week visited us at the Mission House. He was then very feeble, and during another week remained at home, being unable to attend for instruction. In the mean time, however, he was encouraged and much cheered by Letters frequently written to him by my dear partner. To these Letters he replied in a sincere, affectionate, and sensible manner.

On a Lord's Day, about three weeks after the attempt to poison Dajee, Ram Krishna was suddenly taken ill, almost in the same manner, but with symptoms more violent and alarming. The Civil Surgeon was again called, and found such symptoms as led him confidently to pronounce that a dose of nux vomica had been taken. Strong emetics were immediately given, and quickly took effect; so that, by the mercy of a gracious God, the dear boy's life was saved. After several days' pain and great weakness, he began slowly to recover.

This second attempt to poison our Catechumens led me to suspect that the bigotry of the Brahmins was working by

some secret agent, who might at some time accomplish his inhuman purpose, not only as to the Catechumens, but also the Members of the Mission. I accordingly mentioned my suspicions to the Assistant Collector; and eventually it was deemed proper to apprehend and commit to prison a Mussulman servant of the Mission House. On the trial of this servant, however, nothing could be proved against him; but he was refused re-admission into our service.

Their Removal to Bombay, Examination by the Lord Bishop, and Baptism.

On the recommendation of my friends, I immediately took measures for sending the two Catechumens to the Rev. G. M. Valentine, in Bombay; as it was evident that their lives were not now safe in Nassuck. They went thither; and have found in Mr. and Mrs. Valentine the tenderness of parents.

On the 17th of February 1841, on the arrival of the Rev. C. C. Mengé and Mrs. Mengé from England, I returned to Bombay, my own Station. A few weeks afterward, I took Dajee to the Bishop's house, to be examined by his Lordship as to whether he was prepared for admission into the Church of Christ by the Sacrament of Baptism. The Bishop entered into a minute and lengthened examination; at the close of which, being perfectly satisfied, he solemnly and earnestly commended the two Catechumens, by prayer, to the Chief Shepherd and Bishop of the Church. It was his Lordship's opinion that the baptism of Ram Krishna should be delayed for a few months, as there was a doubt whether he had yet completed his sixteenth year, that we might not be subject to any eventual claim of his person by his relations in a Civil Court, or to any taunt about receiving minors into the Christian Church before they are able to think for themselves. Dajee Pandurang was baptized in Christ's Church, Byculla, on the first Lord's Day in March 1841; and Ram Krishna in the same place on the first Lord's Day in May. I baptized both. They have since been continuing the study of English, chiefly under me; and it is much wished that they may, by the power of the Blessed Spirit of God, be one day fitted for making known the Gospel of Christ to their heathen countrymen.

Urgent Need of Prayer on their behalf.

Although these Lads have been enabled to forsake their dearest earthly connex-

ions for Christ's sake, their Christian Brethren ought to bear in mind that they, as well as European residents, are, in this heathen land, exposed to many severe temptations. We should all remember, that although we have been received by Baptism "into the Ark of Christ's Church," we are only to count ourselves safe in proportion as we "manfully fight under Christ's banner, against the Devil, the World, and the Flesh." Let our prayers, then, be for these Youths, that they may continue *faithful unto death*, and so receive a *crown of life*: and finally, may God, in His infinite mercy, grant that these may be only the first-fruits of an abundant harvest to be reaped by the Christian Church in these dark lands, which are now too truly *the habitations of cruelty*; and then to God's Holy Name we shall ascribe all the praise.

May our Readers be led to comply with the concluding suggestion of Mr. Robertson, and to abound in *prayer and supplication with thanksgiving*, that, amidst the many trials and temptations to which these young converts are exposed, they may have grace to continue humble and steadfast—*blessed* themselves, and made a *blessing* to others!

Missionary Tour of the late Rev. C. F. Warth.

In pp. 41—44 of our Number for February, some extracts were given from the former part of a Journal of the late Rev. C. F. Warth, describing a tour which he made at the close of the year 1840. Since those extracts were published, the remainder of the Journal has been received; and as the districts visited on that occasion are little known, we subjoin a short account of the conclusion of the journey.

On the 31st of October, Mr. Warth left Naudeir, and directed his steps toward Neermal. Among many persons with whom he conversed on the way, he mentions an old Brahmin who had just arrived from Benares:—

He was formerly a distinguished servant of the Paterardhans, and afterward

a revenue farmer in the Nizam's territories; but now he is reduced to beggary. He said he was a great sinner, because, when storming a fort, he had ordered the Brahmin who commanded it to be shot. In order to expiate this crime, he was now visiting all the holy places of India. He was very humble; and not only accepted the Tracts which I offered to him, but would have worshipped them if I had not prevented it. As he called me his Gooroo*, I explained the way of Salvation to him, and invited him to come to me at Nassuck.

At the close of the day he reached Mudkheir, about twenty miles from Naudeir, and containing from 3000 to 4000 inhabitants. The next extract pleasingly manifests the state of his mind, and his meekness for that blest society to which he is now united.

The following day, being the Lord's Day, and the day of All Saints, I remained at Mudkheir; and though unwell, and far removed from the Courts of the Lord and the assemblies of His people, I experienced the truth of that comfortable article of the Apostle's Creed, "The Communion of Saints"—a communion which neither time, nor place, nor death can dissolve, because the Saints are still members of the same body, pervaded and led by the same Spirit.

The nature of the country, the employments of the inhabitants, and the difficulties and dangers of travelling in those regions, may be seen from the following descriptions:—

Nov. 2, 1840—On my way to Omree, I had to-day to pass over several rocky hills. Here a spot was pointed out to me on which, a few days ago, a poor man was killed by robbers. In this district, as well as throughout Telingana, I saw a great many embankments, sometimes very extensive, to keep the rain-water for the cultivation of rice, which begins here.

Omree is about sixteen miles from Mudkheir, and is situated in a low and unhealthy part of the country. The inhabitants, upward of 1200, speak the Telinga Language, and carry on a great deal of trade, especially in cotton. I had often before met with great difficulties in procuring supplies, because the people either charged high prices, or would not

accept the Company's rupees; but to-day I was obliged to fast altogether, as I could procure nothing at all.

Nov. 3—As I approached Mudhull, the principal town of this district, the country became more level and better cultivated, though still large tracts were to be seen without a vestige of cultivation. Mudhull contains about 8000 inhabitants, Mussulmans and Hindoos, who speak the Mahratta and Telinga Languages. In the neighbourhood of the town are several extensive reservoirs, covered with beautiful white and red lotus-flowers, and innumerable water-fowl. I had no sooner taken my quarters at the chowrie, and given away a few Tracts, than large numbers of Mussulmans and Hindoos attended, no Missionary having been here before.

Nov. 4—This morning I rose very early, and travelled over a beautiful plain, bounded toward the south, a few miles beyond the Godavery, by a fine range of hills, and to the northward by another low range. On these low hills, as well as in the plain, large detached masses of coarse-grained grey granite everywhere met the eye. In the plain, large woody tracts alternate with fertile rice lands, numerous villages, and large reservoirs surrounded by fine wild date-trees in every direction. Nothing could exceed the beauty of the scenery at sun-rise. Far in the east the sun appeared to rise out of the plain; and poured his rays, through the foliage of the trees, upon the numerous sheets of water, and the silvery clouds which arose from the Godavery. In one place I saw the footsteps of a tiger which had just passed the same way. I understand that these unwelcome visitors are very numerous here. As I continued my journey, I observed several very high, solitary malas or sheds, generally occupied by a single man, who guards the crop. They reminded me of that passage in Isaiah, in which the solitude of *the daughter of Zion* is compared to a cottage in a vineyard and a lodge in a garden of cucumbers.

With reference to the objects of worship among these people, Mr. Warth observes:—

They worshipped the cooking-pots, though at the same time they pretended to despise all their gods. In this country all tribes worship the instruments or tools which are of great importance to

* Spiritual Guide or Teacher.

them. In fact, their belly is their god; and whatever is calculated to promote its interests is deified: hence their great regard for their cooking-pots. This the Hindoos unhesitatingly allow, without a blush. Thus, the countryman worships his bullocks and his plough; besides which, before he begins to plough, he worships the idol Rhasoba, which is to be found on every field; and when he is about to gather in the crop, he offers the first-fruits to this idol, and sacrifices a lamb. The writer worships his pen, and the merchant his account-book and his money.

During this period many opportunities for addressing the people and distributing Tracts were presented, of which Mr. Warth diligently availed himself. In most instances, the Tracts were anxiously sought for, and thankfully received. When the case was otherwise, the following distinction between the conduct of Mahomedans and that of Heathens is mentioned:—

Nov. 3, 1840—Many Mussulmans declined to accept Tracts; and others, who had taken them, brought them back to me. The Hindoos scarcely ever return their Tracts, because they rather throw them away, or destroy them, though this is rarely done, even at Nassuck. The Mussulmans, on the contrary, if they do not like our books, return them, being afraid to destroy them, as they contain the name of God. The greater part, however, most gladly received Tracts, and loaded me with the most fulsome and truly Oriental encomiums.

On Nov. 5th Mr. Warth arrived at Neermal, which he thus describes:—

Nov. 5—Neermal was originally a hill fort. On either side of the town are considerable hills, which are strongly fortified, as well as some parts of the city itself. Neermal is the capital of the province of the same name, and the seat of the principal Authorities. From the west, a beautiful causeway, with rows of date and tamarind-trees, leads, between a reservoir and a deep ditch, into the city. The skirts of the town are quite in ruins; but the centre is yet populous enough. The Bazaar was so crowded when I arrived, that I could with difficulty pass through. The inhabitants I should esti-

mate at about 15000. Neermal is a great mart, as it is the largest place in this wild country, and the road from Nagpore to Hyderabad passes through it. The majority of the people, and especially the lower classes, speak Telinga; but many also understand Mahratta.

From Neermal, Mr. Warth proceeded through Muktapore, Chintelgandah, Iraupettau, Mitpelly, Jacktial, Moormur, and, on the 14th of November, arrived at Channore, a town of about 4000 inhabitants. The road lay frequently through dense forests of great extent; and in some of the villages considerable difficulty was experienced in obtaining from the inhabitants a place of shelter and a few of the necessities of life. As the Telinga or Teloo-goo Language is vernacular in this district, and only a few were found able to understand Mahratta, Mr. Warth had not many opportunities of holding conversation with the people.

In that part of Berar which is called Pradhar, through which Mr. Warth next proceeded, he frequently met with a tribe of Gonds, whom he thus describes:—

The Gonds appear to be a race quite distinct from the Hindoos. Even when scattered among them, their appearance immediately betrays them. They are generally short, but well-formed men, of a dark complexion: their nose is flat, their lips full, and their face and shoulders broad. Those Gonds who live among other tribes, and speak either Mahratta or Telinga, have lost many of their peculiarities; but those who live in the forest, between the Prenita and the Mahanuddy, are quite wild, and often in a state of perfect nudity. On the appearance of Mahrattas and Mussulmans they usually make their escape, or conceal themselves.

They are divided into three castes—Rajahs, Pradhans, and Goolams: the difference, however, appears to be, at present, not much more than nominal. They take their meals together, but do not intermarry. From Pachoorpelly to Chammorsy there are several Gond-rajahs, as at Eiree and Arpelly; and the city of Chanda was formerly the capital of a powerful Gond State. A descendant of

the Chanda Rajahs still lives in that city ; but has no power whatever, though he styles himself Rajah.

The Gonds may take as many wives as they please ; but they generally take only one. Those who are scattered among other tribes get their livelihood by serving them, and acting as carriers, guides, and watchmen. The wild Gonds live upon the produce of the chase, and cultivate a few patches of ground. They reject no kind of animal food, excepting the ass. Carrion, and the most unclean animals, are welcome. They are said to be no robbers ; but their neighbours accuse them of cannibalism, though they themselves deny it. They are much given to strong liquors, which they extract in large quantities from the flower of the moha-tree, as well as to witchcraft. Cases of adultery are said to be of rare occurrence among them. Their villages are generally neat and clean ; but in the wild country between Chanda and Bastar only a few huts are found together.

Their religious rites are very much the same as those which are found among the lower tribes of the Hindoos. They worship certain idols, called Jaitoor, Bheen, Hanooman, and Bibhishan. Simple stones, bedaubed with red lead, tigers made of clay, pieces of iron, &c., are likewise objects of their worship. Once in the year the whole population repairs to some sacred spot in the forest, where they spend many days in worshipping their idols, sacrifices, drinking brandy, and all kinds of revelry. They were all very much reserved when I made inquiries concerning their worship. Probably something connected with these mysterious rites has led their neighbours, Mussulmans and Hindoos, to accuse them of cannibalism. Their language differs much from any that I know. It sounds rather harmonious ; and I recognised several Sanscrit words in it, and also a few Telinga.

At Yankalapooram, where Mr. Warth arrived on the 19th, he was again able to prosecute his labours as a preacher, as the people more generally understood the Mahratta Language. He reached Chamorsy on the 24th ; and as this was the limit which he had prescribed to his tour in this direction, he commenced his return toward Nassuck on the following day. In his Journal he

records a few additional painful illustrations of idolatry.

Nov. 21, 1840—Beyond Dewulmurry I met two wooden idols in a small cart, which had been brought hither and thrown away, to get rid of a disease which had broken out among the cattle of this district.

Nov. 25—Passing through a populous village, I addressed several parties, and distributed a few Tracts. One man remarked that he had twenty-five gods in his house, and if I could tell him of a new one he would worship him likewise. In this part of the country I have frequently seen tigers of clay close by the villages, or on the village boundaries. These harmless beings are worshipped by these deluded people, in order to avert the ravages of the tiger itself.

The first place of importance through which he passed on his return was Chandapore. Of this city, and of his labours in it, he has related the following particulars :—

Nov. 26—In the evening I proceeded to Chanda or Chandapore, the City of the Moon, about twenty-four coss* from Chamorsy. Close to the city is a large reservoir surrounded with mango-groves. I also observed an enclosed garden, in which was cultivated the leaf which the Hindoos chew with the betel-nut.† The walls of the city are of solid masonry, from fifteen to twenty feet high, and measure six miles in circumference. Chanda contains probably no more than 10,000 or 12,000 inhabitants, extensive quarters of the town being entirely covered with tamarind-trees and other plantations. This is the reason why the place is now so unhealthy. The inhabitants chiefly speak the Mahratta Language ; but Telinga also is generally understood. They still carry on much traffic, though formerly they appear to have been much more wealthy than they are at present.

Early on the following morning I rode through the town, and distributed a few Tracts. I had not gone far, when such a multitude of Brahmins, Banians, and Mussulmans gathered around me, as to prevent my proceeding any further. I immediately distributed the remainder of the Tracts

* Forty-two coss are generally estimated to equal a degree ; but the measure varies in almost every province. It may be computed as never under a mile, nor more than two miles.

† It is the leaf of a species of pepper—the *pipper-betel*.

which I had taken with me, shortly addressed the people, and invited them to come to my quarters. As soon as I got home, the Dhurmsall which I occupied, though spacious and open, was in a few moments entirely crowded. I immediately began to speak to them of the True God, and the true way of serving Him; of Man's Creation and Fall; of the Deluge; and of the Ten Commandments. I then related some particulars of our Blessed Saviour's life, death, resurrection, and ascension, explained some Parables, and admonished them to give up their idols and embrace the Religion of Christ. All were attentive for a long time; but at last they grew impatient for books. To satisfy them, I commenced distributing Tracts; but now they almost tore me, or rather my coat, to pieces. No sooner had one party left than another occupied its place, and thus it continued throughout the day. Frequently they asked me questions, which always gave me opportunity to enlarge upon the main points of the Christian Religion. Whenever I put any questions to them, they answered very willingly.

In the afternoon, all the principal persons of the place—the Gond-rajah, Mahomedan Officers, and Hindoo Pundits and Shastrees—came to see me, and demanded Tracts. Having preached the Gospel to them likewise, and provided them with Tracts, I at last felt quite exhausted.

Having recovered myself a little, I proceeded to the principal Bazaar in the town. Here again there was a great concourse of men and women, whom I addressed at considerable length on the Judgment Day, and showed them how alone they could escape *from the wrath to come*. The few Tracts which I had taken with me were soon distributed; and then the people actually attempted to prostrate themselves before me, in order to obtain books. The whole town was in excitement from the novelty of the thing. Late in the evening the people still applied for Tracts; but I was obliged to send many away. A few Brahmins were disposed to be insolent; but they were soon put down. The Mussulmans were at first afraid to accept Tracts, but they soon got courage; nor did they afterward return any. Many said that I gathered a large quantity of merit by distributing Tracts; that I was their Gooroo, and they would do

all I said. It was a painful sight to see so many souls, apparently well disposed, scattered about as sheep without a shepherd.

Through Pandharkoura and Sawar-gaum Mr. Warth proceeded, partly along the fertile valley of the Payn Gunga and partly through dense forests, to Diggrass, where he found the people remarkably well disposed, and willing to hear. In a subsequent part of the journey he was called to suffer some severe attacks of fever. Though far removed from Christian society, he was yet enabled to enjoy Christian consolation, as may be seen from the following extracts:—

Dec. 9, 1840—To-day I proceeded to Wasim, 25 coss from Diggrass. In the evening I had a violent attack of fever. I thought myself on the brink of the grave: my sins arrayed themselves before me and condemned me; but after a severe conflict, I was enabled to realize the sweetness of God's promise to His children—*The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee*. He refreshed my soul with the light of His countenance, and caused me to see, understand, and love the Hand which wielded the rod of affliction.

Dec. 13: Lord's Day—I was again laid up with fever; but felt happy, my mind being much occupied with spiritual things. I thought of the words of Leighton, "Let the soul be like a mirror, which reflects and reproduces the image of God;" or, in the words of a German author, "As the tender flower opens and yields quietly to the rays of the sun, so let thy soul open itself and yield to the impulse and influence of divine light."

These attacks, however, were mercifully not of long continuance; and did not materially interfere with his journey, the account of which he thus concludes:—

In the evening I rode to Jalgaum; whence I reached Nassuck on the 24th of December, almost restored to health, and thankful for the Lord's blessing and protection.

NORTH-WEST-AMERICA MISSION.

THE Report of this Mission is resumed from page 295 of our Number for December 1841. The accounts recently received from this part of the world are even more than usually cheering. The little tabernacle, which was pitched on the banks of the Red River twenty years ago, has, by the blessing of God, been gradually enlarged, its cords have been lengthened, and its stakes strengthened; and did the means of the Society admit of its entering upon the openings which present themselves, there is much to encourage the hope that the infant Church would *break forth on the right hand and on the left*, until many of the desolate places of this vast wilderness should be inhabited by a happy people, fearing God and working righteousness.

The Rev. A. Cowley, Mrs. Cowley, and Mr. J. Roberts, arrived in safety at the Red River on the 28th of September 1841. Mr. Cowley was at first stationed at Grand Rapids, and Mr. Roberts at the Indian Settlement; but in May last Mr. Cowley removed, to form a new Station near Lake Manitoba, and Mr. Roberts went to reside at Grand Rapids.

We are thankful to be enabled to state, that, by the seasonable relief thus afforded to the Rev. W. Cockran in the discharge of his onerous duties, the health of that devoted and experienced Missionary has considerably improved; and he has again resolved to remain for a longer period in the scene of his much-blessed labours. In reference to a repeated invitation on the part of the Committee that he should seek to recruit his strength by a visit home, Mr. Cockran remarks, Aug. 9, 1842—

My general health has been improving since I had my duties lightened by the assistance of Mr. Cowley. I have no doubt that much relief might have been obtained by a temporary removal; but having previously made up my mind to continue here as long as my strength and energy should enable me to labour, and, when these failed, to remove, with the intention of not returning, I could not, consistently with my principles, avail myself of the kindness of the Committee.

UPPER SETTLEMENT.

In a Letter dated Jan. 4, 1842,

Mr. Cockran writes—

Our Churches are regularly attended, the Lord's Day sanctified according to the Word of God, and all the Ordinances of our Holy Religion observed. The religious and moral deportment of our people is such as to encourage us to perseverance. When we reflect on their former state, when Gospel light was first introduced, and compare it with the present, we are constrained to acknowledge that *the Lord hath done great things for us*. We can thank Him for many of our Christian Brethren who have departed this life in the "faith, fear, and love" of God; and for others who are practising the self-denial enjoined by Him.

And in a Letter dated Aug. 9, 1842, he gives the following summary of Baptisms, Marriages, and Burials for the year :—

Baptisms solemnized at the Upper Church, 51; Marriages, 6; Burials, 10. Baptisms solemnized at the Rapids, 42; Marriages, 7; Burials, 18.

The following Extracts from Mr. Cowley's Journal refer to this District of the Mission :—

Proposed Rebuilding of the Church and School-room.

Jan. 20, 1842—To-day I attended a Meeting at the Middle Church, convened to deliberate respecting its repairs. The opinion of the Meeting was, that in consequence of the very dilapidated state of the old Church, it would be better to build a new one at once; and that for this purpose a Meeting should be called on the first Thursday in February. It was further proposed that a School-room should be built; and a subscription for that purpose

was immediately commenced. An account of the disbursement of money collected for the repairs of the Church was also read, and a Churchwarden chosen in the place of one who had resigned.

Feb. 3, 1842—I attended a General Meeting for rebuilding the Middle Church. The business of the day being opened by singing and prayer, Mr. Cockran addressed the assembly on the duty and necessity of rebuilding the Church. A liberal collection was afterward made, and officers appointed to execute the work.

Visits to Sick Indians.

March 25 — I held Divine Service at the Upper Church, and visited the few poor Indian families who are living on the bank of the river opposite the Church. I found one young man earnestly desirous of Baptism; but as it was my first personal intercourse with him, I thought it would be prudent to defer it. I think I never witnessed stronger faith than I have seen to-day, as well in a boy as in an old Indian and his wife. The Indians are members of the Upper Church, and are evidently holding fast the profession of their faith without wavering, looking unto Jesus. What a contrast presented itself between the miserable hole in which they live, the emaciated state of their earthly tabernacles, and the heavenly glow of living faith by which they grasp the Saviour! Nor was confidence in the merits of the Saviour less conspicuous in the apparently dying boy. With a body disabled by sickness, he possesses a soul enabled, by the inspiration of the Holy Ghost, for those spiritual exercises which God approves. He strives for the salvation of his father, his only remaining parent, and for the salvation of all about him. *Glory to God in the highest for such peace on earth!*

Need of a resident Clergyman.

April 3—I held Divine Service at the Upper and Middle Churches. I think I was never so fatigued in body with a Lord's-Day's employment in my life. I left home on horseback about half-past six, and did not reach the Upper Church till a few minutes past ten. The people were waiting for me in great numbers; so that I had not time to take any refreshment, but went from my horse to the desk and pulpit. After Service, I called to see a sick man, took some refreshment, and departed for the Middle Church; at which I held Service, and reached the

Rapids at seven o'clock. I sincerely hope that there may soon be a resident Clergyman in this very important Upper District.

Interview and Success of Mr. Cockran with an Indian Conjurer.

April 6 — Mr. Cockran had appointed to-day to consult with an old Indian whom he had often tried to bring into the glorious liberty of the Gospel of Christ. This Indian has been a conjurer, or medicine man, a man of influence among his tribe, and a right-hand man to the Chief; but is now, I hope, inclined to Christianity, at least to civilization. Mr. Cockran thinks, that by settling him he would secure an influence over all those connected with him. Mr. Cockran's influence is already very great, and the report of his going away has created great anxiety among the Indians. Hence it was that there were others present to-day while Mr. Cockran was advising Keseass to settle: these said they had come up to ask Mr. Cockran whether he was going or not.

I was much pleased with the whole proceedings. The old Indian arrived early in the morning, and after breakfast Mr. Cockran sent for the Interpreter. Mr. Cockran commenced by stating, in few words, the object of the consultation about to be holden, and inquired which should begin. The Indian chose to be first man, and stated that Mr. Cockran had often been advising him to settle; and that now, as he could do nothing else, he was disposed to cultivate a garden and raise a little fruit, i.e. till the ground for a livelihood. He therefore wished to hear what Mr. Cockran had to say. Mr. Cockran began by showing him, not only his own condition, but that of all the Indians; reminding him that they were actually perishing every winter by starvation—the animals on which they were dependent for a living being nearly all destroyed for their furs and skins—and that their heathenish way was offensive to the Great Master of Life, who, if they continued to provoke Him, would destroy them all for ever. He then spoke of the hope held out *when the wicked man turneth away from his wickedness and doeth the work of God.* The Indian, grateful for Mr. Cockran's kindness, accepted his proposal; and, before he departed, advised me to profit by Mr. Cockran's example. May God grant that the admonition may have its due effect upon me!

The following Extracts from the Journal of Mr. Roberts also refer to this part of the Mission :—

Jan. 30, 1842: Lord's Day—To-day there was a crowded Sunday School and full Church at the Rapids. Large portions of Scripture, and many Hymns, were repeated by the Half-breed children. To whatever part of the Red-River Settlement I go, I find a hungering and thirsting after righteousness, particularly among the Natives.

March 14--16—I have been busily engaged in visiting the Settlers and the School in the District of the Grand Rapids. Whatever people I visit here, they seem thankful; to whatever Church I go, I find it full; and whatever School I enter, I find the children lively and diligent in learning their lessons.

INDIAN SETTLEMENT.

The Rev. J. Smithurst has, for the most part, continued to enjoy excellent health during the past year, having never been so far unwell as to be under the necessity of omitting any public duty. The Divine favour continues to be vouchsafed to his labours; and though not without trials, he has had numerous tokens for good, and abundant cause for thankfulness.

Report for the Year ending August 1842.

Divine Service is held in the Indian Church twice on Lord's Day, and once on Wednesday. At the Morning Service, when the Prayers are in English, the attendance is about 350; and at the Afternoon Service, when the Prayers are in the Indian Language, about 250. The Wednesday Service is attended by from 150 to 250.

The Sunday School, which is held between the Morning and Afternoon Services, contains 184.

The School-room Lectures are continued as usual, on Monday, Tuesday, Thursday, and Friday Evenings. The attendance may be stated at 70 or 80.

Nine adult Indians and twenty-five children have been baptized during the year; and five new Communicants have been received. We have now in communion with us 58 Muscalgo Indians, 4 Saulteaux, 3 Half-breeds, and 1 European; Total, 66. There have been four marriages, and seven burials.

The attendance upon our Schools is as follows :—

	Boys.	Girls.	Total.
Muscalgo School, Joseph Cook, Native Teacher	42	39	81
Saulteaux School, J. J. Smith, European Teacher	6	13	19
Half Breed School, Geo. Spence, Teacher	10	8	18
	58	60	118
Sunday School: adult men, 25; adult women, 41.....			66
Grand Total	184		

Of these 184, 38 read the Bible fluently, and know the Church Catechism broken into short questions. Many of them can also say the Collects for the whole year, together with a good part of the Thirty-nine Articles. They converse in English with tolerable ease and correctness. There are 56 who read the Testament very well, and say the Catechism. These speak English, but not so well as the Bible Class. The Bible Class of the Day School write and study Arithmetic. The Testament Class write on slates. The remaining 90 read in books before the Testament. The children, as well as the adults, improve in cleanliness, and have now quite a civilized aspect.

The Settlement has been increased by the accession of four additional families from Norway House. A marked improvement takes place from year to year in the temporal circumstances of the Indians. They have now become, for the most part, a steady and an industrious community. Their regular attendance and orderly behaviour at Church, and their good moral conduct, warrant the hope that they have a true faith in Christ, and are bringing forth the fruit of the Spirit.

This Report will be illustrated by the following Extracts from the Journals of Mr. Smithurst and Mr. Roberts :—

First Impressions of the Indian Settlement.

Sept. 28, 1841—When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church, with its white spire overtopping the trees by which it is environed, the Indian Cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism and heathenism to Christianity during the last ten years. There is also a mill here, which Mr. Cockran erected that the Indians might get their grain converted into flour. The Indians seem to be busy in clearing new ground, and in building cottages.

Oct. 2, 1841—I returned to the Indian Settlement, having seen most of the Red-River District. I must confess that the Spirit of the Lord has done wonderful work in this little Colony, through the instrumentality of the Church Missionary Society's Agents. What a proof of the value and power of the Gospel is the present condition of the Indian Settlement! On my arrival, I was astonished at its civilized and Christian state, particularly when considering that a few years ago the inhabitants were wild heathens, wandering in the woods. [Mr. J. Roberts.]

General Progress—Attendance on Public Worship—Examination of the Schools—Administration of the Lord's Supper.

Oct. 28—I went over the Settlement with Mr. Cockran and Mr. Cowley, who expressed great satisfaction at the growing improvement which marks the progress of God's work in this place. Mr. Cowley examined several children in the School, and appeared astonished at the ease and fluency with which they spoke and read English. [Rev. J. Smithurst.]

Oct. 3: *Lord's Day*—I went to the Indian Sunday School, and found between 150 and 160 pure Indians there, including children. Nearly all the children were born when their parents were in their heathen state; but the conduct of both children and adults was very encouraging. They repeated the Church Catechism and large portions of the Scriptures well. In the afternoon and evening, Mr. Smithurst preached to an attentive congregation of between 300 and 350 Indians, many of whom had Prayer-Books and Hymn-Books, and could give the responses and sing well.

Dec. 28—To-day we held our Annual Examination of the Indian Schools. Mr. Cowley read the Church Service, and Mr. Smithurst then examined the children—the Muscogees first, and then the Saulteaux. The two tribes were examined in the Church Catechism, in the Old and New Testaments, &c. They read and answered Scriptural questions well. Mr. Smithurst having examined them, Mr. Cowley delivered a very appropriate address. The children dined at the Mission House. It gladdened my heart to witness these children, whose parents were wild in the woods a few years ago, giving such proofs of their knowledge of the Holy Scriptures.

Feb. 10, 1842—Mr. Smithurst sent me to officiate in his stead at the School-room.

There were present 92 Indians. What pleasure the Indians seem to find in the Means of Grace! They sometimes come together hours before the time, in order to have a seat near the speaker, that they may hear with ease the words of *Eternal Life*. [Mr. J. Roberts.]

Mar. 6: *Lord's Day*—The Indian Church was filled this morning soon after 9 o'clock, so that I did not wait till the regular hour for commencing the Service. I was surprised to see many who had come from Grand Rapids, a distance of thirteen miles. There were also many Heathen Indians.

March 25—The Indian Church was filled at an early hour, and the people were remarkably attentive. I afterward administered the Sacrament of the Lord's Supper to 65 persons—1 European, 3 Half-breeds, 57 Muscogee Indians, and 4 Saulteaux. The Service was altogether a most solemn one: the Divine Blessing evidently rested upon us; and the devout and orderly behaviour of the Communicants called forth feelings of the deepest gratitude. Ten years ago who would have expected to see sixty-one Indians, in one congregation, partaking of the emblems of the Saviour's dying love? I read a portion of the Communion Service in the Indian Language with more ease than I had anticipated. [Rev. J. Smithurst.]

July 7—I to-day met four boys who have committed all the Church Collects to memory. They intend to learn the Epistles and the Gospels next. Three girls have learnt most of the Cottage Hymn-Book by heart, and two of them know the second chapter of St. Luke well.

July 12—I visited the Indian houses and farms again to-day. I found several learning the Articles, Collects, Epistles, and Gospels of our Prayer-Book: The desire for Scriptural Knowledge is daily increasing throughout the Red-River Settlement. Applications for Bibles, Prayer-Books, Hymn-Books, and Tracts, are constantly made. [Mr. J. Roberts.]

Remarkable Anxiety for Instruction—Baptism of an Indian Family.

Nov. 9, 1841—I had a long conversation with a man and his wife who are renouncing Heathenism, and are, with two children, to-morrow to be admitted as members of the Christian Church. I endeavoured to explain to them the nature of that solemn engagement, and set before them the difficulties which they might expect to meet; urging them to seek

assistance from above. They have come from York Factory this summer in a small birch-rind canoe, performing a journey of more than 700 miles to seek for religious instruction.

Nov. 10, 1841—The Service at Church was very well attended this afternoon. After a short address, I received into the fellowship of the Church the family mentioned yesterday. [Rev. J. Smithurst.]

Sickness and Death of a Pious Indian.

Sept. 8—To-day I visited a sick person who is not likely to recover. On inquiring into the state of his mind, I found him labouring under some degree of fear and doubt. After a long conversation, and having joined with him in prayer, I left him apparently more composed.

Sept. 21—In the afternoon I visited the young man who is sick. It was a great comfort to find him in *perfect peace*, waiting with patience till his change should come. While conversing with him, I was much rejoiced to hear his strong expression of confidence in the Lord Jesus Christ. I exhorted him to put his full trust in that Divine Saviour, who would enable him to triumph over the last enemy. On leaving the house, my own feelings were completely overpowered, for I was very much attached to William. He lived with me several months last year; and was a very obedient, good servant, being influenced, I humbly trust, by Divine Grace.

Sept. 24—I went this morning to visit William; but found that he had just expired. I addressed the bereaved family, urging upon them the duty of submission to the Divine will, and a more complete surrender of themselves to God through our Lord Jesus Christ. Having joined in prayer with them, I returned home, feeling as if I had lost a member of my own family. With respect to our late Brother, I trust I may say, *we sorrow not even as others which have no hope.* [Rev. J. Smithurst.]

Application of an Indian for Admission as a Communicant.

March 21, 1842—After the School-room Lecture, I had a long and very interesting conversation with an Indian who wishes for admission to the Lord's Table. He told me he had had a desire for more than a year to give himself up fully to God; but always hesitated, when it came to the point. He could now, however, get no rest, his heart was so troubled. Yesterday, when the importance of the Lord's

Supper was set forth, and an invitation given to all who repented of their sins and were resolved to come by faith to the Lord Jesus, he felt that he could no longer keep back, and was therefore determined to enter anew into covenant with God. [Rev. J. Smithurst.]

Erection of a new School-house—Advancement in Civilization.

May 16—I have been engaged all day with a number of Indians, who are erecting a new School-house. The old one, having stood ten years, and being very indifferently put up at first, is now in a very dilapidated state. The men now working for me are, I apprehend, scarcely like the same persons as when employed by Mr. Cockran in 1832. All goes on with the same order and regularity as if I had so many English workmen. I am constantly with them, to suggest; and they execute with ease and promptitude. What a wonderful difference Christianity makes! But a few years ago, the men now labouring so steadily were savages, wandering about in the woods.

[Rev. J. Smithurst.]

July 7—This morning, three Indian men called upon me for nails, which I granted. Upon my asking for what purpose they wanted nails, they said that they were going to make bedsteads, like those of the "White People." The Indian custom is, to lie on the ground.

July 15—I went through the Indian Settlement to-day, and conversed with the Indians. Several Indians have bought new ploughs this year, and others are building houses. Most of them extended their farms last spring, and their cattle are increasing very fast. [Mr. J. Roberts.]

Visits to the Saulteaux Settlement—Baptism of a Saulteaux Family.

Sept. 3, 1841—To-day I visited the Saulteaux Settlement; and found the Indians all busy with their corn, having very good crops. For this I am truly thankful, as I trust it will be the means of keeping them about us next winter, that they may obtain instruction.

Jan. 19, 1842—This morning I visited the Saulteaux School, and found that three additional children had been admitted during the week. I trust that God is now beginning to incline the hearts of this tribe to seek after the knowledge of the Truth.

After examining the school children, I had a long conversation with the family

whom I have to baptize to-day at Church. There is certainly much apparent sincerity about them, and they express an anxious desire to give themselves to God through Jesus Christ. I again explained to them the nature of the solemn engagement into which they were about to enter, exhorting them to seek by fervent prayer the assistance of the Holy Ghost, that they may be able to fulfil their vows.

I look upon the conversion of this family as an indication that the prejudices of the Saulteaux are at length giving way. The power of divine grace is strikingly manifested in this case; for I well remember, that when I spoke to the man two years ago, and urged upon him the importance of accepting the Gospel, he answered me very contemptuously, telling me that it was of no use talking to him on that subject. I, however, still spoke to him when an opportunity presented itself; and after some time obtained three of his children for the Saulteaux School. After this, he and his wife began to attend Church, and about a year ago became Candidates for Baptism. They have since been under instruction, and I have good grounds for hoping that they have now fully resolved upon forsaking every heathen practice, and devoting themselves to the service of God in dependence upon the merits of Christ.

At the close of my discourse I publicly baptized the family, consisting of the father, mother, and four children, and afterward married the man and woman.

May 4, 1842—I went early this morning to the Saulteaux Settlement, to see how they were getting on with their sowing.

All wears a highly promising appearance. More ground has been cleared this spring than on any previous occasion. Several new families are making a beginning; and I have some encouraging hopes respecting this hitherto obstinate tribe. I had a long conversation with one who is to be baptized on Whitsunday.

[Rev. J. Smithurst.]

Translations into the Indian Language.

March 10—I have been engaged most of the day in the study of the Indian Language. I am on the point of completing a Translation of the Evening Service of our Church, and in a few weeks hope to be able to read it. This will be a great benefit to the old people who do not understand English.

March 23—The Church was very

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fully attended. After Service, I read over to the Communicants my translation of that part of the Communion Service which is now completed; namely, the Exhortation, the Confession, Absolution, Prayer before the Prayer of Consecration, concluding Prayer, and the Benediction. I have, from the period of my arrival, used the Indian Language on the delivery of the Elements. The Indians told me that they understood it quite well; but I fear they flattered me by saying that my pronunciation was very correct. They seemed greatly pleased at hearing so much of the Service in their own language, and said it would be more profitable to them than before.

[Rev. J. Smithurst.]

Establishment of a School near the Lower Fort.

Jan. 17—I to-day visited some houses about midway between the Indian Settlement and Grand Rapids, or seven miles from each place. I found thirty children, old enough to receive instruction, growing up in ignorance and heathenism. I hope to get a School established at this place, and agreed to visit them next Monday, in order to speak to the parents on the subject.

Jan. 24—I went, according to appointment, to the small Settlement near the Lower Fort, and found the people assembled in order to arrange about establishing a School. The parents appear to be not only willing, but desirous to have their children instructed. They say, however, that it is impossible for them to go either to Grand Rapids or to the Indian Settlement. Being very poor, they are unable to pay a Teacher; but will gladly build a School-room, if the Church Missionary Society can supply a Teacher. I promised, on their part, to do this; and hope to manage without any addition to the expenses of the Mission.

Feb. 10—On my way to Grand Rapids, I visited the new School near the Lower Fort, and found it going on as well as could be expected, there being seventeen children present.

[Rev. J. Smithurst.]

Agricultural Proceedings.

Aug. 6, 1841—Notwithstanding the late spring, we commence reaping four days sooner than last year. Some idea of the rapidity of vegetation in this country may be formed from the fact that the barley reaped to-day was sown on the 15th of May, having, therefore, come to maturity in 83 days, or one day under 12 wee!

Our crops are very fine, for which I pray that God may give us truly thankful hearts.

Sept. 1, 1841—We have now got in, and securely stacked, all our corn. It is perfectly dry, and is estimated at 300 bushels of wheat, and 200 bushels of barley. With this I trust I shall be able to provide for the Schools and for the sick and needy.

Sept. 21—We have to-day finished taking up potatoes, and have 200 bushels. With our abundant supply of corn, it will enable me to get over the year very well.

Oct. 12—I have been engaged all day with the people at work on the Mission Farm. I have now nearly thirty working for their winter clothing. They have nearly cleared three additional acres this autumn.

April 30, 1842—We are now again engaged in the farm, ploughing and sowing. This kind of employment is certainly of a very secular character for a Clergyman; but without it, in this country, there would soon be a suspension of the spiritual part of his duty, from lack of persons among whom to minister. It is its subserviency to the great work of evangelizing the Indian which makes its toils appear light. [Rev. J. Smithurst.

Alarm from the supposed Hostility of the Sioux Indians.

June 28—This week the whole Red-River Settlement has been in a state of alarm, on account of the Sioux Indians, a very savage people, who are in the neighbourhood. It is generally supposed that their object in coming here is to kill the Indians of the Saulteaux Tribe, against whom they have hostile intentions. They have made no public attack hitherto in any part of the Settlement. They are a great nation, spread over a vast tract of country between the Mississippi and Pembina.

[Mr. J. Roberts.

July 7—There is no further intelligence respecting the Sioux Indians. It is to be hoped they have now gone back to their own territory. [Rev. J. Smithurst.

Interesting circumstance in connexion with the Society's Anniversary.

May 2—I was ploughing in the farm from 5 till 8 o'clock this morning. Mr. Cockran came down in the forenoon, that we might consult upon various matters connected with the Mission. There was something pleasing in the thought, that at 12 o'clock—half-past 6 o'clock London time—when our dear friends were assembling at St. Bride's for the Annual Sermon,

we were in deliberation about establishing a new Station at Manitoba Lake. There is at that place a most favourable opening, and we have resolved upon embracing it. Mr. Cowley leaves for the intended new Station next week.

Testimony of Regard from Pigwys, the Chief.

July 5—This morning, Pigwys, the Chief, called upon me; saying, that several of the Indians, as well as himself, wished to know whether it was my intention to remain in the country or not. Upon my asking him why he was in doubt, he said that the people at the Fort had told him, that unless the "Chief Prayer-Master" (the Bishop) should come to the Red River this summer, I should go away. When I stated my intention of remaining, the old Chief's countenance seemed to brighten. In the evening, he brought me a basin full of butter, asking me to accept it, and stating that he had nothing else to offer me as a mark of regard and gladness at my stay here. [Mr. J. Roberts.

CUMBERLAND STATION.

The encouraging prospects referred to in the last report of this Station have been, in a very marked degree, realized. Mr. Henry Budd, the Native Schoolmaster, has carried on his labours with much zeal, diligence, self-denial, and perseverance; and these labours have been evidently attended with the Divine Blessing. It is an interesting fact, that Mr. H. Budd is the first-fruits of the Church Missionary Society's Labours in North-West America, as he was one of the two boys consigned by their parents to the care of the Rev. J. West for instruction in 1820.

As the Station had been in existence for two years, the Rev. J. Smithurst was anxious to visit it, with a view to strengthen Mr. Budd's hands, and to baptize such as might be prepared for that ordinance. This desire was strengthened by his receiving a communication, through Mr. Budd, from the Indians of that district, earnestly requesting him to visit them.

The journey occupied thirty-nine days; and after his return, Mr. Smithurst sent in the following

Report.

I found every thing in a most prosperous and satisfactory state, far beyond my most sanguine expectations. I found Mr. Budd with 31 Indian Children in his school, all neat and clean; and was told by him that he could have as many more, but that these were all which the supplies we sent would enable him to keep. I examined all his children, and found that they had made very fair progress for the time.

He has about 45 adult Indians under his instruction. These do not encamp near him; but are dispersed in various directions, hunting for food. Most of them, however, find their way to the Mission Station on Saturday, and stay till Monday morning. The children would have to do the same, if we did not give them food so that they might stay at the school. Of the 45 adults under instruction, 38 were Candidates for Baptism. I examined them very carefully, and found them much better informed than I could have expected. There appeared to be in each a deep conviction of the errors of Heathenism, an earnest desire to seek salvation through Jesus Christ, and a determination to live according to the Word of God, and in dependence upon the assistance of the Holy Ghost.

I have no doubt that the Holy Spirit has been poured out abundantly upon these poor people: the evidence is too unequivocal to admit of mistake.

It was my great privilege on Lord's Day, June 26th, to admit into the Church of Christ, by baptism, 85 Indians: 38 were adults, and the remaining 47 their children. I have reason to hope that all the adults were fully aware of the nature of the solemn covenant into which they were entering. Of the 47 children baptized, 22 were in school, and 25 were too young for school. The remaining school children belong to heathen parents, so that I did not baptize them.

On Monday, June 27th, I married 13 couples of those who had been baptized on the preceding day.

Here, then, is a little Church planted in the wilderness; a flock destitute of a shepherd, calling for help;—and I cannot for a moment think that they will call upon British sympathy without receiving a due response.

Summary.

Attendants on Public Worship, about 90	
Communicants.....	4
Day Scholars: Boys.....	16
Girls.....	19
	— 35

Of these, 1 reads in the Bible, 14 read in the Testament, and the remainder in books easier than the Testament. All read tolerably well, considering the short time they have been learning.

Visit of the Rev. J. Smithurst.

The information contained in Mr. Smithurst's Journal of his visit to this Station is so interesting, from the light which it throws upon the state of the country, and the happy results of Missionary labour in the older Stations, as well as in the more recent effort which formed the object of his present undertaking, that we shall lay it before our Readers at considerable length.

On Monday, the 30th of May, Mr. Smithurst left the Indian Settlement at Netley Creek, in a boat manned by ten Indians belonging to his congregation. The following Extracts will show the manner in which the voyage was performed.

Voyage to the Station.

May 30, 1842—We have got out of Red River, have advanced about ten miles along the western shore of Lake Winnipeg, and are now encamped for the night at a place called the Willow Islands. I assembled the crew for Evening Worship; when, after singing, reading a portion of Holy Scripture, and Prayer, we retired to rest, myself in a small tent, and the Indians, each wrapped in his blanket, upon the ground, with no other covering but the open canopy of heaven.

May 31—I awoke at half-past three, and soon called the Indians together for prayer; after which we proceeded on our voyage. We have advanced about forty miles to-day, encamping at sun-set on a small island. After Evening Worship, we retired to rest as last night.

June 1—After prayer, we left our encampment at sun-rise, and have made considerable progress to-day. At four o'clock this afternoon, however, the wind blowing a little too strongly for our small boat, we were compelled to look out for a place of shelter. In an island ahead we perceived a fine bay, which communicated with the lake by a narrow strait. On entering the bay, we found that, by a little management, we might be safe from any storm, however violent. The is'

was covered with pine, and the scenery highly picturesque. We were scarcely secure in our harbour, before the wind began to blow very strongly, accompanied by thunder, lightning, and rain. The waves expended their fury upon the naked rocks to windward, while we could contemplate the scene with calmness, conscious of our own safety.

Our circumstances aptly portrayed those of the Christian Pilgrim. In his journey through life, how often does he see the clouds lowering, and the tempest gathering around him! but he finds a place of refuge in Christ, a harbour wherein his frail bark can ride in safety.

June 3, 1842.—At our Evening Worship, I was seated in a small tent, upon a high bank overlooking a large extent of water, my own Indians all upon the ground about the tent-door, and a small fire in the rear, near which were seated three Heathen Indians with whom we met to-day. These miserable beings, two men and a boy, each clad in the remains of his old blanket, contrasted strongly with the Christian Indians by whom I was surrounded. When singing the hymn, "From all that dwell below the skies," the whole lake and the islands near us appeared to be enveloped in flame, from the brilliant lightning which, in almost continuous flashes, seemed to glide along the surface of the water, and to gather among the tall pines with which the various islands are covered. The peculiar locality and circumstances, the companions by whom I was surrounded, the voice of prayer and praise mingled with the pealing thunder, the roaring of the wind among the trees, and the dashing of the waves against the rocks, all conspired to raise feelings which I cannot describe.

After Prayers, I spoke to the Heathen Indians; but on the subject of Religion could get nothing satisfactory from them: they appeared to be most anxious after food and tobacco. When I see the poor heathen in such misery, even in this life, and without any prospect for the life to come, what a severe bondage does the service of Satan appear! and how forcibly do our Lord's words come to my mind, *Take my yoke upon you, for it is easy, and my burden is light!*

June 5: *Lord's Day*—During the forenoon I assembled the Indians at my tent; and as all, with one exception, understood English tolerably well, I read the full Morning Service of our Church, and

preached. The young people read the responses very well. The Service was altogether refreshing to myself, and I trust not less so to the crew. It was probably the first time that an altar had been erected to the Most High upon this little island. May our prayers have ascended up as incense, acceptable and well-pleasing in His sight through the merits of our Redeemer! Such as belong to the Sunday School received their usual instruction; and I afterward held the full Evening Service, delivering an Address upon God's protecting care over His people.

There was much in the surrounding scenery calculated to lead the mind "from nature up to nature's God." As far as the eye could reach, there stretched a vast expanse of water, here and there spotted with pine-clad islands. The sky was beautifully clear, the lake smooth as a mirror, and a holy calmness, suited to the sanctity of the day, seemed to pervade the face of creation.

The progress of the travellers was occasionally much retarded by stormy weather. On the 10th, however, they succeeded in getting round what the Indians call the Long Point—a promontory which runs out from the western shore of Lake Winnipeg about ten miles in an easterly direction. Afterward, having a fair wind, they proceeded at a rapid rate, keeping about half a mile from the shore. This part of the country abounds with bears; and Mr. Smithurst thus refers to an adventure which took place this day with one of those animals:—

We had not gone far before one of the Indians suddenly exclaimed, "A bear! a bear!" On looking toward the land, I saw two large black bears walking slowly along the sand. The sail was instantly lowered, and the boat steered for land. We were about 100 yards from shore when the bears passed, but they appeared to take no notice of the boat. I sent on shore four Indians with their guns, while the other four and my two servants managed the boat. The Indians had nearly come within shot, when one bear suddenly turned into a thicket of pines, the other continuing upon the sand. Three guns were, nearly at the same instant, discharged, and the poor animal, staggering a few paces, fell over. I went on shore to look at it, before the skin was taken off; and

found it to be a full-grown one, weighing probably from 300 lb. to 400 lb. The Indians, being partial to bear-flesh, took the carcase, and I took the skin to line my carjole.

The following circumstance is particularly gratifying and encouraging in reference to the Christian Indians:—

June 11, 1842—During the voyage, it has been a pleasing feature in the Indians that they devote every spare moment to reading. The Bible, Prayer-Book, Tracts, and the Cottage Hymn-Book, have been in constant use. This is all done of their own accord; for never having travelled before with the Indians of my own flock, I had given them no orders on this head, wishing each to follow the bent of his own inclination, that I might be the better enabled to judge of their several characters. If the Indian Christian has some imperfections—and who, alas! has not?—there is nevertheless much in him that might put to the blush thousands in my own highly-favoured native land. Oh that the Lord would pour out His Spirit upon Britain, lest, in the last Great Day, the poor Indian should be found to have improved his two talents better than she has improved her five!

At sun-rise on the 14th they reached the mouth of the Saskatchewan River; having been brought in safety across Lake Winipeg, after a tedious passage of fifteen days. About two miles from the mouth of the river they reached the Great Falls, which Mr. Smithurst thus describes:—

In ascending the river, the boats have to be taken out of the water, drawn up a steep precipice by ropes, conveyed nearly two miles by land, and then lowered into the river above the Falls. The cargo has all to be carried the same distance. In descending, the boats go over the Falls, or rather through a narrow channel about the centre of the stream, which is more properly a rapid than a fall. At the Falls the river runs between perpendicular rocks, which rise from 50 to 100 feet above the level of the water.

Mr. Smithurst's tent was scarcely pitched, before a brigade of twenty-one boats, accompanied by several officers of the Hudson's-Bay Company, arrived at the Falls, on their

way to York. From one of these Gentlemen, whose station was near the Rocky Mountains, Mr. Smithurst obtained the following information:—

On inquiring how the Missionary of the Methodist Episcopal Church Missions was getting on at Edmonton, he replied, "Tolerably well."—"Has he," I further asked, "been able to collect a congregation of Indians to whom he can preach?" The reply was, "Yes; for on his arrival, he found a little knot of Indians who were disposed to receive instruction. Had it not been for these, he would have done but little."—My curiosity was somewhat excited by this statement; and I said, "But how did it happen that the Indians of whom you speak were disposed to receive instruction prior to his arrival among them?" The following interesting particulars were then communicated:—Some years ago, two boys from that quarter were sent to the Schools of the Church Missionary Society at Red River. On returning home, their friends were so struck with the alteration produced in them, and so much affected by what they heard from the Youths about the Way of Salvation, as taught in the Word of God, that all began to desire instruction. They went to my informant, to speak to him on the subject. He gave them such assistance as he was able; and, when the Missionary arrived, turned them over to him.

Here is an instance of *bread cast upon the waters* being found *after many days*. Two Youths, instructed in the Church Missionary Society's School, carrying the Word of Life a distance of more than 1000 miles to their families, and several years after this a Missionary finding a little band prepared to receive him.

Owing to the force of the current, and the shallowness of the channel in many places, their progress was slow; but on the 18th they encamped at the entrance of Cedar Lake, in longitude 100° west from London. Cedar Lake is fifty miles in length from east to west, and its breadth varies from five to fifteen miles. It is very shallow, and abounds with rocks just under water.

After spending at this encampment another Lord's Day, which was duly observed as in the former instances,

Mr. Smithurst makes the following reflections :—

This is the third Lord's Day we have spent in the western wilderness, far from the abodes of civilized man : day after day passes without the sight of any human being. Here we see the wide-spread lake, its numerous islands, clothed with verdant foliage, giving a softness and diversity to the scenery. The lofty cedar and the towering pine raise their heads toward heaven in majestic grandeur. The pelican, the crane, the swan, the eagle, and numerous others of the winged tribes, all manifest the glory of the Great Creator. But when an altar is raised to the Most High, there are not any of our own species found to unite with us in giving glory to the Lord of heaven and earth. Woods and rocks re-echo the song of praise and the voice of prayer ; but no human tongue joins in ascribing glory and power to Him who gave Himself for the sins of the world.

Having entered one of the branches into which the Saskatchewan divides before it expands into Cedar Lake, they found the river opening out again into a lake called Muddy Lake, which is about ten miles in length and three or four in breadth. After crossing this lake, they found the river fine, and about 200 yards broad ; but as the current was strong and rapid, their progress was still slow. At length, however, on the 24th, they approached the termination of their long voyage.

Arrival at the Station—First Impressions.

We have now been twenty-six days absent from Red River, and have not seen a human habitation, except one encampment of Indians at the Great Falls. I cannot well describe the gratification which I felt when, at 4 o'clock P. M., our guide made the pleasing announcement, "Mr. Budd's place is just behind that point of wood." A few minutes brought us within sight of the Mission Establishment, which truly appeared like an oasis in the desert.

The School-house in the centre, Mr. Budd's house on the south side, and the children's house on the north, appeared respectable buildings for this country ; and struck me as reflecting very great credit upon Mr. Budd's industry, considering the very limited means which had been

placed at his disposal. A gentle slope from the houses toward the river appeared to have been cleared, but not fenced ; and in the rear a neat square field of about an acre was fenced in, and under cultivation.

Our boat was soon observed, and the school children flocked down to the beach to welcome our arrival. Their appearance was highly satisfactory, considering the short time which has intervened since they were taken from their native woods. Notwithstanding the unfavourable circumstances under which we arrived, amid a deluge of rain, the first impression upon my mind was so pleasing, that I quite forgot the tediousness of twenty-six days' travelling through a solitary wilderness. In consequence of our long voyage out, our stay here will be very short ; as I must return to Red River by the middle of July.

In the evening I preached at the School-room. The attendance was but small, there being only a few adults in addition to the school-children. Most of the Indians are at a fishing-place about a day's journey from the Mission Station. They all come down on the Saturday, and stay till Monday morning. Many also come down to a Meeting on Wednesday Evening. I shall not, therefore, see the bulk of them till to-morrow.

June 25, 1842 — At 7 o'clock A.M. I preached in the School-room. After Service, I got my crew to work, some in enlarging Mr. Budd's house, and some in fencing-in an additional piece of land in which to plant potatoes.

In the afternoon, a whole fleet of canoes made their appearance, and formed a most pleasing scene. The party, consisting of from sixty to seventy persons, pitched their tents alongside the Mission Establishment, in order to attend the Services of the Lord's Day. This was indeed one of the most cheering sights I ever witnessed ; and called forth feelings of the deepest gratitude to God, that He should have inclined the hearts of so many to seek after the Way of Salvation. But here a painful thought suggested itself to my mind—Will British benevolence keep pace with the desire of the Indians for instruction, or will they be left to perish for lack of that knowledge after which they are so earnestly seeking ? These reflections produced a momentary feeling of depression and anxiety ; but a little consideration dispelled the cloud. The

work is the Lord's, the hearts of all men are in His hands, the gold and silver is His, and He will use it, when He sees fit, for the accomplishing of His own purposes. Moreover, I cannot suppose that British Christians will turn a deaf ear to the cry of these poor miserable savages.

Examination of the Candidates—Administration of the Sacraments.

At 7 P.M. the adult Candidates for Baptism were all assembled in the School-room for examination; and as Mr. Budd had not previously informed me of the number, I was quite astonished to see so many, and began to fear that they were not sufficiently aware of the nature of that Holy Sacrament. I therefore resolved upon a very searching examination of each individual; but after four hours, I had examined little more than half; and as midnight approached, I concluded with singing and prayer, directing them to assemble again at seven on Lord's-Day morning.

June 26, 1842: *Lord's Day*—The Indians assembled at the appointed time this morning, and I preached. After Service, I examined the remainder of the Candidates for Baptism, and did not finish till near 11 o'clock. The result of the examinations was highly satisfactory. All professed to be deeply sensible of their lost and ruined condition by nature. Many, in speaking of their past lives and of the miserable delusions under which they have laboured, appeared to be much affected, and expressed themselves in strong terms of regret on account of their sins: to use their own expression, their hearts were so sore that they were ready to break in pieces. They appeared to have a tolerably clear idea of the nature of Salvation by faith in Jesus Christ, and stated their determination to trust entirely in His merits for acceptance with God. They appeared to be fully aware of the necessity for a change of heart; and while they depended for pardon on account of the merits of Christ, they expected such divine assistance to be given them, as would enable them to live in accordance with His directions. For some time past they have cast away all their heathen practices, have been constant in attending Mr. Budd's instructions, and have even had to encounter considerable opposition from their heathen neighbours. I think I am justified in believing them to be sincere.

After an interval of half-an-hour at the

close of the examination, I commenced the Morning Service of our Church; and delivered an address on the obligations of the baptismal engagement; which was, properly, a continuation of my sermon at 7 o'clock, in which I had explained the nature of Baptism, and given a history of its divine institution.

At the conclusion of the Morning Service I administered the Sacrament of the Lord's Supper to Mr. Budd, and two others who were formerly Communicants at Red River; and to four of my own crew, who are also Communicants.

At 2 o'clock in the afternoon, all the Candidates for Baptism were assembled in the School-room. The thirty-eight adults, with their twenty-seven infants, were arranged on benches placed at the two sides and one end of the room. Within these the twenty-two school children were arranged, on benches placed in a similar manner, leaving me a passage round the room between the two parties. Prior to commencing the Baptismal Service, I delivered a short address explanatory of its several parts. I then baptized—first the adults and infants, and lastly the school children. The whole occupied three hours.

I was deeply affected by this solemn Service. The fact of admitting into the Christian Church, at one time, eighty-five converted Heathens was well calculated to call forth feelings of emotion and gratitude. Surely British Christians will pity this little flock, and send them a Pastor. Mr. Budd labours most indefatigably; and is well qualified, both by piety and devotedness, for his post; but an Ordained Clergyman is required, to give energy to the proceedings of the Mission.

At six in the evening we again had Service in the School-room; and I preached from that solemn admonition of Moses to the Israelites, *Take heed that ye forget not the covenant of the Lord your God.*"

June 27 — At 7 o'clock this morning I delivered an address in the School-room on the obligations of Marriage. During the forenoon I married thirteen couples.

Removal of the Heathen Chief's Opposition.

There was one serious difficulty which Mr. Smithurst had expected to encounter during this visit, and which had occasioned him great anxiety; viz. the opposition of the Chief of the Cree Indians. It pleased

God, however, to remove this difficulty, in a way far beyond his expectations.

June 27, 1842—In the afternoon I attended a meeting of the Chief and several Indians who still continue heathen. I had been informed by Mr. Budd, in his communications, that the Chief objected to let the Indians have land to cultivate. The Gentlemen of the Hudson's-Bay Company whom I met at the Great Falls also told me that a party of Heathen Indians, headed by the Chief, were very hostile to our proceedings, and that it was to be feared their hostility might lead to serious consequences. The Chief was from home when I arrived last Friday, and did not return till this morning: I therefore took the earliest opportunity of soliciting an interview. On meeting him, he at first appeared rather sullen and reserved. Instead, therefore, of entering immediately upon the business for which we had met, I asked him what success his people had in hunting last winter, what kind of animals they killed, &c. I then gave a history of our proceedings at Red River, mentioning the number of families we had under instruction, and their improved circumstances. I next touched upon the anxiety of the English People to see the condition of his countrymen bettered, and asked him what he thought the best way of effecting this. He acknowledged the poverty and misery of his people, but was puzzled to know how it could be remedied. I then said, that since he had no plan to lay down, perhaps he would listen to mine, and tell me what he thought of it. Here a long conversation followed, in which I detailed what we professed to do by way of instruction; and showed how it was calculated to benefit the Indians in this life, and to lead them to happiness in the next. To some things he objected, and to others he assented, saying, "It is true, it is true." I perceived, from his answers at the commencement, that he was very much prejudiced against us; but I also saw that, as I proceeded, his prejudice in some measure subsided. I next ventured to touch upon the subject of the Christian Indians having land to cultivate. I said that I should tell the Indians under our instruction that it was still their duty to respect him as their Chief, and to love their countrymen who still keep to their old customs, praying that the Great Spirit

might lead them into the right way. I then told him, that I knew it was the Indian practice for parties to smoke together when they wished to be upon friendly terms; but as I did not smoke, I always, at Red River, when visiting an encampment of Indians, gave them a little tobacco, that they might smoke their pipes, and talk over what I had been saying. In conclusion, I appointed to see the Chief again to-morrow.

June 28—The Indians ought now to be away, hunting deer; but I really think they will not go, as long as I stay. All who came last Saturday are still here, and I fear that by this time they have but little to eat. I preached at 7 A.M.

During the forenoon, the Chief came to the Mission Establishment, and brought me a pipe, which is the symbol of peace. After a short time taken up in examining the pipe, and expressing my great satisfaction at receiving it, the Chief delivered a long speech, the substance of which was as follows:—

"We thank you for coming this long way to visit us. We are satisfied that you wish our countrymen well. We have thought over your speech to us yesterday, and begin to see that what you told us is much true. I think you will get on with my people, if you keep steady and persevere. Many of those who still keep with us talk of joining you. Indeed, I will not say but I may yet come to you. I shall, however, wait a while, and see how things go. I shall make no opposition, and advise the rest to be quiet. You can have what land you want, and show me where you would wish to have it."

On hearing this, I could scarcely repress the tear of gratitude, which involuntarily started forth when I found how God had brought me through my anticipated difficulty. I told him, that, with respect to their religion, I had no doubt that both he and the others who kept to their old way believed it to be the right one, and, like all men of wisdom, might be expected to follow it till they were convinced it was wrong. He said, "Well, I confess many begin already to suspect that it is wrong, and I have very little doubt that soon you will have a large accession to your numbers. Indeed, I shall not be surprised if those who still stay behind are found to go over to you one by one, till none are left in the old way." This was such a remarkable and unexpected confession, that I at once gave the conversation a

religious turn. "The minds of all men," I said, "are either under the influence of the good or bad Spirit. As the good Spirit is acknowledged to be the Creator, He would of course make mankind good at first." To this I knew he would assent. I next explained how men became bad, and proceeded to unfold the plan of Salvation through faith in our Lord Jesus Christ. I then mentioned some of the practical precepts of the Gospel, showing how they were conducive to the temporal happiness of men; and concluded with a reference to the rewards and punishments of the life to come. He listened with a great deal of attention, and thanked me for having told him so much.

We then went to overlook the land; and marked out sufficient for a Mission Farm, a Church and Burying-ground, and a Clergyman's house. I then explained how I would advise the land to be apportioned to the Indians for farms, and how the houses ought to be built. He agreed to all I said, and went away seemingly satisfied. Thus far has God been with me, and prospered me far beyond my most sanguine expectations.

In the afternoon, one of the Heathen Indians came to offer his children for the school, and spoke of coming to hear himself. I agreed that three should be admitted. Here is the first confirmation of what the Chief said this morning.

In the evening I preached; and, after the Service, had a long conversation with the Indians on the subject of their farms, and upon several other matters connected with their temporal concerns. One of them thanked me for the advice I had given; saying, however, that temporal things were a secondary consideration with him. His temporal concerns, he said, must be so regulated as to be most conducive to his spiritual welfare; and if either had to be sacrificed, it must be the temporal. I have heard many other pleasing sentiments of a similar character.

Return to Red River.

On Wednesday the 29th, Mr. Smithurst having satisfactorily adjusted the affairs of the Station, and his boat's crew having completed some additions to the buildings and farm, the party left Rivier du Pat, and, travelling almost night and day, reached Red River on the 7th of July, after an absence of thirty-nine

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days. He very earnestly urges the importance of sending a Clergyman for this Station, and was particularly requested by the Indians to lay their case before the Society.

He adds—

Such is the desire of the Cree Indians in the Saskatchewan for instruction, that I have no doubt, if the means could be supplied, we might gain over the whole, from Lake Winipeg even to the Rocky Mountains.

MANITOBA STATION.

This new Station is situated on the northern side of the southern part of Manitoba Lake, about 120 miles west of Red River. The influence of the Church of Rome has been, for some years, extending in this direction; but as the Indians of Manitoba Lake, who are of the Saulteaux Tribe, expressed a desire to embrace Protestantism rather than Popery, it was considered advisable that this desire should be gratified, and that some effort should be made to publish, in its fulness and simplicity, *the truth as it is in Jesus*. The determination of Mr. Cockran, to remain for some time longer at his post, rendered the services of the Rev. A. Cowley available for this purpose. Accordingly, on the 11th of May, Mr. Cowley left the Red-River Settlement on a visit to Manitoba, in order to select an eligible site, and to erect a suitable house for his future residence. Mr. Cockran observes, in a Letter dated Aug. 9, 1842—

This establishment is to be conducted on the same plan as the Indian Settlement. A School is to be opened for children, as soon as they can be collected; and the Indians who may be disposed to locate are to be assisted in building their houses, and are to be taught agriculture, so far as their poverty and indolent habits will admit.

Preparatory Measures, and Journey to Manitoba.

Mr. Cowley thus describes, in his Journal, the preparations for his journey—

May 2, 1842—Mr. Cockran has made me a present of 34 bushels of wheat for Manitoba, and it has taken me all day to winnow it.

May 11—The difference between accomplishing an object in England and here is great. Here we have not only to find the money, but to be our own architect, and, in part, mechanic. Tools of every description, and whatever materials the site will not furnish, we have to purchase. In the present case, I have had to buy even beasts to haul them, together with food for myself and those whom I take with me. I am now, however, fairly set out on my journey—a journey, I think, not very unlike Abraham's. May his God be my God, and may His Spirit go with us!

Having encamped the first night at Asean Plain, on the evening of the 12th he reached the ridge of the Shoal Lake; and on the following day arrived at the nearest point of Manitoba Lake, by the side of which he proceeded for a few miles; and then put up his tent for the following day, which was the Lord's Day. The remainder of the journey was accomplished by water; but owing to contrary winds and raging waves, his progress was slow; and it was not until about sunset on the 19th that he reached the Company's Fort, where he was kindly received. Here he found a number of Indians assembled, for the purposes of trade. The Chief referred to in the following Extract is a brother-in-law to Pigwys, the old Chief at the Red River.

Interview with Indians.

I had not long been in doors, before several of the Indians paid me a visit; and, upon being asked their reason for doing so, said that they expected a little tobacco. I supplied each one with a little; and was thereby enabled to speak freely to those who before were friendly, and to gain access to those who were not.

May 20—I was visited early by the Indians, who told me they were starving. This I can easily believe; for I suppose there are few people under the sun whose circumstances are more wretched than theirs. The Indian, like the wolf,

has nothing but what he can catch in hunting; and while nature has supplied the wolf with clothing, the Indian has to supply himself. I promised them a little burgoo (a mixture of pemmican and flour), for which they seemed very thankful. While walking out, I was pleased to see such a number of women and children about the tents.

This evening I hinted, that, after they had taken their burgoo, I should like to have a little conversation with them. Shortly afterward, a messenger came to inform me that they were ready. On entering, I was agreeably surprised by the order which seemed to prevail. All were placed around the tent, with the Chief nearly in the centre of one side; by whom a seat had been prepared for myself, and one for my interpreter. I presented the Chief with a little tobacco, which was distributed; and while filling their pipes, the Chief said that I might now commence speaking, as they were prepared. I then stated, at some length, the object of my visit. They listened attentively, and, in a variety of speeches, expressed their gratitude that the White Man, who knew every thing, cared for them who knew nothing at all. Among other things, I expressed myself highly delighted at seeing so many children about them, as I wished to teach them to become as the White Man's. To this they alluded with approbation, and granted me permission to build and live in their country.

Selection of a Station, and building a Mission House.

On the 21st, Mr. Cowley took leave of the Indians; and proceeded on his way, in search of a suitable location, which he at length succeeded in finding.

May 24—I have now determined on a site for the Mission. I have endeavoured to secure a suitable place for farming, abounding with wood, and adjoining a good fishery. We at once commenced clearing the ground; and planted some potatoes, which we brought with us, to preserve seed for the next year.

May 25—To-day I was visited by an Indian family, of whom I have some hopes.

May 28—Two of the Indians left this morning; but one still remains. I employed the whole of them yesterday; and have pointed out to all the Way of

Salvation, contrasting their state with ours. They generally reply, that they have always lived in the way they now do; and that God made them Indians, and us White People. Another group has arrived: the head of the party is a French Half-breed, with an Indian wife. He is a Romanist; and all, therefore, follow with him that dangerous system.

June 4, 1842—This week has been spent in building. I work with the men every day, as an immense amount of labour presents itself on every hand.

June 5—The knowledge of divine things, and the reverence for God and His commands, which the party who have continued with us during the past week possess, are not sufficient to deter them from the open profanation of the Lord's Day. They left us this morning. The old man's son, who is working with us, and has had an opportunity of attending our Family Worship, has more than once expressed to my interpreter his astonishment at our fear of the Devil, and our praying and crying to God to preserve us from him, and to give us power over him; saying, "The Priest tells us that you worship the Devil; but I always hear you speaking and praying against him. Whom shall I believe? I do not know what to do." This also seems to be the feeling of his father, who left us this morning, and who has besides expressed his astonishment that the Priest does not teach any of their people to read. The necessity of searching the Scriptures that we may find eternal life, I have endeavoured, during their short stay with us, to impress upon them as their duty; and previous to leaving, the old man said, if the Priest did not teach his children, he should come back to me. At this I should greatly rejoice, on account of the many Indians about him. He is a retired servant of the Hudson's-Bay Company, seeking where to spend the remainder of his days.

June 24—We have now proceeded so far with our building, as to be able to leave to-morrow, should the wind be favourable.

The wind being favourable, Mr. Cowley started on the following day, and was enabled to rejoin his Brethren at the Red River on the 28th. When the despatches left the Mission, he and Mrs. Cowley, having made all the necessary preparations, were on the point of proceeding to Mani-

toba, to occupy their newly-erected residence. In a Letter dated July 26, Mr. Cowley remarks—

I trust we shall be able, for some time to come, to carry on all the operations with the means already voted to the Mission; God having graciously put it into the hearts of some of the Settlers to assist us in kind for the support of the Manitoba Mission; as, flour for the children, and calves for the Indians, that they may commence farming.

To this account of the several Stations we add one or two Extracts from the communications of the Missionaries, which have a general bearing on the whole Mission.

Importance of a Bishop being appointed for Rupert's Land.

Our Readers will remember, that the Bishop of Montreal had kindly intended to visit this Mission; but his Lordship has hitherto been prevented by ill health from undertaking so long a journey—2000 miles—the greater part of which must be performed in an open canoe, and during which he must necessarily be greatly exposed to the vicissitudes of the weather. Under these circumstances, the Missionaries strongly press the importance of a Bishop being appointed for Rupert's Land. On this subject Mr. Cockran writes, Aug. 9, 1842—

We were sorry to learn, both from your Letter and also from the Bishop of Montreal, that his Lordship would be prevented by indisposition from visiting this distant branch of the Episcopal Church. Our distance from any Bishop of the English Church, and the difficulty of any Colonial Bishop visiting us, argue most conclusively that there should be a Bishop appointed for Rupert's Land. This country, which is nearly as large as Russia, is now lying in a state of barbarism, and under the dark cloud of heathenism. Were there a Bishop appointed for it, we should not despair of seeing many a spire directing the erratic inhabitants of the dreary forest to God the Author of their being, and the Giver of all good.

On the same subject Mr. Smithurst remarks, Aug. 1, 1842—

There are more than a thousand persons here ready for Confirmation; and on many other accounts would the presence of a Bishop tend greatly to strengthen our Infant Church. It is therefore of the utmost importance that we should receive an Episcopal visit; but we must submit with patience to the will of God.

The Romish Church is clearly getting ahead of us; and why? Because they have a Bishop, who sends forth his Priests into every corner of the land. The Romish Priests have, this summer, traversed the country, from the confines of Canada to the shores of the Pacific.

Rupert's Land is of equal extent with Russia, and would of itself form a larger diocese than all the other North-American dioceses put together. I have no doubt, that if there were a resident Bishop there might soon be a Native Ministry; and it is only by Native Agency that we can hope to see the Indians fully brought to a knowledge of the Gospel. It gives us great pleasure to see the efforts which are being made at home for supplying additional Colonial Bishops; and we trust that, ere long, this important field will meet with due attention.

Financial Difficulties of the Society.

In reference to the financial difficulties of the Society, Mr. Cockran remarks, in the Letter previously quoted:—

I deeply regret to learn that the expenditure of the Society has, during the past year, so far exceeded its income; and particularly as this will compel a material contraction of its operations. Every inch of progress is obtained at such an amount of labour and self-denial, that to contract our operations is most painful. We are not prepared for contraction, but extension: it is the whole world we seek to enlighten. *The Heathen* have been given to our Lord *for His inheritance, and the uttermost parts of the earth for His possession.* He has paid the price of our redemption; He has entered heaven as a mighty conqueror; He has all authority and power committed unto Him; and He can pour out His Spirit in such a measure, as to make men feel that it is the highest privilege which they can enjoy upon earth, to be allowed

to return a portion of their gains to God, to promote His glory from whom they have received their all. Let us keep in mind the change which He wrought upon Matthew and Zaccheus, the publicans; and let us pray for the same measure of His Spirit to be poured out upon our fellow-men: there will then not be any impediment between us and the means necessary to extend the work of the Lord, till the knowledge of His name shall cover the earth. Should God not answer our prayers as to an increase of means, let us pray that He would so wean the hearts of all of us who are engaged in the Missionary work from the love of the world, that we may view the gold and silver of it as thick clay, which only clog a man, and disqualify him for running with alacrity the heavenly race; and that we may be willing to practise any degree of self-denial which God may see fit to call us to endure in the execution of His work. In answer to the prayer of faith, God will cut the strings which bind the hearts of the friends of Missions to the world, and will set the will and affections at liberty, to act as impartially as they would were they standing before the tribunal of Christ giving a full account of their stewardship. May the Lord make the Christian World more liberal! Then shall the arm of the Lord be made bare among us, and then shall His work prosper in our hands.

We are exceedingly anxious to extend our Missionary operations in this part of the world. We believe the Lord is making way for us. The minds of the Heathen are fast preparing to receive the Truth. Their poverty, misery, and hopeless prospects, both as it regards the present world and the world to come, touch our sympathies, and dispose our hearts to do something for them. We see the leaven of true Religion, which has been hid among the mass of heathenism, now beginning to operate beneficially. This encourages us to persevere, in dependence upon the promise of God, that He will *overturn, overturn, overturn, until He come whose right it is, and He will give it Him.* A dispensation of the Gospel is committed unto us. We have accepted it; we have pledged ourselves to give it publicity; and woe be to us if we allow the work to stand in our hands!

HOME PROCEEDINGS.

Mr. James Pollitt's services having been transferred from the Jamaica to the British Gulana Mission, he, with Mrs. Pollitt, embarked at Southampton, for that Mission, on board the West-Indies' Steamer, on the 15th instant.

PROCEEDINGS OF ASSOCIATIONS.

Bedfordshire—Nov. 18: Meeting at Luton, J. Payne, Esq., Chn., Coll. 8. 7s. 3d.

Berkshire—Nov. 6: Sermons by Rev. J. Hearn; at Hanney, Coll. 3. 15s.; at Grove, Coll. 3. 0s. 4d.—Nov. 14: Meetings at Newbury, Rev. J. E. Robinson, Chn.; Morn. Coll. 13. 6s. 1d.; Even. Coll. 4. 10s. 3d.

Buckinghamshire—Nov. 16: Meeting at Marlow, Coll. 4. 9s. 2d.

Cheeshire—Nov. 13: Sermons; by Rev. G. Palmer at Bollington, Coll. 2. 10s.; by Rev. W. Parks, at Rainow, Coll. 1. —Nov. 16: Meeting at Bollington, Rev. G. Palmer, Chn., Coll. 3. 10s. 2d.—Nov. 17: Meeting at Church Lawton, Rev. V. Tipping, Chn., Coll. 6. 4s. 9d.—Nov. 27: Sermons at Chester; by the Lord Bishop, at Trinity Church, Coll. 10. 7s. 2. 1.; by Rev. J. Johnson, at St. John's, Coll. 10. 1.; at St. Peter's, Coll. 10. 0s. 4d.; at St. Paul's, Coll. 8. 15s. 6d.; by Rev. C. B. Leupolt, at St. Bridget's, Coll. 9. 13s. 4.; by Rev. S. B. Brauer, Coll. 2. —Nov. 28: Meetings at Chester; Morn., the Marquis Cholmondeley, Chn., Coll. 13. 7s. 2d.; Even., the Lord Bishop, Chn., Coll. 16. 13s. 10d.—Nov. 29: Meeting at Boughton, the Chancellor, Chn., Coll. 4. 8s. 9d.

Cumberland—Oct. —: Sermons by Rev. B. Ward; at Bridekirk, Coll. 9. 6s. 8d.; at Embleton, Coll. 5. 1s. 1d.

Derbyshire—Nov. 20: Sermons by Rev. J. Johnson; at Osmaston, Coll. 2. 2s. 10d.; at Shirley, Coll. 1. 15s. 6d.—Nov. 21: Meeting at Osmaston, Ven. Archd. Shirley, Chn., Coll. 3. 1s. 6d.—Nov. 22: Meeting at Shirley, Ven. Archd. Shirley, Chn., Coll. 1. 16s.—Dec. 11: Sermon by Rev. G. Smith, at Mugginton, Coll. 9. 14s. 6d.

Durham—Nov. 6: Sermons by Rev. J. Manisty, at Merrington and Ferry Hill, Colls. 2. 14s.—Nov. 13: Sermons by Rev. R. Thompson, at St. Helen's, Auckland, Coll. 2. 3s.—Nov. 27: Sermon by Rev. J. Manisty, at Denton, Coll. 3. 10s. 1d.

Essex—Nov. 20: Sermons by Rev. Dr. Doran; at Great Warley, Coll. 12. 1.; at Shenfield, Coll. 9.

Gloucestershire—Nov. 15: Meeting at Fotherampton, Rev. H. M. Erskine, Chn., Coll. 6. 2s. 6d.

Hertfordshire—Nov. 17: Meeting at Hitchin, Rev. W. W. Pym, Chn., Coll. 2.

Kent—Sept. 11: Sermon by Rev. W. D. Carter, at Wye, Coll. 6. 0s. 6d.—Sept. 14: Meeting at Wye, Rev. W. D. Carter, Chn., Coll. 5. 17s. 3d.

Lancashire—Oct. 14: Meeting at Wigan, Rev. C. Blisset, Chn., Coll. 2. 6s. 4d.—Oct. 16: Sermon by Rev. J. E. White, at Horwich, Coll. 10. —Oct. 17: Meeting at Horwich, T. Chippendale, Esq., Chn., Coll. 6. 13s. 7d.—Oct. 18: Meeting at Deane, Rev. E. Girdlestone, Chn., Coll. 2. 13s.—Oct. 23: Sermon by Rev. H. Carpenter, at Prescott, Coll. 10. 2s. 4d.—Oct. 24: Meeting at Warrington, Rev. T. Lowe, Chn., Coll. 2. 14s.—Oct. 25: Meeting at St. Helen's, Chn. and Coll. not known.

Leicestershire—Nov. 13: Sermon by Rev. G. Smith, at Shawell, Coll. 2. 2s. 6d.—Dec. 9: Quarterly Meeting at Leicester, Rev. W. Hill, Chn., no Coll.

Middlesex—Nov. 27: Sermons by Rev. E. Pizey and Rev. R. Davies, at Trinity Church, Islington, Colls. 40. 7s. 4d.—Dec. 8: Meetings of St. John's Bedford Row Association, Hon. and Rev. B. W. Noel, Chn.; Morn. at Store street, Colls. 24. 6s. 11d.; Even. at Schoolroom, Coll., incl. Benefactions, 26. 2s. 4d.

Norfolk—Nov. 20: Sermon by Rev. W. Collett, at East Wretham, Coll. 2. 17s. 5d.

Northamptonshire—Dec. 8: Sermon by Rev. G. Smith, at Long Buckby, no Coll.

Nottinghamshire—Nov. 20: Sermon by Rev. H. D. Jones, at Farnsfield, Coll. 4. 1s. 6d.

Oxfordshire—Oct. 16: Three Sermons, by Rev. W. R. Fremantle and Rev. J. Prosser, at Thame, Colls. 10. 6s.—Oct. 17: Two Meetings at Thame, Rev. J. Prosser, Chn., Colls. 5. 17s.—Dec. 6: Quarterly Meeting at St. Ebbe's, Oxford, Rev. C. Baring, Chn., Thrd of Coll. 1. 14s.

Rutlandshire—Nov. 6: Sermons by Rev. J. Johnson; at North Luffenham, Coll. 3. 3s. 6d.; at Tinwell, Coll. 5. 8s. 3d.

Shropshire—Oct. 9: Sermon by Rev. G. Bennett, at Buildwas, Coll. 6.

Staffordshire—Nov. 13: Sermons by Rev. J. Johnson, at Tunstall and Newchapel, Colls. 8. 2s. 6d.—Dec. 4: Sermon by Rev. J. Johnson at Biddulph, Coll. 3.

Sussex—Nov. 20: Sermons at Brighton; Two by Rev. J. S. M. Anderson, at St. George's Chapel, Colls. 79. 10s. 9d.; Two by Rev. H. V. Elliott, at St. Mary's, Colls. 82. 13s. 1d.; by Rev. H. J. Ellison, at All Souls', Coll. 8. 11s. 10d.; by Rev. C. D. Maitland and Rev. H. Stowell, at St. James's, Colls. 82.; by Rev. J. W. Buckley, at St. John's, Coll. 7. 4s. 8d.; by Rev. T. Bartlett, at the Chapel Royal, Coll. 18. 13s. 10d.; Two by Rev. R. Anderson, at Trinity Chapel, Colls. 66. 3s. 1d.; by Rev. H. Stowell and Rev. F. Reade, at St. Margaret's, Colls. 64. 0s. 1d.; by Rev. J. Vaughan and Rev. J. Henman, at Christ Church, Colls. 67. 8s. 8d.; by Rev. F. Fare, at St. Andrew's, Hove, Coll. 21. 1.; by Rev. C. Dunlop, at Henfield, Coll. 17. —Nov. 21: Meeting at Henfield, Rev. C. Dunlop, Chn., Coll. 9. —Nov. 22: Meetings at Brighton; Morn., the Earl of Chichester, Chn., Coll. 60. 10s. 5d.; Even., N. Kemp, Esq., Chn., Coll. 25. 2s. 2d.; Benefactions, 20. 10s.—Nov. 24: Meeting at Shoreham, Rev. W. Singleton, Chn., Coll. 2. 19s. 3d.—Nov. —: Sermons at Shoreham; by Rev. T. Grantham, Coll. 4. 18s.; by Rev. W. Singleton, Coll. 3. 6s.

Warwickshire—Nov. 11: Meeting at Great Harborough, Rev. J. Stretch, Chn., Coll. 1. 19s.—Nov. 13: Sermon by Rev. G. Smith, at Brownover—Nov. 15: Meeting at Brinklow, Rev. J. S. Hodgson, Chn., Coll. 2. 16s.; formation of Association.

Yorkshire—Sept. 18: Sermon by Rev. W. H. Bathurst, at Roundhay, Coll. 12. —Oct. 30: Sermon by Rev. J. Shooter, at North Dalton, Coll. 3. 3s. 6d.—Nov. 6: Sermons; by Rev. J. Raw, at Easeby, Coll. 2. 11s. 6d.; by Rev. T. Richardson, at Stockton-on-the-Forest, Coll. 12. 9s. 5d.; by Rev. W. H. Bathurst, at Barwick-in-Elmet, Coll. 5. —Nov. 13: Sermons; by Hon. and Rev. H. Erskine, at Lund, Coll. 3.; by Rev. T. D. Marden, at Foxholes, Coll. 1. 15s.; at Wold Newton, Coll. 2. 7s.—Nov. 20: Sermons by Rev. C. Hodgson; at Bainton, Coll. 7s. 6s. 6d.; at Driffield, Coll. 7. 1s. 6d.—Nov. 27: Sermons; by Rev. T. D. Marden, at Brompton, Coll. 1. 6s. 6d.; by Rev. J. Raw, at Rillington, Coll. 8s. 1d.; at Scampston, Coll. 9s. 4d.; by Rev. J. Allbutt, at Dewsbury, Coll. 19. 12s.—Dec. 4: Sermons by Rev. C. Hodgson, at York; at St. Sampson's, Coll. 8. 4s.; at St. Maurice's, Coll. 8. 6s. 4d.—Dec. 11: Sermons; by Rev. C. Hodgson, at Sand Hutton, Coll. 16. 8s. 2d.; by Rev. A. Martineau, at Whitkirk, Coll. 8. 17s. 3d.—Dec. 12: Meeting at Whitkirk, Rev. A. Martineau, Chn., Coll. 3. —Dec. 14: Meetings at Seacroft, Rev. A. Martineau, Chn., Colls. 2. 4s.—Dec. 15: Meeting at Barwick-in-Elmet, Rev. W. H. Bathurst, Chn., Coll. 2. 4s. 8d.—Dec. 16: Meetings; at Dewsbury, Rev. T. Allbutt, Chn., Coll. 6. 16s. 2d.; at Mirfield, Rev. F. Maude, Chn., Coll. 4. 10s. 6d.—Dec. 18: Sermons by Rev. C. Hodgson; at Ackworth, Coll. 5. 4s. 8d.; at All Saints', Pontefract, Coll. 7. 1.; at Castleford, Coll. 3. 8s. 6d.

IRELAND.—October 23: Sermons by Rev. J. E. White; at Lisburn, Coll. 9L 13s.; at Belfast, no Coll.—Oct. 24: Meetings at Belfast; Morn., Rev. J. Kinahan, Chn.; Even., Rev. W. M'Ilwaine, Chn., Colls. about 8L.—Oct. 25: Meeting at Lurgan, Lord Lurgan, Chn., Coll. 10L.—Oct. 26: Meeting at Banbridge, Rev. D. Dickinson, Chn., no Coll.—Oct. 27: Meeting at Lisburn, Rev. T. Thompson, Chn., Coll. 4L 1s. 6d.—Oct. 28: Meeting at Bangor, Rev. — Johnson, Chn., Coll. not known—Oct. 30: Sermons by Rev. J. E. White; at Tandragee, Coll. 10L 10s.; at Waring-

town, Coll. 10L.—Nov. 1: Sermon by Rev. J. E. White, at Ballynahinch, Coll. 2L 5s.—Nov. 6: Sermon by Rev. J. E. White, at Derry, no Coll.—Nov. 7: Meetings at Derry; Morn., the Lord Bishop, Chn. Even., Sir R. Bateson, Bart., Chn.; Colls. not known—Nov. 8: Meeting at Islandderry, the Rector of Dromore, Chn.—Nov. 13: Sermon by Rev. J. E. White, at Lurgan, no Coll.—Nov. 14: Meeting at Tandragee, the Dean of Tuam, Chn.—Nov. 27: Sermon by Rev. J. E. White, at Coolock, Coll. 7L 13s.

RECENT INTELLIGENCE.

Mediterranean Mission—The Rev. W. Krusé left Alexandria on board the French Steamer, on a visit to Europe for the benefit of his health, and landed at Blackwall on the 13th inst.

South-India Mission—The Rev. Stephen Hobbs was united in marriage to

Miss Barton (p. 271) at Madras on the 4th of October last.

New-Zealand Mission—The Rev. G. A. Kieseling and Mr. S. M. Spencer, and their Wives, arrived safely at Auckland on the 22d of May last (p. 21).

Contribution List,

From November 16th, to December 15th, 1842.

City-of-London Auxiliary 100 0 0

ASSOCIATIONS IN AND NEAR LONDON.

Wallington 52 3 4

ASSOCIATIONS OUT OF LONDON.

Bedfordshire:

Luton 6 17 6

Berkshire:

Windsor and Eton Church Union 40 10 0

Buckinghamshire:

South Bucks: Beaconsfield 28 5 2

Newport Pagnell 33 9 3

..... 61 14 5

Cambridgeshire 100 0 0

Car-marthen-shire:

Newcastle-In-Emlyn 8 4 6

Cheahire:

Davenham 40 0 0

Little Leigh 5 6 0

Stockport 2 2 0

Weverham 19 6 9

Wharton 13 10 0

..... 80 4 9

Denbighshire and Flintshire:

The Rossett, near Wrexham 29 0 0

Derbyshire:

Derby and South, including 30L

from Ashbourne 50 0 0

North-West: Hope 4 6 0

..... 54 6 0

Devonshire:

Devon and Exeter 50 0 0

Torquay 39 18 0

..... 89 18 0

Dorsetshire:

Gillingham 12 3 0

Charmouth 13 11 0

..... 25 14 0

Edinburgh Auxiliary:

Huntly 5 0 0

Gloucestershire 30 0 0

Tewkesbury 24 0 0

..... 54 0 0

Hertfordshire:

Barnet 4 6 6

Royston 21 0 0

Hatfield 46 3 10

..... 71 10 4

Huntingdonshire:

Covington and Keyston 8 7 0

Kent:

Tonbridge Wells: Hartfield Ru-

ral Deanery (Sussex) 19 2 6

Bromley and Sydenham 65 15 8

Beckenham 36 5 2

Bexley 10 18 11

..... 132 2 3

Lancashire:

Manchester & East Lancashire, 73 9 5

Deane 16 5 0

Horwich 20 10 4

Rossendale: Bacup 12 10 8

..... 122 15 5

Leicestershire 120 0 0

Ashby-de-la-Zouch, &c. 43 15 4

..... 163 15 4

Lincolnshire:

Lincoln 55 0 0

Middlesex:

Edmonton 77 6 0

Harrow 22 6 4

..... 99 12 4

Norfolk & Norwich: Walsingham, 2 17 2

Great Snoring 8 9 10

..... 11 7 0

Nottinghamshire:

Retford: Shooter's Hill 2 11 6

Southwell Ladies' 50 0 0

..... 52 11 6

Oxfordshire:

Thame 42 15 7

Shropshire 100 0 0

North-West 60 0 0

..... 160 0 0

Somersetshire:

Nailsea 2 15 2

Staffordshire:

Armitage 12 2 0

Suffolk:

Hadleigh 30 0 0

Surrey:

Holland Chapel and N. Brixton, 188 6 4

Epsom: Ewell 3 10 0

Guildford and Deanery of Stoke, 75 0 0

Norwood 3 10 4

..... 270 6 8

Sussex:

Brighton and East 167 18 0

Lewes 124 17 5

Chichester and West Sussex 100 0 0

Midhurst & Easebourne Ladies, 36 0 5

..... 1868 15 10

Warwickshire:		
Birmingham	400	0 0
Nuneaton: Chilvers Coton ..	10	10 0
	410	10 0
Worcestershire:		
Stourbridge	50	0 0
Worcester	50	0 0
	100	0 0
Yorkshire:		
Malton, &c.: Ellerburne	12	9 3
Pontefract: Monk Fryston	4	15 8
Settle and Vicinity, including		
Giggleswick, 74. 6s., and Stain-		
forth, 34. 6s.	11	3 0
	28	7 11

COLLECTIONS.

Aldersey, Mrs. J. S., by Mr. Nisbet	1	3 3
Boyle, Lady E., by ditto	0	17 6
Contents of a Missionary Box from North		
Sussex	60	0 0
Dawson, J. Esq., Pupils of	1	17 6
French, Miss E., by Mr. Nisbet	1	0 0
Hill, Mr. James, Woburn Place	3	10 7
Parnell, Mrs., Missionary Box	1	14 0
Ramsden, Master, Little Ilford	2	13 6
Sturges, Masters, Missionary Box	0	10 0
White, Misses, Enfield	3	6 0
Wilson, Miss, Weymouth Street	1	0 0

BENEFACTIONS.

A. B.	10	0 0
Biddle, John, Esq., Stroudwater	50	0 0
Cabell, T. S. Esq., Clapham—"Part of an		
Endowment Fund for the benefit of T. S.		
Cabell, jun., who died April 15, 1842, aged		
12 years"	100	0 0
C. C. L.	10	10 0
Clarke, Mrs. James, Bath	5	0 0
Dawson, J. Esq., Bow	13	2 6
Du Pre, Miss, Portland Place	5	0 0
E. B.	5	0 0
E. E. M. by "Record" Newspaper	5	11 0

The Committee also thankfully acknowledge the receipt of a Box of Jewellery and Shawls, from Mrs. Newman of Ilchester, in November 1841, through the Secretary of the Glastonbury Association, which, through inadvertence, was not acknowledged at the time; a Box of Fancy Articles, value 3*l.*, from Miss E. Venn; and two Dresses from a Friend, by Mrs. L— of B—.

Errata in our last Number—In the Contribution List the sum of 22*l.* was acknowledged from Tewkesbury: it should have been, 26*l.*, including 4*l.* for the Capital Fund.—Two Pictures, acknowledged as from C. F. Blackburn, Esq., should have been acknowledged as from Miss Blackburn.

Ford, Mrs., Brighton	5	0 0
Frowd, Rev. E., Upper Clatford ..	5	0 0
G., by Mr. Nisbet	5	0 0
L., by "Record" Newspaper	5	0 0
Lees, Miss, by ditto	20	0 0
"Mark xvi. 15," by Mr. Nisbet	5	0 0
Member of the Church of England, by		
"Record" Newspaper	25	0 0
Mist, Miss Frances, Bradford, Taunton ..	20	0 0
Papillon, Miss C., by Mr. Nisbet	60	0 0
Roberts, Mrs. M. A., Executors of the late, 100	0 0	
Rogers, J. Esq., jun., Seven Oaks	10	10 0
Saurin, Lady Mary, by Mr. Nisbet	5	0 0
S. E. B.	5	0 0
S. S.	5	0 0
W. B., by Messrs. Williams and Co.	10	0 0
Webb, Mrs. J., Sutton, Surrey	10	10 0
White, Miss C., Enfield	5	5 0
White, Miss A., ditto	5	5 0
Wilkinson, Robert, Esq., Cumberland Ter-		
race, Regent's Park	100	0 0
Z. W.	40	0 0

CAPITAL FUND.

Clergyman, a.	25	0 0
Essex: Epping	4	11 0

FOURAH-BAY INSTITUTION BUILDINGS' FUND.

Gurney, Hon. Mr. Baron	10	10 0
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LEGACIES.

Hope, Miss M., late of Barnes, Surrey:		
Executrix, Miss H. Hope, by Hon. A.		
Kinnaird	200	0 0
Lamb, Mr. John, late of Newtown St.		
Mary, Carlisle: Exors. J. Fawcett, R.		
Bendle, and Simon Ewart, Esqrs. (30 <i>l.</i>		
less duty)	27	0 0
Wharr, Mrs. Mary Anne, late of Coleshill:		
Exors. T. Wright and J. Sutherland,		
Esqrs. (100 <i>l.</i> , with dividend, and less duty) 84	18	10

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